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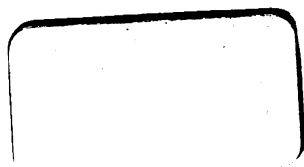
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THE
Reformed Presbyterian

AND
COVENANTER.

J. W. SPROULL,
D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3:16.
"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude* 3.

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TERMS: { \$1.00 per annum in the United States;
\$1.12 in Canada; \$1.24 in Great Britain.

EDITORS' ADDRESS, - - - ALLEGHENY, PA.

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PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

We feel that the past year has been encouraging to the friends of truth. It did appear as though the bands were loosed, and license had come in instead of liberty. But now we can refer to acts in behalf of truth in two great bodies. The question was in the Presbyterian Church, how much was surrendered in the Union? A limit has been reached, we trust. The Synod of Northern Illinois in reversing the decision of the Chicago Presbytery, which acquitted Prof. Swing of a charge of erroneous teaching, has given peace to that church. The great Protestant Episcopal body saw with amazement the rise of a new organization, in protest against it. They saw that ritualism was advancing among them; and when the name of Rev. Dr. Seymour was presented for confirmation as Bishop elect of Illinois, the convention in New York City refused to confirm his nomination, and thus virtually condemned all Romanizing tendencies among them. For these decisions, we are thankful. Still there remains much error to be taken away.

The differences between us and other denominations are not to be remedied by silence. Such a course would inevitably lose for us our own attainments. It was well said by a distinguished Presbyterian minister of Ireland, who had to cope with Arianism, that he could make the whole church Unitarian, if he could persuade her ministry simply to say nothing as to the divinity of Christ. He did not ask that error be directly preached for this end. We cannot be silent, nor need we. One who stands in the forefront of our own ministry, has declared that he has less difficulty in establishing the doctrines that distinguish us from other denominations, than in establishing those in which we agree against those that reject them. We all ought to know this. As to the accepted doctrines, we must establish first principles against those with whom we argue, but when contending for our own attainments, we carry out accepted principles to their conclusion. Let us teach then in faith, knowing that all things are to yield to our Lord Jesus Christ.

SKETCH OF A SERMON ON ISAIAH 33: 20. *

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

OUR age is characterized by an outspoken, pretentious and arrogant type of unbelief. The champions of infidelity not only, like him of Philistia, defy the armies of the living God, but boast that they are already defeated, and that the battle henceforth is with a retreating foe. That such boasts are utterly without foundation in fact, will be the object of the following discourse to prove. In the meantime, we wish to utter a loud note of warning against that class of men, some of whom, perhaps, through weakness, and some of whom, undoubtedly, through treachery, concede the claims of infidelity, acknowledge that the argument is with the enemies of truth, and affirm that unless we forge new weapons and new methods of warfare, Christianity must retire from the field. It is admitted, that to underestimate our enemy, and thereby court

* Preached in 2d Church, New York, Sabbath evening, Nov. 15, 1874, by Prof. Sloane.

defeat, is both weak and foolish. It is, however, no less weak and foolish to take them at their own estimate, and retreat before a hollow pretence and show of force.

Again, we protest against the method adopted by many of dealing with the enemies of Christianity. It is altogether too complimentary, painfully polite, not to say meanly apologetic. Does it follow that because Huxley is skilled in anatomy, and Tyndall in the laws of light, that, therefore, they are competent to decide on religious questions, and dictate opinions upon these subjects to the world? Over honest intellectual error let us throw the mantle of the broadest and sweetest charity; let us still remember, however, that there is a difference between light and darkness—God's truth and Satan's lie. The men that are striking at Christianity in our day are the enemies of God and the dangerous foes of society. They war with the devil and his angels against Michael and his angels. We shall more successfully avert the mischief they are doing by being as uncompromising as truth and as severe as justice. In the timid views expressed in certain quarters, we do not share, for the reason that we see nothing on which to ground such unworthy fears. On the contrary, we believe the religion of Christ to be *relatively* stronger to-day than at any previous period, and the leaders of skepticism far less influential than those of a century ago.

The words of the text are prophetic. They refer to the future—to the church of God in all ages—and contain a truth which the centuries that have elapsed since they were spoken have confirmed. The years have increased to hundreds, and the hundreds to thousands, since Isaiah uttered this prediction. Wave after wave of change and revolution has swept over the earth, but Zion yet stands, not a stake removed, not a cord broken. *The permanence of the church* is the truth declared in the text, or, which is for our purpose the same, *The permanence and future triumph of the religion of Christ*.

I. *The history of the Christian religion is a history of triumph over the strongest powers of opposition.* Time would fail to recount those eras of glory, in which the religion of Jesus of Nazareth has gained the most signal victories over the strongest forms of unbelief which in her progress she has encountered. Her first deadly foe was found in Judaism. His own people instigated the Roman power to put the Son of God to death. With an impiety, the depth and horror of which can only be seen in subsequent events, they imprecated the curse of his innocent blood upon themselves and their children. Forty years had scarcely passed when the storm of vengeance broke, and a judgment unparalleled in the history of nations swept the last vestige of the Jewish power into a grave from which it will never arise. "The sceptre departed from Judah, and a lawgiver from between his feet." For eighteen hundred years this incomprehensible people have wandered outcasts of earth and heaven, without home, without country, without altar, without temple, without sacrifice. Though beloved still for the Father's sake, driven to the four winds by the wrath of God, their faith is but the petrified form, from which the life and power have long since departed, and is no longer felt or recognized as a moral influence among men.

Early, we had this religion in conflict with the old paganism. Strong

in the prescription of ages, entrenched in the highest places of power, inwoven with the customs, education and interests of society, captivating in the gorgeousness of its worship, adorned with an art which the modern world does not assume to rival, and presented with all the charms of a literature whose masterpieces have been the imperishable models of all future ages—such was the colossal antagonist with which the religion of Christ had early to contend. It called to its aid the hallowed and venerated associations of hoary superstitions; it employed a logic as keen and a dialectic as subtile as any subsequent era has wielded, and when all else failed, it drew the sword of persecution, and shed the blood of saints like water. The result is known. This powerful antagonist yielded to the nascent faith, even as the serpent was strangled by Hercules while yet in his cradle.

“Peor and Baalim
Forsake their temples dim,
With that twice battered god of Palestine.”

Again, we behold it in conflict with the religion of the False Prophet—the savage superstition of the East. History reveals the various issues; we may not follow the course of its varying vicissitudes. The cross rises, the crescent wanes, and Mohammedanism, rapidly hastening to decay, is formidable only in those seats of its power to which it has retreated for a final struggle.

From the struggles of the Reformation period we behold the Bride, the Lamb's wife, coming forth victorious over the Man of sin and son of perdition, her garments red as one that treadeth in the wine press; but radiant with immortal youth, and dispensing blessings rich as those which she scattered from her hands when she first went forth to bless and regenerate a fallen world. One hundred years have scarcely passed since she gained a triumph over a scepticism whose leaders were a Volney, a Voltaire, a Paine, a Hume and a Bolingbroke—a struggle compared with which those of our day is as the skirmishes of outposts to a Gettysburg or a Waterloo. To any one desirous of following out this train of thought further, we need only point to the destruction of vast social evils, and the immense difference between the condition of society in our day and when the apostles went forth to preach. We even dare to compare Rome papal, with Rome pagan, as an evidence of the victorious career of Christianity. This morning we were taken by the hand by our young brother, and led around the towers and battlements of Zion. To-night, from those battlements, we have but to look on the broken enginery and flying ranks of every foe that has risen up against her.

II. *Not one fundamental doctrine of Christianity has been subverted or abandoned by the Church.* Whoever believes that Jesus of Nazareth is the Son of God—that there is salvation only through his merits, in the supernatural work of the Holy Spirit, in the regeneration and sanctification of the soul, in the resurrection from the dead, and in the life everlasting, is, so far as belief is concerned, a Christian—has embraced the fundamental truths of the Christian religion. These truths all stand as unshaken and as deeply imbedded in the faith of the church, as when Paul stood on Mars Hill or spoke to the trembling Felix of

temperance, righteousness, and a judgment to come. The critical scrutiny to which the gospel narratives have been exposed these late years, has established their historical character on an impregnable basis. The comparing of Christ with Confucius, Buddha, Zoroaster, Mohammed, &c., has only seemed to disclose more clearly the unapproachable height on which he stands. Not one of these so-called religious teachers is found worthy to touch the hem of his garment. His life of spotless purity, his words of heavenly wisdom, his overflowing love, his divine pity, his unapproachable majesty, his death of ineffable agony, his resurrection from the dead, his ascension to heaven, are the rays of a glory that still shine with undiminished lustre, and draws all men unto him. It were an easy task, did space permit, to show the undiminished strength of each of the other doctrines of this divine faith.

III. *The religion of Christ has lost none of its power over the human heart.* We are a suffering race. Man that is born of woman is of few days and full of trouble. Christ was himself a man of sorrows and acquainted with grief. He has left it on record, that in this world we must have tribulation. He came into our world to comfort those that mourn, and to heal the broken-hearted. This is one element of his undecaying power over the human heart. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Let it be remembered, however, that it is not Christianity that paints man's condition on the earth in the darkest colors. A modern sceptical philosopher designates his philosophy—"The Philosophy of Misery." Another declares that man is a fool who expects anything but misery from human existence, declares that the existence of this world is not a matter of rejoicing, but of grief, that its annihilation would be preferable to its existence, and that it is fundamentally something which ought not to exist.

Christianity neither presents nor accepts such dark views of human existence, yet it takes it as it is and meets its necessities. "If anyone could take in at a glance," says an able Christian writer of our day, "the whole sum of human misery that surrounds him, and feel all the pity which such misery demands, I believe he would die of it, for it surpasses computation." This witness is true. The only antidote to this vast ocean of human woe is the balm of Gilead and the Physician there. It destroys sin in the soul by the might of the Spirit, and washes it away by the blood of Christ, and thereby imparts that peace of mind that passeth all understanding. It abolishes death and him that has the power of it, lights up the gloom of the dark valley with the light of immortality, and the glory of the city that hath no need of the sun or moon, for the Lord God Almighty and the Lamb are the lights of it. Who that contrasts the cold, cheerless, barren unbelief of a Mill, a Tyndall, a Huxley, or a Spencer, with this warm, cheerful, hope-inspiring and death-conquering system of which Christ is the centre, can fail to realize its invincible strength, and the certainty of its universal triumph?

IV. *The aggressive zeal and power of the Christian church is unabated.* Illustrations are abundant. The increase of her members, the vast sums she expends for the advancement of the truth, the Sabbath

schools that instruct the young, the schools of learning in hundreds devoted to Christ are prepared for preaching the vast missionary enterprises that have girdled the earth with fires of light, the vast numbers of books and Bibles that are so numerous as the autumn leaves, these all bear witness to a that gathers additional force as it advances, and which has in earnest and pledge of universal conquest and diffusion. The day hastening on apace when the earth shall be full of the knowledge the glory of the Lord.

V. Zion is secure in the protection of her exalted and enthroned redeemer. The considerations previously adduced are such as are themselves to all thinking persons of every class; this is that rock on which the anchor of the Christian faith takes its firm hold. "On this rock will I build my church, and the gates of hell shall not prevail against it." All power in heaven and earth is given to Christ, the powers of nature are under his control, the angels that are in heaven follow him, he is made to be head over all things to his body the church. Exalted not only above, but far above principalities, and powers, and might, and dominion, and every name that is named, he makes all things work together for the secure progress and ultimate triumph of that religion of which he is author and the centre.

SIN TAKEN AWAY BY THE LAMB OF GOD.

BY JOHN BROWN, A. M., STRAWBERRY POINT, IOWA.

"Behold the Lamb of God, which taketh away the sin of the world!"—John 1:2

THESE are the words of John the Baptist, the forerunner of the Lord. "Behold, I will send my messenger," says Jehovah in reference to him, "and he shall prepare the way before me; and Jehovah whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith Jehovah of hosts." As the eastern monarchs, when they passed through desert countries, sent precursors to prepare all things, and pioneers open the passes and level the ways, so John came preaching in the wilderness of Judea "the baptism of repentance for the remission of sins," and announcing the near approach of that heavenly kingdom of righteousness, and peace, and joy in the Holy Spirit, "which the God of glory promised to establish in the latter days." He was "the voice of one crying in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made straight, and the rough places plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

John was "a burning and shining light" in his day; so much so that even Jesus testified of him, that "of those that are born of women there hath not arisen a greater than John the Baptist." His ministry was popular; but as his great aim was not to exalt himself, but his

divine Lord, the popularity of Christ was no disappointment to him, even when that popularity eclipsed his own. Jesus was the person whom he delighted to honor; and in this amiable feeling he bears testimony to him in the above words: "Behold the Lamb of God, which taketh away the sin of the world!"

The original word which we have translated *sin*, signifies *the missing of a mark*. The glory of God is the mark at which we ought to aim. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"Sin is the transgression of the law." But the law of God is spiritual, and reaches the thoughts and intents of the heart. Sin is therefore committed in the heart before it breaks out in the life. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies." Sin has its seat in the heart. A man may have a fair character in the view of the world, and yet be exceedingly evil in the sight of God. "For man looketh on the outward appearance, but the Lord looketh on the heart." Such is the spotlessness of God's holiness, that he sees sin in the innermost recesses of the heart; and such is the inflexibility of his justice, that he cannot pass sin unpunished. So great is the evil of sin, that no finite ransom could expiate it. Lebanon is not sufficient to burn—the cattle on a thousand hills would be an inadequate offering—though ten thousand rivers of oil were poured in to enhance the value and increase the flame. If all the angels in heaven were to unite in one combined effort, they could not atone for a single sin. Justice would still demand satisfaction in the death of the sinner. "The soul that sinneth, it shall die."

But justice has found its victim in Christ. Hence Jesus is called "the Lamb of God," because he is the great antitype of all the legal sacrifices, particularly that of the paschal lamb. Let us observe some of the points of resemblance between the type and the antitype.

1. As the paschal lamb was without any natural blemish, so the Lamb of God was free from all moral defilement. In reference to this, Peter reminds his Christian brethren that they "were not redeemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

2. As the paschal lamb was slain in sacrifice, so the Lamb of God "hath given himself for us, an offering to God for a sweet smelling savor." Hence we read that "through faith Moses kept the passover;" and that "Christ, our passover, is sacrificed for us." Hence, too, Jesus appears in his glorified state under the emblem of a slain lamb. The angels worship him, and say with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The ransomed church sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Rev. 5: 9-12.

3. As the blood of the paschal lamb was sprinkled on the door-posts

of Israel, by means of which they were preserved from the fury of the destroying angel, who slew all the first-born in Egypt, but passed over the first-born in Israel, because their door-posts were sprinkled with blood; so the blood of Christ is sprinkled on the hearts of believers on account of which it is called "the blood of sprinkling," being a meritorious ground on which God "pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, because he delighteth in mercy."

4. As Israel fed on the paschal lamb, so believers by faith feed on the Lamb of God. "Christ, our passover, is sacrificed for us; therefore let us keep the feast." "Verily, verily, I say unto you," says Jesus, "except ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you. Whoso eateth my flesh, and drinketh my blood, shall have eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

Jesus is called the Lamb of God, because he is a lamb of God's providing. "God will provide himself a lamb for a burnt offering," said Abraham, when he saw Christ's day and was glad. It properly belongs to us as the offending party, to make reparation for the wrongs we have done. This, however, was utterly impossible. "No man can by any means redeem his brother, nor give to God a ransom for him." Even when we were on the verge of perdition, Jehovah himself, though the offended party, in free, rich and sovereign mercy, provided the ransom which we needed. He said, "Deliver from going down to the pit, I have found a ransom." That ransom was nothing less than the blood of his dear Son. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The Lamb of God taketh away, or, as in the margin, *beareth* the sin of the world, by becoming responsible for our guilt, and suffering the punishment which our sin deserved. This was very significantly represented by the sin offering under the law. It consisted of two goats, one of which was slain, and the other dismissed to the wilderness. Aaron laid both his hands upon the head of the goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, after which the goat was sent away by a fit man into the wilderness, where it was let loose, and seen no more. The goat was thus represented as bearing upon him all their iniquities into a land not inhabited. Lev. 16. In this significant action we have a beautiful symbol of the way in which the Lamb of God beareth the sin of the world. As the one goat was slain for the sin of the people, so the Lamb of God beareth the sin of the world. As the one goat was slain for the sin of the people, so the Lamb of God was offered as a sacrifice to satisfy offended justice; and as the iniquities of Israel were figuratively transferred to the other goat and carried away into the wilderness, where they could be found no more, so the sin of the world has been actually imputed to the Lamb of God, who, by his resurrection from the dead, has procured our complete discharge. "Surely he hath borne our griefs and carried our sorrows, was wounded for our transgressions and bruised for our iniquities; Jehovah hath laid on him the iniquities of us all." "Who his own self

bare our sins in his own body on the tree." Isaiah 53:4-7. 1 Peter 2:24.

By the *world*, whose sin is borne by the Lamb of God, the church seems to be intended. The church and the world are generally distinguished in Scripture; but sometimes the two terms are used interchangeably. Thus, Paul says, "God was in Christ, reconciling the world unto himself—not imputing their trespasses unto them." 2 Cor. 5:19. But this cannot be said of all mankind, because it is not true of all men that they are "reconciled to God," and that he "imputes not their trespasses unto them"—it is true of believers only. Again, our Lord promises to send the Holy Spirit to "convince the world of sin, and of righteousness, and of judgment." John 16:8. But lamentable facts demonstrate that men in general are not thus convinced. The language is applicable to believers only, and the reason of the application probably is, that they originally belonged to the world; that is, they are of the world when the Spirit begins to deal with them. In both these passages the dimensions of the church are commensurate with each other, and the word *world* seems to be used in this sense in the text. The Lamb of God beareth the sin of the world—the world that God "*reconciles to himself*;"—the world *to whom he "imputeth not their trespasses*;"—the world *whom the Spirit "convincees of sin, and of righteousness, and of judgment*;" that is, *the elect world*. John directs special attention to the Redeemer by a note of admiration: "*Behold the Lamb of God!*" What a wonderful person is Christ!—wonderful in the union of his natures—God and man united; wonderful in his offices—the Prophet, Priest and King of his church; wonderful in his sacrifice—his soul being made an offering for sin; wonderful in his power to save—"able to save to the uttermost all that come unto God by him." "The Wonderful—the Counsellor—the mighty God—the everlasting Father—the Prince of Peace!" "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES.

BY T. SPROULL, D. D.

THE distinctive principles of the Reformed Presbyterian Church have always been unpopular. Relating chiefly to the authority of the Lord Jesus Christ as "Prince of the kings of the earth," it is to be expected that those who press on nations the duty to submit to him as their King, will, while men in their political relations are in subjection to "the god of this world," meet with obstinate resistance. The conflicting claims of the lawful Ruler and of the usurper are maintained by their respective followers, and so long as the large majority are content to remain in the ranks of the usurper, the advocates of Christ's authority are accounted enthusiasts, and men who turn the world upside down. They receive but little credit for sincerity, though it is evident that they are farthest from being influenced by considerations of ease, honor

or profit, in taking their positions as witnesses for Christ as **K** nations.

The Reformed [Presbyterian Church furnishes a practical execution of the correctness of these statements. Called by her **H** witness a good confession for his royal rights, her history is the of an earnest struggle against all in whom the spirit of the world dominant and animating power. It makes their condition peculiar trying when that spirit becomes embodied in civil institutions, u them on "to take counsel against the Lord and against his anoi This has generally been the case. If at times nations seem to be ferent to the great conflict, that apparent neutrality still leaves th opposition to Christ. "He that is not with me is against me."

It is proposed in this series of papers to take notice of the con ings of the witnesses in this land for the Mediator's royal claims. early history of the Covenanting Church in North America is invc in a good deal of obscurity. The sources of information at this are few, and the facts are scanty and often unsatisfactory. Still worth the labor to bring together such materials as can be obtai that will aid in accomplishing the object in view.

The first Covenanters that are known to have come to this cou were those who were banished in 1685 from Scotland, under the pressive reign of James the Second. About two hundred who v charged with being concerned in the invasion of the Duke of gyle, were arrested, and after suffering for nearly the whole sum the horrors of confinement in Dunnotter Castle and Bass Rock, w with many others, put on board a vessel about to sail for New Jers Before sailing, twenty-eight of them left the following testimony to cause for which they suffered:

"Being now to leave their own native country and covenanted land, an unjust sentence of banishment, for owning truth and standing by du and studying to keep their covenant engagements and baptismal vow whereby they stand obliged to resist and testify against all that is contra to the word of God and their covenants; and their sentence of banishme being chiefly because they refused the oath of allegiance, which in conscienc they could not take, because in so doing they utterly declined the Lo Jesus Christ from having any power in his own house, and practically woul by taking it, say, he was not King and head of his church and over thei consciences; but on the contrary, this was to take and put in his room a man whose breath is in his nostrils, yea, a man that is a sworn enemy to religion, an avowed papist, whom by our covenants we are bound to with stand and disown, and that agreeably to Scripture."—Deut 17:14, 15.

They sailed from Leith on the fifth of September. A number of them died on the passage, of fever. When they arrived in New Jersey, they were at first taken for banished convicts; but the governor of the province inquired into their case by a jury, and acquitted them. They were then kindly treated by the colonists. From thence some went westward to Pennsylvania, some to New England, and some, it is probable, to South Carolina. These banished Covenanters seem to have been the germs of the church in these different parts of this country. It is thus that God takes the wise in their own craftiness, and makes the wrath of man to praise him.

It is not until about the middle of the eighteenth century that we find Covenanters in this country formally taking their position as witnesses for the Headship of Christ over nations. Influenced by the desire to improve their condition, as well as to escape from the oppression of Erastian tyranny, families and individuals left Scotland and Ireland and located in such parts of this land as presented the best prospect of promoting their temporal interests and enjoying religious privileges. They brought their principles with them; they knew them, loved them, and were determined to hold them fast. These principles were embodied in the Testimony emitted by the church in Scotland, which was accepted by the church in Ireland. In this Testimony they declared, in language not to be misunderstood, their attachment to the cause of Christ as King of nations. The following extract will show the principles on the subject of civil government for which they were taught to contend, and which their children brought with them to the land of their adoption :

“The Presbytery testifies against and condemns that principle that the Christian people of God ought to give explicit acknowledgment of and implicit subjection and obedience to, whatever civil authority (though most wicked and unlawful), the Lord in his holy providence may, for the trial and punishment of his church, permit a backsliding people to constitute and set up without regard to the precept of his word. And they hereby reject whatever, in opposition to the Church of Scotland, does justly, and in its own nature imply, a voluntary and real acknowledgment of the lawfulness of the title and authority of an anti-scriptural, anti-covenanted and Erastian government, constituted upon the ruin of a scriptural covenanted reformation.”

Holding these views, it is clear that Covenanters who had emigrated to this country, then in a state of colonial dependence on Great Britain, could no more unite with the government here than in the mother country. They avoided incorporation with it by any act that would homologate its authority as lawful. Their loyalty to their King enthroned in heaven restrained them from professing allegiance to any government on earth, that was either opposed to his authority, or treated it with neglect or indifference. They, moreover, could not unite with any of the branches of the Presbyterian Church that did not stand on the platform of the covenanted reformation, that was undermined and broken down by the Revolution Settlement of 1688. They felt it to be their duty to renew their covenant engagements. This was done in 1763, by a number of them in Middle Octorara, Pennsylvania. Mr. Craighead, a minister of the Presbyterian Church, joined himself to them and aided them in this work. As they had no ecclesiastical organization, it was at most but an act of the church in her primary social meetings, no doubt blessed of God for promoting their spiritual welfare and strengthening them for maintaining the testimony committed to them. Mr. Craighead did not possess steadfastness, and soon went back to his former connection.

In this trying condition, without the administration of public ordinances, they naturally looked to the church beyond the ocean for material help. After nine years, their desire was granted. In 1752, Rev.

John Cuthbertson was sent by the Scottish Presbytery to minister to them. Twenty years he labored alone, visiting societies and far in different parts of the country, faithfully exhibiting the principles of the Testimony to which he was pledged, and encouraging and animating the witnesses of Christ to hold fast their profession.

In 1774, Rev. Matthew Linn and Rev. Alexander Dobbin were sent to his assistance by the Reformed Presbytery of Ireland. Shortly after their arrival they, along with Mr. Cuthbertson, constituted the first Reformed Presbytery in America.

The great political struggle that was now agitating the colonies, that resulted in the Declaration of Independence two years later, rendered the condition of the Covenanters peculiarly difficult and trying. With the government of Great Britain they had no sympathy. They opposed it as guilty of covenant-breaking, both in the land where they came and in the colonies where they dwelt. They could not with delight watch the movements in the colonies in the direction of throwing off the yoke that had become intolerably oppressive. They were loyal to the cause of freedom. A tory among them, could not have been found, would have been recreant to his principles and vows. It is not strange, then, that in a conflict in which all their sympathies were with those who were struggling for the independence of the country, under the influences that surrounded them, they did not pause to apply their principles to the government about to be constituted. This was unhappily the case to such an extent, that the three ministers composing the Presbytery engaged in negotiations with the Associate Presbyteries of New York and Pennsylvania for the promotion of union of the two bodies, which was consummated in 1782. By entering into this union, in which the Associate Reformed Church originated, the Reformed Presbytery gave up the distinctive principles of the covenanted Testimony, leaving the people again without a ministry.

In the articles of union on which this new body came into existence we find some things in which there was an approximation of the Associate Church towards the position of the Reformed Presbyterian Church. They assert the mediatorial Headship of Jesus Christ over the nations; the covenant right of believers to temporal blessings; the duty of magistrates to take the word of God as the rule of their official conduct. But in the last clause of the eighth article is the following, in agreeing to which the ministers of the Reformed Presbytery gave up the main part of their testimony in regard to civil government: "But a religious test, any further than an oath of fidelity, can never be essentially necessary to the being of a magistrate, except when the people make it a condition of government; then it may be among that people necessary by their own voluntary deed."

This is so exactly in the spirit of article 6, sec. 3d, of the U.S. Constitution—"No religious test shall ever be required as a qualification to any office or public trust"—that it is clear it was designed to remove any scruples that some might have against incorporating with the government on account of its irreligious character. By declaring that a religious test was not necessary to the being of a magistrate, it is evident they meant that the want of this was not a sufficient reason for Christians to

refuse to swear allegiance to the government in which no such test was required. There were some who had the intelligence and the faithfulness to refuse to go with their ministers in giving up, for the sake of enjoying political privileges, the fundamental principles of a covenanted Testimony. Some account of them, and the provision made for their spiritual welfare, will be presented in our next paper.

SELECTED.

DRAFT OF PROPOSED CONFESSION AND COVENANT.

SUBMITTED FOR CONSIDERATION TO COMMITTEE OF THE SCOTTISH SYNOD.

WE take the following from the *Irish Covenanter* for November. It will be read with interest, in the light of our own act.—ED.

¶ In entering into covenant with God, and in the most solemn manner binding ourselves to fear and serve him all our days, it becomes us to do so under a deep sense of our utter unworthiness and sinfulness in his sight. We ought to be deeply humbled and abased on account of all the transgressions of his holy law wherewith we are chargeable, and in the exercise of faith in the all-sufficiency of the blood of Christ to wash away all our guilt, and to cleanse us from the power and pollution of sin, to seek that, through the influence of divine grace and the outpouring of the Holy Spirit on our souls, we may be enabled to turn from all our evil ways, and fear and serve the Lord our God as long as we shall live.

We would, therefore, confess and lament before our God our lukewarmness and indifference in regard to God's glory and the things which concern our eternal well-being. We would be abased on account of the low condition of vital godliness in our own souls, the carnality of our hearts, and our proneness to forget God and his great salvation through the deadening influence of the world.

We would desire to humble ourselves under the mighty hand of God on account of remissness in his service—our want of energy and devotedness therein—our carelessness and indifference in regard to the advancement of the glory of God in the earth. We have to confess that we are chargeable with apathy in neglecting to spread the glorious gospel of divine grace—to make known God's salvation to a world living in wickedness.

We have to lament that we have not prized the word of God and the means of grace as we should have done. We would be deeply abased in God's sight on account of failure and shortcoming in the discharge of the duties devolving on us in all the relations of life we sustain—as members of the church, of the family, and of civil society. Especially would we lament the weakness and feebleness of our prayers, and that our walk and conversation in the world has not at all times been such as to commend Christ and his salvation.

We confess that we have not been careful, as we ought, to remember the Sabbath day to keep it holy, nor to improve, for the nourishment of spiritual life and the growth of grace in our own souls, the means of

grace and the ordinances of God's house, so long and so abundantly joyed ; nor have the family and the domestic hearth been hallowed sanctified as they should have been, by the cultivation of piety godliness, by reading and studying the divine word, by the maintenance of the worship of God in all its parts, and in seeking to impregnate the hearts and minds of the youth with the knowledge and fear of God.

We would desire to humble ourselves before God on account of iniquities of the land in which we dwell. We have to lament that this nation (betwixt the years 1660 and 1688) abandoned the covenant attainments and work of reformation happily reached in these latter years prior to that time, and thus became guilty of covenant-breaking. In 1688 the Revolution Settlement a system of things was set up, both in church and state, directly opposed to the word of God, and to the National Covenant of Scotland, and the Solemn League and Covenant of the Three Kingdoms. Nor has the nation yet repented of its sin. The system of things then established is still maintained, and in many respects the nation seems to be becoming more indifferent in regard to the glory of God and the authority of the Lord Jesus. The supremacy of the British crown as head of the church is still maintained. The Prelatic Church is still upheld in the southern part of the kingdom and endowed by the nation. Popery, with all its soul-destroying tenets, is encouraged, and the funds of the nation largely employed for its maintenance and dissemination. Scriptural qualifications in those who rule over the nation are disregarded. The sin of intemperance abounds. Thousands of our fellow-creatures are annually brought to an untimely death and to a drunkard's grave ; yet the nation fosters and legalizes the manufacture and sale of strong drink, and draws a large amount of its revenue therefrom. The sanctity of the Sabbath is violated by the transmission of mails ; open and gross violations of God's law are not suppressed ; licentiousness and other gross immoralities largely abound.

These and all the other transgressions of the law of God wherewith we and this nation are chargeable, we desire to confess in the presence of the holy and heart-searching God, and to be deeply humbled on account of them, to acknowledge that righteousness belongeth to the Lord our God, and to us shame and confusion of face.

We would desire not only to confess, but also to forsake, our sins, to turn from all our evil ways, and, in reliance on the mercy of God in Christ, with true hearts in full assurance of faith, to engage before the Lord our God carefully to avoid all these offences in time to come, and all else that is contrary to the will of God ; and, that we may be the better enabled in the strength of grace so to do, in conformity to the practice of our covenanting progenitors, recognizing the Covenants into which they entered—the National Covenant of Scotland and the Solemn League and Covenant of the Three Kingdoms—as scriptural in their character, moral in their nature, and as still binding on these lands, we give ourselves in covenant to God, to his church, and to one another.

C O V E N A N T.

We, all and every one of us—Ministers, Elders and Members of the Reformed Presbyterian Church of Scotland—jointly and severally,

with our hands lifted up, do solemnly swear by the great and dreadful name of the Lord our God—

First. That, coming into the presence of the Lord our God under a deep sense of his awful majesty, of his justice and holiness, of our guilt and depravity, of our liability to eternal condemnation, and of our utter inability to save ourselves, we rest our souls' salvation on the merits and mediation of our Lord Jesus Christ, and accept of him as he is offered to us in the gospel. We rely on the Holy Spirit to enlighten our minds, to sanctify our souls, and to fit us for eternal glory. And we accept of God the Father, as the Lord our God, to be our everlasting portion. We accept of the covenant of grace as ordered in all things and sure, and we take the law of God—the Holy Scriptures—as the rule of our life, in the strength of grace, to be obeyed by us in all its precepts and prohibitions. Under a deep sense of our utter inability to perform any spiritual service in our own strength, and aiming to live for the glory of God, we will, in reliance on God's grace, be diligent in the discharge of the several duties devolving on us as members of the church, of the family, and of society at large. We solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly, in this present evil world, endeavoring to maintain a walk and conversation becoming the glorious gospel of the blessed God.

Second. That we profess as the true religion that which is taught in the Holy Scriptures, and set forth in the Westminster Confession and Catechisms, and in the Testimony of the Reformed Presbyterian Church. We hereby declare our adherence to these subordinate standards, as a summary of the will of God revealed in his word; and we hereby engage, in the strength of God's grace, to maintain and disseminate the doctrines and principles set forth therein, as God shall give us opportunity. We reject and condemn Popery, Prelacy and Erastianism. We reject and condemn Arminianism, Socinianism, and whatever is contrary to sound doctrine and the power of godliness. We reject and condemn all systems of false religion and all secret oath-bound societies; and we pledge ourselves to pray and labor according to our power that all that is contrary to the law of God and the power of godliness, both in church and state, may be removed, and both be beautified with conformity to the law of God.

Third. That we take ourselves bound to regulate all our civil relations, professions, and deportment, by our allegiance and loyalty to the Prince of the kings of the earth, our Lawgiver and Judge. We shall endeavor to promote the interests of righteousness, peace, justice and good order in the land in which we dwell—to contribute of our means for the good of the commonwealth and the maintenance of law and order in all things not inconsistent with our dissent from what is immoral and unscriptural in the constitution and administration of the state. We will pray and labor for the peace and welfare of our country, for its reformation, for the withdrawal of support and encouragement from Popery, and all other evil and unscriptural systems, and for its recognition of God as the source of all power, of Jesus Christ as the ruler of nations, and of the Holy Scriptures as the supreme rule in all things;

and we shall maintain our dissent from and protest against the same, and refuse to incorporate and identify ourselves therewith until a blessed reformation be secured.

Fourth. That we will bear testimony, by word and deed, for the known part of divine truth, for all the ordinances appointed by God, and we will oppose and discountenance all error, immorality, and perversion of divine institutions. We will cultivate brotherly love, and endeavor to maintain Christian friendship, with all men who bear the image of Christ, and, by cultivating and exercising Christianity, labor to gather into one all the friends of truth and righteousness. By our prayers, pecuniary contributions, and personal exertion we shall seek the revival of pure and undefiled religion and the conversion of the world to Christ, that all men may be blessed in him and all nations call him blessed.

All of which we solemnly promise and engage unto, in dependence on the grace and strength of the Lord our God, as we will be enabled at the appearing of the great God, our Saviour, when he will judge the world, and as we desire to be found among the happy company at his glorious appearing on the day of judgment. Amen.

WEEK OF PRAYER.

THE British branch of the Evangelical Alliance has issued its annual circular, suggesting as the Week of Prayer, at the beginning of the year, the week from January 3–10, 1875. The invitation, which is addressed to all Christian people in the world, is signed by committees of the Alliance in England, Scotland, Ireland, the United States, Canada, France, Belgium, Germany, Sweden, Holland, Norway, Turkey, Greece and Syria. The topics proposed for the successive days are as follow: Sabbath, Jan. 3, sermons, "Christ, the one Prophet, Priest and King"; Jan. 4, thanksgiving and confession; Jan. 5, national objects for prayer—those in authority, soldiers and sailors, the rich and the poor, prisoners, the afflicted, and the oppressed; Jan. 6, home objects for prayer—children, tutors and guardians, colleges, the Christian ministry and Sabbath schools; Jan. 7, foreign objects for prayer—extension of religious liberty throughout the world, prevalence of peace, increase of harmony among Christians, subordination of all interests to the spread of Christ's kingdom; Jan. 8, missionary objects for prayer—conversion of the Jews, spread of the gospel in heathen lands; Jan. 9, prayer for religious revival; Jan. 10, sermons,—“The Essential Unity of Christ's Church, and the obligation binding on all its members to manifest it ‘in the bond of peace.’” The circular containing the invitation offers the following topics for daily prayer throughout the year: Sabbath, Sabbath schools—there are about 1,000,000 Sabbath school teachers in the world; Monday, Christian missions; Tuesday, Bible societies; Wednesday, abolition of slavery and intemperance; Thursday, tract societies; Friday, outpouring of the Holy Spirit on all mankind; Saturday, ministers of the gospel.

MISSIONARY INTELLIGENCE.

FOREIGN.

LETTER FROM MISS DODDS.*

VISIT TO SUEIDIAH—THE COMMUNION AT B'HAMRA.

LATAKIYEH, Sept. 25th.

YOUR letter of July 2d came yesterday, and it encouraged us very much to hear what an interest you take in the work. Since writing to you, our vacation has come and almost gone. You have heard before of the ravages the small-pox made in our midst, just at the close of the school. As soon as we got the house cleaned and after the children went away, and I was able to go about, Miss Crawford and I started to visit Mr. Easson's family in Suediah. We found it a beautiful place; the river Orontes runs through the place—keeping things green all the year, and fruits are very abundant. It was a real treat to get into a peach orchard and eat our fill of such peaches as I never saw excelled in America. The climate, though, is a great drawback. The drains by which the town is watered dry up or become nearly dry, in the summer, and a malaria arises from the stagnation which is almost certain to result in fever. We had intended to stay a month, when we left home, but Beckie beginning to grow feverish we had to cut short our stay by seven days. We spent the remainder of the week in Kessab with our friends, Mr. and Mrs. Adams, of the A. B. C. F. M. Our journey home is such an excellent illustration of the pleasure of travelling in this country, that I think I must give you an account of it. We had along with us two girls who had no place to stay in vacation, and we hired one animal for them, one for the load, and one for each of us; Mr. Easson's servant was to go to Kessab with us, and Mr. and Mrs. E. to ride down with us to the river. The muleteers protested against the two girls riding one animal, but through fear of Mr. Easson, allowed them to get on. They told Mr. E.'s servant that when Mr. E. would turn back, they would be three against one, and they would do as they liked. Beckie overheard the remark, and told Mr. E. Mrs. E. then urged him to come on to Kessab, which he did. My animal had a loose shoe, which made him stumble a great deal, and it only fell five times with me. We left Suediah at two in the afternoon and got to Kessab about ten o'clock that night. Our journey from Kessab to Latakiyeh was still more eventful. Beckie was riding a grey mule and I had a sorrel horse. I discovered, after we had been some time started, that it had a great raw sore on its shoulder, and the saddle rubbed against it at every step. I got a piece of woollen stuff put over it to make it easier, but it soon became evident that we were not going to make very good time. We stopped three-quarters of an hour at a fountain and took our supper, and at the foot of the mountain we stopped again to feed the animals. It was then about nine o'clock, P. M. We travelled slowly along the plain, and at last my horse showed such evident symptoms of giving out that I got down and walked a piece. Beckie got so weary that we decided to stop awhile. We got down by a little stream and the rest were all soon asleep on the hard ground. I was tormented by fleas and the fear that the baggage-mule in its incautious wanderings, would step upon some of us. An hour and a half of rest inspirited us, and we were then about five hours from home. I walked and rode turn about, and when my animal fell from sheer weakness, I deserted it altogether. We made our

* Forwarded for publication from the Ladies' Missionary Society of the New Alexandria congregation.

entry into Latakiyeh about seven in the morning, glad to be once more at home, and gladly welcomed by the family.

Last week we went to B'hamra to attend the communion. It is quite different from going at home, for instead of being entertained, we have to carry all our provisions with us. Mr. B., Beckie and I went up on Thursday evening, accompanied by a colporteur from Beyrout. Dr. M. could not get away until Saturday afternoon, and had to go back after the services on Sabbath. He has two hundred and ten patients on his hands now, besides the building. While at B'hamra, he saw a great many sick people, and after church he was just two hours getting through with all that came to him. On Fast-day the prospect seemed rather gloomy. Yusef Jedeed, his mother-in-law and little daughter, were all sick, and also Selim Khalaffy and Hassani, one of the large girls. Brabahan, one of the girls who was not allowed to come back to school, was forbidden to come to preaching, and Mari, the other was tied up and beaten for coming. On Saturday she was not allowed to come, and her father beat her and threatened to shoot her. On Saturday morning Beckie and I went to see Hassani, and give her some medicine. I wish you could have seen that house. It is a low, smoky hut, with one door and no windows; the floor is of earth, and one side of the house is partitioned off for the goats. A bank of earth was thrown up, and on it she was lying without any bed, and with a very dirty coverlet. Her mother was out washing, and had left a baby of fifteen months in her care. The child had nothing on but a coarse, dirty shirt. I never saw such a head as he had; it was raw with sores. There was not a drop of water in the house, nor anything to bring it in, and we had to send up to the mission yard for it. It was not astonishing that after being in such a place I should find on me one of the insects which constituted one of the plagues of Egypt. The only wonder is that we were not alive with them. In the evening, accompanied by Mr. Beattie, we went to see Yusef and Selim. We found their houses had been originally no better than the other, but such a contrast in the way they are kept! They were white-washed and swept up neatly. It cheered us up to see that the Christianity of the women was bearing fruit.

On Sabbath morning, to our great astonishment, Mari's father came and brought her to church himself. He was there during the greater part of the services, and heard some wholesome truths from Mr. Beattie, while debarring the tables. Poor Brabahan was not allowed to come at all. Selim Khalaffy, though scarcely able to walk, attended. There were thirty-one communicants, five of whom sat down for the first time. These may deserve a short notice: Yusef Jacknook, a boy of sixteen or seventeen, is a Fellah, and has been in the school at B'hamra for some time. He is a very simple-minded pleasant boy, and evidently quite sincere in his religion; he was baptized on Sabbath morning. Hanna Boulad is an Armenian by birth, and had attended Mr. Coffing's school in the northern mission in his youth. He wandered off among the Greeks, and married in that church, but felt convinced all the time of the falsity of their religion. He has an uncle and cousin who are members of our church, and on coming to work with them he began to attend our preaching. Gurgis Aintably, too, is an Armenian, and has a brother a Protestant preacher in the northern mission. He is the man who was mentioned some time ago as having looked to the interests of the three teachers when they were in Jebely. He has been a Protestant at heart for a long time, but lacked courage to confess. Not long ago Dr. Metheny preached a sermon on the duty of confessing Christ openly, and the next day Gurgis came and told him that he wished to join the church.

Ishak Geradini is a brother of Yakoub the teacher at B'hamra, and assists him in taking care of the boys. He and his wife were both Greeks and both joined with us. Our fears were happily disappointed, and we enjoyed an exceedingly pleasant season. Poor Brabahan stole in to see us on Sabbath night and wept over her lost privilege. She was allowed to attend on Monday. We had a very full attendance of natives, especially Sabbath and Monday. On Monday morning, Yakoub Canaan had his little boy baptized, and Ibrahim Khalaffy had two little girls and a boy. Neither of their wives are members of the church, and Ibrahim's had always prevented him from having the children baptized. On this occasion, however, she came and remained all day.

It became necessary to find animals to take us home again, and at last one of the teachers from Latakiyeh gave up his horse to Beckie, and one was found for me in the place. Happily for me, we made a parting visit to Yusef's, and I had an opportunity of trying my animal before going on the long journey. It may have been a good enough horse, but I found it would not do for me, as it had decided objections to moving. If it had been like that one in the Arabian Nights, which flew by turning a peg, it might have been utilized, but, alas, it wasn't, and unless I could have bandaged my eyes, as Don Quixote did, I could not have persuaded myself that I was making any progress. Accordingly, the idea of the horse was abandoned, and I descended to a donkey. We sat out for home about half-past four in the evening. We had not gone very far until Beckie became apprehensive that she *might* be shaken to pieces if she rode Mr. Hanna's horse all the way home, so she exchanged, and took his donkey. Soon after this arrangement had been perfected, we "lifted up our eyes" and saw coming to meet us the Doctor's horse and another hired one. Our hearts rejoiced within us, as we were promoted to higher seats, and I never enjoyed a pleasanter ride than we had in the moonlight. We got home between ten and eleven o'clock at night. The next day some of the children came down. There are now ten of them here, though we are not yet ready to open school. While in the mountains, numbers came to ask us to take their children this winter. We could fill up the house immediately, if we had force enough, but we will be compelled to turn away many on account of insufficient help. Oh, how we pray that the Lord would raise up laborers to come out to us. This winter bids fair to be worse than last. The destitution among the poor will be fearful. Many have died from the kind of food they were obliged to eat last year, and many more are sick from the same cause.

Your protege, Hyder, is among the children who came down this week. He has been in B'hamra during the vacation, and I am happy to inform you that he is in much better health than he was when he went away. He will be much brighter for study this term than he was last.

We hope soon to have our affairs so arranged as to begin work again. I suppose it will be some time before I will have so much news to write, but I shall be happy to let you hear whatever there is of interest. If you see fit, you may have this letter published.

With much love and many prayers for the success of your band of workers,

I am your affectionate sister,

MARY E. DODDS.

THE following, from Miss Crawford, under date of October 17th, gives the particulars of the recent outrage perpetrated by the Turks. The matter has been brought before the attention of the Government at Washington, with a request for its interference in the case:

"Mr. Beattie will give you full particulars of the capture of three more of our male members by Turkish soldiers. Two of them are teachers in the B'hamra school. The two escaped prisoners, Yusef Jeeded and Selim Khalaffy, were re-captured. Our government can interfere in this, for the outrage is committed against Americans. The soldiers entered American property, broke the school-room doors open, and took out by force the men who were all sleeping there. Might (not right, law or custom,) gave them a shadow of a claim on Yusef and Selim as deserters, but against the others they have none. And in the first case they should have been demanded through the consulate.

As this did not affect our schools last year, we do not fear that it will this, notwithstanding the order from the capital for the closing of all foreign schools. If the Fellaheen children come to us naked and starving, and we take them in and minister to their wants, the government can't surely object! When we get them in, we will teach them what we like, and let them enforce their order if they can.

We had our first rain last night. It has changed the atmosphere decidedly, and we trust that the severe fever which has prevailed everywhere for the past six weeks will be relieved at once. Miriam, our assistant, has a severe attack of it, and five or six of the children as well. They seem all rather better to-day. The health of our mission circle has been unusually good through it all.

October 21st. We have just found out that the five men are under guard in Kerdaha, awaiting orders from Damascus, and have not yet been put in the army. The soldiers have compelled the people of B'hamra to sign a paper declaring they do not want our schools; that we forced them on them, threatening to carry off their children if they were not put in our schools."

LETTER FROM DR. MARTIN.

THE following brief letter from Dr. Martin explains itself. We are indebted to several parties for the account of the interview had by the deputation from our brethren in Ireland and Scotland with Lord Derby, in regard to our Syrian mission, and the perils which threaten it from the hostility of Turkish officials, instigated, it is thought, by the government at Constantinople. The account is taken from the *London Standard*. Lord Derby's interpretation of the Treaty of Paris, as bearing upon the question of religious toleration in Turkey, is no doubt correct, but it is different from what has generally been understood. It is another proof that the religion of Christ finds feeble support from what are called Christian nations. The parties to international treaties are of one mind in leaving the religion of Christ out in the cold. It now seems that the Treaty of Paris, about which we have heard so much, protects Mohammedanism, not Christianity.

LONDON, November 20th, 1874.

REV. DR. WYLIE—*My Dear Sir*: I send you a slip from the *London Standard* of yesterday, containing a brief notice of our deputation to the Earl of Derby. You will have learnt the sad details of the recapture of Yusef and Selim, and with them the arrest of three other converts; and that the soldiers used great violence to them and their friends, and expressed evil purposes regarding the mission building and its inmates. These latest facts we just received in time to lay them before Lord Derby, when received by him on Wednesday as a deputation. His lordship brought the Treaty of Paris, and read from it the clauses referring to toleration and religious

liberty, and asked us to pass the paper around and read it, so as to suggest to him, if we could, any different interpretation from that which he had put upon it. He said his feelings on the subject were the same as our own, but he felt very much tied up against interference. We left, however, feeling it was likely his lordship would do something stronger than he had yet done in the matter.

In greatest haste, I am my dear sir,

Yours, most truly,

JAMES MARTIN.

DEPUTATION TO LORD DERBY.—A deputation, representing the Reformed Presbyterian Churches of Scotland and Ireland, had an interview with the Earl of Derby at the Foreign Office, yesterday, on the subject of the persecution of Christians in Syria by the Turkish authorities. The deputation consisted of the Rev. J. A. Chancellor, of Belfast, Mr Alexander Christie, Rev. John M'Donald, of Edinburgh, Rev. Peter Carmichael, of Airdrie, and the Rev. Dr. Martin, a Syrian missionary. With the Earl of Derby was Lord Tenterden.

The Rev. J. A. Chancellor presented a memorial recounting the various acts of persecution directed against the Christian community in Syria. It was submitted that the Turkish government were thereby violating the obligations of the Treaty of Paris, and the memorial concluded with a request that her Majesty's government would, in accord with other powers which were parties to the treaty, take prompt and decisive measures to redress the grievance, and obtain from the Sublime Porte an indemnification for the injury the Christians had sustained.

Dr. Martin and the Rev. J. M'Donald addressed the Earl of Derby in support of the memorial.

Lord Derby having referred to the text of the treaty in question, said that although in one of its clauses the Sultan agreed to tolerate Christianity in his dominions, and recognized the duty of protecting his Christian subjects, no authority was given to other interested powers to interfere if the promise was disregarded. There was, indeed, a clause protecting the Sultan from any interference in religious matters, or in the internal administration of the country. Whether this arrangement was wisely made or not it was not his business to inquire, but it rendered it very difficult for him to make any official representation upon the subject. The obvious intention of the clause was to prevent what would probably have happened, viz., the Russian government claiming a protectorate over their Greek subjects in Turkey, and, perhaps, other powers following suit. Therefore the powers in allowing that reservation, voluntarily cut themselves off from the right of any official interference in the way that had been suggested between the Sultan and his subjects. A friendly and unofficial representation was, however, in their power, and the government had adopted this course and were willing to continue it.

The Rev. J. A. Chancellor said it was felt that their powers were limited, but he thought there was sufficient ground in the Sultan's promise to take up the matter. The other clause would not prevent them from remonstrating, and he thought that the services that Britain had rendered Turkey in the past would give the remonstrance additional weight.

Lord Derby said that the only question was how far they were justified in going. The reservation was a very remarkable and a very unusual one, and he thought it entirely prevented any external pressure being put upon the Sultan in reference to the difficulties arising out of religious questions. What he had said did not in the least preclude the government from addressing a friendly remonstrance to the Porte, and he could press upon them the importance of doing nothing to create internal dissensions in the country. It was not wise, he thought, to speak too much about the services England had rendered Turkey, because it was clearly understood that what had been done was done more in our own interest than in that of any other country. The government had some little intelligence on the subject of the persecutions, but no information as to the later outrage had been received.

The Rev. Mr. Chancellor observed that it was on the faith of the Sultan's promises of protection that the Synod sent out missionaries to Syria.

Lord Derby said that if the lives of British subjects were endangered, her Majesty's government would become directly interested, and take steps for immediate interference. The government would, undoubtedly, do all in their power to aid the Syrian Christians. Both in the interests of this country, and also of Turkey, they were very anxious there should be no outbreak of religious fanaticism to endanger the friendly relations now existing with the Ottoman Empire.

The deputation then retired.—*London Standard*, November 19.

EDITORIAL NOTES.

WE take the following remarks from an article in *The Independent*, headed *The Mistakes of Ministers*. They are not so applicable to our church, as we are still blessed with long and useful pastorates. We insert them rather to put us on our guard against what is pointed out. They have also another use, in their bearing on the conduct of the private members of the church, who change their congregational, nay, even their denominational relations, in what may be as truly and as deservedly set forth as a "pet."

"The mistake of some ministers is, their closing their labors in a place in a manner not in accordance with their previous preaching, and by no means in accordance with the precepts of the gospel. There could not be anything more absurd, to begin with, than for a minister to go away from a people in a pet. Such exhibitions of childishness should, by all means, be confined to the nursery. But then the wrong of it. It is practically retracting what has been preached and paid for during the entire pastorate. It is nullifying one's teachings and stultifying one's self. It is like deliberately upsetting the inkstand over a fair, well-written page. Many a minister's farewell sermon is expected to be, and is a statement of his grievances, a defence of his course, and the censure of those who have differed with him in opinion and action, and people rush to hear it for the fun of the thing, so that the sanctuary is degraded to the level of a play-house. In certain sections of the country, many of the churches are in a shattered and moribund condition, largely on account of 'ministers' quarrels,' as they are termed. It is not claimed here that the ministers are entirely at fault, nor even that they are most at fault; but that if they would act discreetly, and in any measure, practise what they preach, this state of things would not exist. Reform here must commence with the clergy. * * * * * He may not use the pulpit as a place for the discussion of his private matters. He may even be justified in taking his case to the courts; but there is one place where he may not take it, and that place is God's house. 'We preach not ourselves.' As a general thing, however, the fault is not wholly on the side of the people. There are two sides to every quarrel, whether of family, church or state."

An article in *The Independent*, entitled *The Problem of Breadth*, is the ripe fruit of what we see ever and again appearing in the blossom in many quarters. After stating certain principles, which it assumes as true, it goes on to give a concrete case, which is, after all, far better for the cause of truth than putting forward abstract propositions, which can hardly be laid hold of as giving a certain sound. We give a portion of the article.

We have said that a considerable doctrinal divergence does not necessarily divide Christians denominationally. It is a more serious question whether it ought to. There is, it appears to us, no warrant, either in God's word or in the nature of the case, for a schism on doctrines, or for a refusal to recognize, either as members or as teachers, such Christians as have a Christian spirit and are trying to do Christian work.

Take as an extreme example, the Episcopal Church in this country. In point of doctrine, our sympathy is heartily with the evangelical party. High Churchism appears to us supercilious and haughty. The mass in masquerade of the Confraternity of the Blessed Sacrament appears to us to be ritual inanity and doctrinal insanity. We wonder that it has not been laughed into the Atlantic ocean. But High Churchmen and Ritualists do show us active, useful churches, working hard for the temporal and spiritual well-being of the poor, and, not in the wisest way, are doing the good work of the Lord. We cannot see why they should be expelled from the Protestant Episcopal Church. We fail to see what excuse any Christian can find for making his church any narrower than Christ's church, or for trying to drive those out of it whom Christ acknowledges as his disciples, no matter how extreme their error from the truth.

We feel obliged to apply this rule to religious teachers, as well as to private members. If there is within the Episcopal Church (as there certainly is, whichever party is right) a body of Christians which hold sadly false and hurtful error (as all error is false and hurtful), who yet have learned much of the spirit of the Master, and are doing self-

denying Christian work, they are, with all their error, a part of Christ's church, and should not be driven out. They should, therefore, be allowed their own chosen teachers, who with much doctrinal error, will teach them discipleship to the Master. If they are numerous enough to need a teacher, it would be tyranny to deny them their conscientious demand, and it would be wicked to drive them out in search of liberty. The mother church does not sanction their error; she only overlooks it in view of the good that is in them, and through those of better faith, she seeks to teach them the way of God more perfectly. * * * * *

Be it a single church or a cluster of churches, in the Protestant Episcopal or in any other sect, we should utterly refuse to impose any doctrinal test of membership, which should, directly or indirectly, drive those out of it who believe in Christ and are members of his invisible church."

Let sentimentalists look at the result of their teaching. This is the fruit of continually talking about the essentials and non-essentials, about the evils of denominations, &c. Error grows under such an influence as fungus in a dark and damp cellar. We are commanded in 2 Thess. 3 : 6—"Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." We see no reason to modify the language of our Testimony, but rather to reaffirm it:

"When any church imposes sinful terms of communion, when the constitution is anti-scriptural, when the administration is corrupt and attempts at its reformation have proved ineffectual, it is the duty of Christians to separate from it, and if the majority should violate the terms upon which church members were united, it is lawful for the minority to testify against the defection, and to walk by the rule of their former attainments."—(Chap. 21, sec. 5.)

WE were kindly favored last month with an interesting account of the opening services in the Second New York congregation, but the communication came so late that we had room only for a few lines, and these had to go on the cover. We are glad, however, to be able to present to our readers in this number quite a full report of Rev. Dr. Sloane's sermon—the evening discourse. The "History of the Congregation" was a carefully prepared paper, going back to the beginning of our church in that city, in a society formed by two praying families, who became acquainted in 1790. In Dr. Stevenson's pastorate of thirty-five years, 1,102 members have been admitted to full communion—767 by profession, and 335 by certificate—making a yearly average increase of over 31. The pastor has our sympathy in the state of his health, which compels him to leave home and pass the winter in the South. He is sojourning in Aikin, South Carolina.

HOME CIRCLE.

THE QUEEN AND THE CHILD.

FREDERICK the Great, King of Prussia, had a palace at Schönhausen. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a little niece named Gretchen with him in the garden. She was on a visit to her uncle. Gretchen lived in the city of Berlin. Her father was a gardener, too. He was a poor man, but he was a Christian, and he had taught his little daughter to know and love Jesus.

The Queen talked with little Gretchen, and was so much pleased with her simplicity, and her bright intelligent answers to the questions she asked her, that she told her uncle to let her come to the palace the next day to make her a visit. So Gretchen dressed herself very neatly, and went to the palace at the time appointed.

One of the court ladies, who knew about it, saw her coming, and told the Queen, who was then at dinner. The good Queen was much pleased to hear that her little visitor had come. She ordered her to be brought in at once. Gretchen ran up to her kind friend, courtesied to her very respectfully, and kissed her dress. At the request of the Queen, she was placed on a chair by her side, where she could see at once all the splendid sight which that table presented. There was a large company dining with the Queen. Lords and princes, and officers of the army, and ladies were there, sparkling with gold and jewels. It was the first time this innocent child had ever seen such a sight, and the Queen felt curious to know what effect it would have upon her.

Gretchen looked quietly at the costly dresses of the company, and at the beautiful dishes of china and gold that covered the table, and was silent for a while. Then, while all the persons at the table were looking at her, she clasped her little hands and closed her eyes, and repeated in a simple, touching way, this verse of a hymn her father had taught her:

"Jesus, thy blood and righteousness
My beauty are—my glorious dress;
'Midst flaming worlds in these arrayed,
With joy shall I lift up my head"

The company were greatly surprised and deeply moved. One of the ladies said to the Queen, with tears in her eyes, "Happy child! We thought she would envy us, but we have much more reason to envy her."

That little girl knew Jesus as the bread of life, and she was so satisfied with this bread that she did not want the rich and beautiful things that were before her in that great palace.

WHAT IS THE BIBLE LIKE?

1st. It is like a large, beautiful tree, which bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

2d. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

3d. It is like a telescope, which brings distant objects and far-off things of the world to come very near, so that we can see something of their beauty and importance.

4th. It is like a treasure-house, a storehouse of all sorts of valuable and useful things, and which are to be had without money and without price.

5th. It is like a deep, broad, calm, flowing river, the banks of which are green and flowery; where birds sing and lambs play, and dear little children are loving and happy.

My dear, dear children, because I love you I want you to love the Bible. If you attend to it, it will make you, through God's blessing, wise, rich and happy, forever and ever. It is God's book. It is the best book. It is a book for little children. I hope you will learn it, and learn to sing, too, that beautiful hymn—

"Holy Bible, book divine,
Precious treasure, though art mine."

Well Spring.

LOVING TO GIVE.

"I was once attending a missionary meeting in Scotland," said a minister in making an address. "There it is the custom to take up the collection at the door, as the people go out. A poor woman in going out dropped a sovereign into the basket. The deacon who held the basket said, 'I'm sure you cannot afford to give so much as that.'"

"Oh, yes, I can," she said.

"Do take it back," said the deacon.

"She replied, 'I must give it. I love to give for Jesus' sake.'"

"Then the deacon said, 'Take it home to-night, and if after thinking it over you still wish to give it, you can send it in the morning.'"

"In the morning I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained *two* sovereigns! 'You won't take them,' I said to the deacon. 'Of course I shall,' said he; 'I know that good woman well. If I send them back, she will send *four* next time.'"

This was indeed loving to give.—*Well Spring.*

THE SNOW PRAYER.

A LITTLE girl went out to play one day in the fresh new snow, and when she came in she said: "Mamma, I couldn't help praying when I was out at play." "What did you pray for, my dear?" "I prayed the snow-prayer, mamma, that I learned once in the Sabbath school." "The snow-prayer? What do you mean, little one?" "Why," was the reply, "I mean that beautiful snow-prayer in the Bible, mamma; you know it, 'Wash me, and I shall be whiter than snow.'"

What a beautiful prayer! and here is a very sweet promise to go with it: "Though your sins be as scarlet, they shall be as white as snow." And what can wash them white—clean from every stain of sin? The Bible answers: "They have washed their robes and made them white in the blood of the Lamb."—*Selected.*

ANSWERS TO BIBLE QUESTIONS.

1. We are commanded to covet *the best gifts*. 1 Cor. 12: 31.
2. *David* invented instruments of music. Amos 6: 5.
3. *Aleppo* is mentioned in Ezekiel 27: 18 in the name *Helbon*.
4. The first specimen of poetry is in Gen. 4: 23.

ANSWER TO SCRIPTURAL ENIGMA.

5. The Bible admonition is, *Be careful for nothing*. Philippians 4: 6.
The whole contains *nineteen letters*.
The island is *Crete*.
The celebrated preacher was *Noah*.
The father of a great captain was *Nun*.
The mountain is *Horeb*.
The fruit is the *fig*.
The letters are *F* and *L* in the name *Felix*.
6. The incident as to destroying the provisions after two hundred and seventy-six persons had eaten, is in Acts, 27th chapter.

QUESTIONS.

A SCRIPTURAL ENIGMA.

A TOWER built by men of old,
 A prophet of whom much is told,
 A place which near to Joppa stood,
 A king who was both wise and good,
 A wicked son in battle slain,
 A king who did in Judah reign,
 A city to which Lot did flee,
 A minor prophet next we see,
 He who the wedge of gold did steal,
 Then she who did the spies conceal;
 The initials written together will be
 The name of a wicked king of Chaldees.

EASY QUESTIONS FROM ISAIAH.

To whom is promised "perfect peace"?
 From what are we all warned to cease?
 Of what city is it said
 It of Syria was the head?
 Of what place "ordained of old"
 By Isaiah are we told?
 And for whom is it prepared
 Has God's Word to us declared?
 Of what mighty king of old
 Whose birth was many years foretold,
 Did God say ere he was born,
 He all my pleasure will perform?

WORD SQUARE.

My first is a city in Benjamin given to the children of Aaron, the priest.
 My second is a great-grandson of Shem.
 My third is a king of Sodom.
 My fourth is a Canaanitish king who fought against Israel and took some of them prisoners.

A NOTE.—We should be glad to have the answers to these questions sent to us by the children who have studied them out.—Eds.

ECCLESIASTICAL.

ECUMENICAL COUNCIL.

THE committees appointed by the various Presbyterian bodies in this country, to consider the matter of Presbyterian confederation, met in New York city, December 3, and adopted the following resolutions:

1. In the opinion of the churches represented at this meeting, it is desirable to form a confederation of the Reformed Churches holding to the Presbyterian system, in order to manifest the substantial unity of these churches, and to combine them in the accomplishment of the great work committed to them by the Head of the church.
2. While furnishing to the Presbyterian Churches a means of entering into closer fellowship with one another, this confederation is not meant to separate them in any way from other churches which hold by Christ, the Head, with which churches it will always be ready to co-operate.
3. This confederation does not propose to form or adopt a new confession of faith, but will require every church proposing to join it to submit its creed, and will admit only the churches whose creed is in conformity with the consensus of the Reformed churches.
4. It shall not interfere with the internal order and discipline of any church.

5. It shall hold, from time to time, a general council, composed of representatives of all the churches constituting the confederation.

6. The representatives to this council shall always consist of an equal number of ministers and elders.

7. The General Council shall take only such subjects as have been submitted to the church by her great Head.

8. The General Council shall seek to guide public sentiment aright in various countries by papers read, by addresses delivered, by information collected for publication, by the exposition of sound scriptural principles and defence of the truth.

9. The decisions come to by this Council shall be laid before the several churches, and be entitled to receive from them a respectful, a prayerful, and careful consideration.

10. It will labor to promote the peace and harmony of the churches.

11. It will ever rejoice to support weak and struggling churches which have to carry on their operations amid infidel and anti-Christian opposition.

12. It will defend, by all lawful means, those who in any country are persecuted for conscience sake.

13. It will serve to procure for the churches that freedom of government and of action which Christ has given to such as their inalienable privilege.

14. It will employ all moral means to distribute the mission work of the churches on the foreign field so as to prevent missionary enterprises from interfering with or hindering each other; that missionaries be sent to every nation, and our Lord's command be fulfilled by the gospel being preached to every creature.

15. It will encourage the churches to combine efforts to provide for the religious wants of great cities and other destitute portions of the home field.

16. It will press upon all the churches the imperative duty of securing the adequate instruction of the young in Scriptures of the Old and New Testaments.

17. It will make every effort to protect the Sabbath as a divine institution, fitted to convey so many blessings, temporal and spiritual,

18. It will endeavor to combine the churches in their efforts to suppress intemperance, and other great prevailing vices of the age, and generally to promote the moral improvement and elevation of mankind.

19. It will aim to foster among Christians systematic beneficence for the furtherance of Christian objects.

20. It will make systematic efforts to meet prevailing forms of infidelity all over the world.

21. It will seek to combine the Protestant churches in opposing the errors and inroads of Romanism.

22. In order to organize the federation, a committee shall be appointed to correspond with the committees of the British churches, and with other churches throughout the world holding to the Presbyterian system. This committee in correspondence with the committee of the British churches shall call a preparatory meeting of the committee of all the churches joining in this confederation, to be held in London or elsewhere in 1876.

This preparatory meeting is expected to agree upon and circulate in proof a constitution of the confederation to be held, if possible, in 1876. This preparatory meeting shall agree upon a provisional plan of representation—that is, upon the number of deputies to be sent by each church to the first general convention.

The above results of the day's conference were made known at an evening meeting the same day. Rev. Dr. McCosh, who has been the leading spirit of this movement, spoke at this meeting.

In beginning his address, he narrated the ill success which attended an effort made in Scotland to unite the various branches of the Presbyterian denomination by starting on the basis of a discussion on their disagreements. Subsequently a different policy was pursued, and having compared the points on which they all agreed, they left to an indefinite time the discussion of their disagreements. The churches of Christ had all learned wisdom, and while it was necessary that they should look to their disagreements, it was of more vital interest to the entire community that they should regard the great truths in which they all believed, and let these form a bond of union between them. There were churches like the Presbyterian Church of America, with 4,400 congregations, and grading downward, and they had no means of cultivating fellowship with each other and promoting any cause. Under these circumstances, it was not surprising that the necessity for a visible bond of union should occur simultaneously to

many minds. This feeling had manifested itself in the formation of organic unions in this country, and in Scotland; and in Canada the four separate branches of the church were living on intimate terms with each other. They could not have all Presbyterian churches united in one organization; it would not be expedient to do so, and there were a great many difficulties in the way of its accomplishment. Then, there was another way in which a strong desire for mutual fellowship may manifest itself and result in the very happiest fruits. They did not require any church to give up its individuality, but desired it to continue to control its internal affairs in accordance, it may be, with hereditary traditions and preferences. Some churches, like the Dutch Church, had great historical recollections. In time of martyrdom and suffering, they developed great Christian heroism, and they did not propose to give up their identity to mix with other bodies. And there were other churches who set great value upon certain high principles which they thought to be founded on the Word of God, and which they would not abandon. While they stood firm upon this basis, they were anxious to co-operate in the great work of saving souls. So it occurred to a number of people that, while they would not sink to an organic union, they might form a federation, and it was strange that this idea had existed in the minds of many for a long period of time past.

Rev. Dr. Kerr, one of the U. P. committee, thus refers to the conference in an editorial in the *United Presbyterian*:

It might have been as well, in the present stage of proceedings, to have confined attention to the principles on which the federation was to be formed, and to have left some of the evils to be opposed unnamed until it was ready to act. Even if there was no disadvantage to be incurred in this, it has the appearance, at least, of loading down the movement at its beginning with too much work. And there is, perhaps, some danger of making the machinery so cumbersome that it may fall from its own weight. But we hope for the best, and believe that there is great good to come of a movement in which the Presbyterian hosts can so honestly and earnestly unite.

In this matter the great Presbyterian body overshadows all others; and it has nothing in jeopardy from any result—even organic union. Checks and safe-guards are needed for the sake of smaller bodies as our own, and must be established. While we seek the one end—united action for certain purposes—we have a position to keep, as a witnessing church. We pray that the Spirit of God may direct this movement for the promotion of truth, and the overthrow of error—for the advancement of the Redeemer's kingdom.

THE BOARD OF CHURCH EXTENSION.

THE Board of Church Extension met on Monday evening, Oct. 19th, 1874. The treasurer reported \$975.00 on hand. There were applications from six congregations asking for aid to the amount of \$4,500, and all of them very urgent. Small appropriations were made to the most needy.

The operations of this scheme have been very much limited from the first by the small amount of money placed at its disposal, and the inability to help becomes greater each year, as the demand for aid increases without a proportionate increase of the contributions. To meet this want, the Board appeals to every congregation to give their prayerful consideration to this, which is among the more important interests of the church, and to enlarge their contributions to a measure worthy of themselves and of the cause of Christ. Many of our congregations have fine new churches; in their ceiled houses let them not forget their needy brethren who have no place in which, in the winter months, they can assemble for the worship of God. Twenty-five congregations have received aid from the Board, in larger and smaller sums, amounting to \$14,200, and in comfortable sanctuaries they should remember that, by the law of Christ, having freely received they ought freely to give. These should return, at least, a fair interest on the amount they have received, and this alone would now give us nearly \$1,000, to use in

helping those who are still in need. Others are expecting to ask aid in a short time, and are already planning a church building and providing for its erection. These will prove their worthiness of help by liberality in assisting others, and shall reap as they sow; for "the liberal soul shall be made fat, and he that watereth shall be watered also himself." Will not every congregation heed the declaration of the Lord Jesus: "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

The Synod designated the first Sabbath of January, 1875, for this collection. The sum specified by Synod is \$3,000, and the full amount is needed. Pastors and preachers will see that it is duly announced, and the people, rejoicing in the advent of a new year, will gratefully regard the claims of Christ, and make glad the hearts of brethren waiting to receive their bounty.

J. C. K. MILLIGAN, *Secretary*.

NEW YORK, Oct. 20, 1874.

MONUMENT TO DR. McDONALD.

THE congregation of Sharon has lately erected a monument to the memory of their late pastor, Dr. McDonald. The monument is of marble, resting on a limestone base, and about twelve feet in height. The inscription on the front reads:

IN
MEMORY OF
OUR
FIRST PASTOR,
J. M. McDONALD, D. D.,
DIED
SEPT. 9, 1872,
AGED
48 YR'S. 10 MO'S. 6 D'YS.

On one side is the following inscription: "Dr. McDonald was installed A. D. 1851. Sharon congregation then numbered 71. He labored 21 years, during which time 515 members were admitted. 241 mourn his departure."

On another side the passage from Rev. 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." C. D. T.

OBITUARIES.

JOSEPH ALEXANDER died after a brief illness on the 26th of September, 1874, in the 12th year of his age. He was the only son of elder Andrew Alexander, of New York. His character and happy death deserve a brief notice. He was not one of those impossible boys often found in story-books, but never in any family, who are always so good, who never do any wrong, and who always die young. Joseph was full of health, physically as well developed, as full of fun, as regardless of danger, and as willing to assert and maintain what he considered his rights, as any boy in the community. He had several marked characteristics. He was *affectionate*. His devotion to his sisters surpassed anything of the kind I ever witnessed. He abhorred *backbiting*.

From early childhood he would defend the absent, if he heard a disrespectful word spoken against them. He was *inquisitive*. He learned accurately, and he must understand what was taught him, or he was not satisfied. He was *thoughtful*. With all his playfulness he would sometimes surprise you by the appropriate use which he made of some lesson which he had learned years before, and he oft manifested that he had an abiding sense that the great and holy God was always near him.

Death came to him in his father's yard while he was engaged in harmless play in the presence of his sisters. It was soon evident that he had received a fatal injury. I called to see him; he was suffering, yet composed. I spoke to him of death, and of the Saviour's love for children and his willingness to take them to heaven, prayed with him and left. On reviewing my visit, I was not satisfied with what I had done; my instructions had been too general; I had treated him as a child. I returned immediately, and sitting down by him, reminded him that I was his pastor, that as he was a sinner I had a right to offer to him then and there for his acceptance a great Saviour and a great salvation. I then began with the nature of sin and its deserts; his being a sinner, lost and helpless; his need of a Saviour; the remedy provided in the covenant of grace and revealed in the gospel. His answers on all these points were clear and satisfactory, specially on the fulness of the atonement; but when I asked him, "Do you now as a poor lost sinner accept the Lord Jesus on these terms as your only Saviour?" he replied with a heartiness and a tone of voice never to be forgotten, "I do, O yes, I do." I turned to his mother, the only person present with us, and said, you will remember that answer long after this. He was now almost exhausted; I asked no more questions, but I explained to him what had been done, the nature of the covenant he had made, &c., and concluded by saying, "Now, Joseph, remember that living and dying you are the Lord's." In a low tone, as if speaking to himself, he repeated, "living and dying the Lord's," and early the next morning "there was no more pain."

Three lessons may be learned from this brief notice.

1. Children at an early age can acquire a knowledge of the plan of salvation. There is not an intelligent session in the world that would have hesitated to accept his confession.

2. Sabbath school teachers should be encouraged in their self-denying work. Joseph had, during all his course in the Sabbath school, remained with one teacher, and his teacher was the only person outside of the family whom he desired to be near him in his illness.

3. Christian parents should be stimulated to perform their baptismal engagements. Joseph was well taught in the Sabbath school, but he was lovingly, intelligently, systematically and perseveringly taught at home, and the covenant God showed in his intelligent confession, hearty acceptance of the Saviour, and happy death, that their labors had been accepted and greatly blessed in producing such fruit.

ANDREW STEVENSON.

JOHN KING TRUMBULL died Sabbath, August 23, 1874, at his residence near Northwood, Logan county, Ohio. He was born Sept. 15, 1800, in Craftsbury, Vt., and connected in early life with the Reformed Presbyterian congregation there; removed in 1841 to Canada, in 1851 to Ohio, where he passed the remainder of his days, always retaining his connection with the church. Mr. Trumbull was well indoctrinated in the teachings of God's holy word, and also in the principles of the Reformed Presbyterian Church; was quiet and unobtrusive in manners; was a close observer of God's providences, and talked much about them. The law of his God was in his heart. He enjoyed the full assurance of hope unto the end. One who waited at his bedside writes: "At four o'clock he breathed his last as gently and quietly as a child, without a groan or the movement of a muscle. I could only think, 'So gives he his beloved sleep.' It seemed so fitting that one who was only waiting that an entrance might be administered, should be ushered in at the dawn of a Sabbath morning." He leaves a wife and four children, all church members, one son a minister. "So teach us to number our days, that we may apply our hearts unto wisdom."

C. D. T.

DAVID ORR departed this life on the 27th of March, 1874, at his residence in West Kortright, in the 85th year of his age. Another, an officer and a father in Israel, has departed from the church militant to the church triumphant, in peace and in much assurance. His mind remained calm and unclouded to the last. Mr. Orr was one of those who stood fast to all the church's attainments at the period of the declension, which culminated in the division of 1833. His children rise up and call him blessed. "Be thou faithful unto death, and I will give thee a crown of life." Com.

DIED, of consumption, August 28th, 1874, SARAH ELLEN REID, daughter of William and M. J. Reid, in the 21st year of her age.

She gave the bloom of her youth to her Saviour, making, at an early age, public profession of her faith in the Second Miami congregation, of which she continued a consistent member till her death. Remarkable for her gentleness, her sweetness and amiability of character, she endeared herself to a large circle of acquaintances, who watched with anxiety the progress of her illness, and now deeply mourn her loss. Just entering upon womanhood, with a wide field of honor and usefulness apparently opening before her, she cherished, under her flattering disease, the hope of life, but constantly expressed resignation to the will of the Master. Throughout her sickness, her grace of meekness and calm composure of spirit was conspicuous. The evidence she afforded of true faith in, and love to the Saviour, was gratifying to Christian friends; and when finally called to depart, her latter end was peace. This providence, in the removal of one so young in years, and with such fair prospects of life before her, should be recognized by her young friends that survive, as emphatically addressing to them the warning, "Be ye also ready,"

COM.

DIED, August 6, 1874, MRS. RACHEL ARMSTRONG, wife of Thomas Armstrong, in the 73d year of her age. The subject of this notice was born in Ireland, and brought up in the principles of the Reformed Presbyterian Church. She emigrated to America in the year 1833, and after a short residence in the congregation of Miller's Run, she finally settled in the bounds of Brookland congregation, and under the ministry of Rev. H. Walkinshaw. Here she was united in marriage to Thomas Armstrong, by whom she had one child, an only son. Mrs. A. was a subject of long and protracted sickness, yet she bore her affliction with much patience and resignation to the will of her heavenly Father. She loved the house of God, and was, notwithstanding her infirmities, a regular attendant on the ordinances of his grace. Some time before her death her afflictions greatly increased, yet her mind was calm and undaunted, and she looked with earnest expectation to the time of her departure, knowing that for her "to die was great gain." Having exhorted husband and son to prepare for the end that knows no change, she fell asleep. Thus another saint, redeemed and washed in the blood of Christ, has entered into rest. "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness."

COM.

DIED, in Allegheny, Sept. 25, 1874, after a sickness of about two weeks' duration, Mrs. ELIZA MARTIN HAMILL, in the 60th year of her age. For many years Mrs. Hamill had been a member of the Pittsburgh and Allegheny congregation. She was one of the original members of Central Allegheny, and in its welfare always manifested a very deep interest. She was regular and punctual in her attendance in the public exercise of worship, very seldom absent, and very seldom late. During her sickness she gave to her children and friends most comforting evidence that she was prepared for death. Her latter end was peace. Mrs. Hamill left but two children, a daughter and son. The former is the wife of Rev. J. C. Taylor, of East Craftsbury, Vt.

BOOK NOTICES.

THE SABBATH OF THE LORD, also, THE CLAIMS OF THE SABBATH against the assumption of Rev. H. W. Beecher, respecting the opening of public libraries and reading rooms to the public on the Lord's day. By John J. McKay. New York: John J. Reed, 43 Centre street, and J. J. McKay, 10 Warren street. Price, 25 cents.

We have to lament the widespread profanation of the Sabbath. The effort is avowedly made by a certain class, to secularize this day. But we could expect but little else from these persons, as they make no profession of religion. What is needed as against such characters is the discipline of the law, along with the other means of instruction. Among these means, an important place must be given to consistent living by Christian professors. It is too true, that this day is wounded in the house of its friends, by Sabbath travel, by patronage of 'sacred concerts' so-called; by recommendations that public libraries and reading rooms by opened on that day, by the purchasing of Sunday papers, and in many other ways. Mr. McKay's book is an earnest effort in the right direction, dealing faithfully with the prevailing forms of sin against the Fourth Commandment. Part of this appeared in our April number, and the whole discussion is worthy of attentive reading.

Since writing the above, we notice in a communication of an officer of the Pennsyl-

vania Company, at Pittsburgh, to an association expostulating with the company for high charges, the following words: "We are unable by any means, to keep even with the tide of business in our limited space in so busy a city as this, although we use extra motive power, and extra relays of men, *working them night and day for the entire seven days of each week*!" This railroad company ignores the divine command.

FULL REPORT OF THE PUBLIC DISCUSSION OF GOOD TEMPLARISM between Rev. Jas. Kerr, Greenock, and Jno. Pyper, Esq., G. W. C. T. of Ireland, in Clarence Place Hall, Belfast, on the evenings of 5th and 6th November, 1873, as published by the joint committee, with an introductory critique. Greenock: J. W. Black. Pp. 67. Price, nine pence.

Good Templarism owes its origin to America, and along with many "improvements," Britain has received from our shores this misimprovement. This system, devised professedly to advocate and advance a good cause, comes under the head of the secret orders, and we testify against it as a wrong measure to accomplish a good end, and we know that it begets evil in many ways.

The pamphlet we have received is well worth reading. We have always viewed public discussion as a difficult work, requiring great self-control and much wisdom to direct it to its proper end—the exhibition of the truth. We are exceedingly pleased with the mode in which the arrangements made at Belfast were carried out. Both sides had a patient hearing, and here, as elsewhere, the truth had nothing to fear. Our readers can see what the Order has to say in its own defence, to excuse itself for hiding its light. The introductory of our brother, Rev. J. A. Chancellor, adds to the interest of the pamphlet.

A GOLDEN SUNSET, being an account of the last days of Hannah Broomfield. By the Rev. J. R. Macduff, D. D. New York: Robert Carter. For sale by R. S. Davis & Co., Pittsburg, Pa.

This is a touching story of the sickness and death of a faithful Christian domestic. The name of the author will commend it. Page after page is written in our day as to the relations of families and their "help," yet we must turn to the Word of God in this matter as in others, "Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." And on the other hand, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." The life, whose sunset is here described, was a humble following out of the divine rule.

REV. W. T. WYLIE, pastor of the Presbyterian Church, Bellefonte, Pa., has arranged for the publication of a series of tracts on the 107 Questions of the Westminster Shorter Catechism, prepared by as many writers of well known ability. Dr. John Hall, of New York, writes on the first Question. Already the tracts on Questions 5, 7, 17, 20, 31, 33, 36, 43, 69, 72, 85 and 96, have been published. The mechanical execution of these is beautiful, and is in keeping with the excellence of the tracts.

Any of our readers who wish to examine these can obtain a sample of the tracts, and a full circular letter, giving names of writers, and other information, by enclosing two or three postage stamps to Bellefonte Press Co., Bellefonte, Pa.

We take pleasure in calling the attention of our readers to the *New York Witness*. We rejoice to know that its circulation is constantly increasing. Its original prospectus contained the following platform, which has not been departed from:—In religion, the *Witness* will take the same ground with the Evangelical Alliance and Tract Society; in temperance, with the National Temperance Society; in human rights, irrespective of color, with the American Missionary Society; public questions will be regarded only from a Christian standpoint; and no advertisement of any injurious kind can be inserted at any price.

We do not agree with it, however, in its advocacy of the taxation of church property—as a principle. We believe the state has no such friend as the church of Christ, and that it ought to favor her, and one of the least objectionable ways of doing so is not laying on her the burden of taxation.

We can heartily commend this paper as a news-paper, and a friend of truth and righteousness. The price of the weekly is \$1.20. Address, John Dougall, 2 St. street, New York City.

OFFICERS, BOARDS, INSTITUTIONS, &c.

OF THE

Reformed Presbyterian Church.

REV. J. GALBRAITH, *Moderator*; REV. J. R. THOMPSON, *Recording Clerk*; REV. J. W. SPROULL, *Assistant Clerk*; T. SPROULL, D. D., *Stated Clerk*.

TRUSTEES OF SYNOD.

Wm. Wills, *Treasurer*; Daniel Chestnut, *Secretary*.....Term expires 1875.
S. A. Sterrett, M. D., J. A. McKee....." 1876.
D. Gregg, *President*; D. Euwer....." 1877.

BOARDS, &c.

Foreign Mission.—S. O. Wylie, D. D., *Chairman*; Rev. T. P. Stevenson, *Secretary*; Walter T. Miller, *Treasurer*, Box 553, New York.
Central Board of Missions.—T. Sproull, D. D., *Chairman*; Rev. D. B. Willson, *Secretary*; D. Euwer, *Treasurer*, 352 Ridge ave., Allegheny City, Pa.
Church Extension.—James Wiggins, *Chairman*; Rev. J. C. K. Milligan, *Secretary*; Walter T. Miller, *Treasurer*, Box 553, New York.
Education.—Rev. T. P. Stevenson, *Chairman*; Rev. S. J. Crowe, *Secretary*; D. Boyd, *Treasurer*, Bellefontaine, O.
Superintendent's Theological Seminary.—S. O. Wylie, D. D., *Chairman*; Rev. D. McAllister, *Secretary*; W. Wills, *Treasurer*, 110 Market st., Pittsburgh, Pa.
National Reform.—J. R. W. Sloane, D. D., *Chairman*; Rev. T. P. Stevenson, *Secretary*.
Superannuated Ministers' Fund.—W. Wills, *Treasurer*, 110 Market st., Pittsburgh, Pa.
Memorial Fund.—W. Wills, *Treasurer*, 110 Market st., Pittsburgh, Pa.
Library Fund.—" " " " " "
Literary Fund.—Walter T. Miller, *Treasurer*, Box 553, New York.
McKinney Fund.—Rev. S. Carlisle, *Treasurer*, Newburgh, N. Y.

INSTITUTIONS.

Theological Seminary, Allegheny City, Pa.—T. Sproull, D. D., J. R. W. Sloane, D. D., *Professors*. Session begins on the second Tuesday of September and closes on the first Tuesday of April.
Geneva Collegiate Institute, West Geneva, Ohio.—Rev. H. H. George, *President*. College year begins September 10.

COMMITTEES TO REPORT AT NEXT SYNOD.

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On Temperance, - - - -	Rev. S. Bowden, " 205
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Delegate to R. P. Synod, (N. S.) -	Rev. J. C. Smith.
" " U. P. General Assembly, -	Rev. D. McAllister, Prof. Sloane, his alternate.
Committee on Ecumenical Council, -	Prof. Sloane, Rev. S. Bowden, and T. S. Lynn.

PERIODICALS.

Reformed Presbyterian and Covenanter, monthly, Allegheny, Pa.
Our Banner, monthly, New York City.

NEXT MEETING OF SYNOD.

Coulterville, Illinois, May 26th, 1875, 2 o'clock, P. M.

Moderator's alternate to preach opening sermon, Rev. R. J. George.

FORM OF BEQUEST.

When there is real estate, the form should be, "I devise to the Trustees of the Synod of the Reformed Presbyterian Church of North America." When there is personal estate, the same form, with the exception of "I give and bequeath," instead of, "I devise."

MEETINGS OF PRESBYTERIES.

Illinois—Sparta, Ill., May 25th, 1875, 1 P. M. Treas., Rev. J. M. Faris, Coulterville, Ill.

Iowa—Sharon, Iowa, May 19th, 1875, 10 A. M. Treas., John McIlhenney, Linton, Iowa.

Kansas—Winchester, Ks., April 14th, 1875, 7 P. M. Treas., Rev. J. Dodds, Winchester, Ks.

Lakes—Second Miami Church, April 13th, 1875, 7 P. M.

New York—Walton, N. Y., May 25th, 1875, 7½ P. M.

Ohio—New Concord, O., April 7, 1875. Treasurer, Rev. J. A. Thompson, London-derry, Ohio.

Philadelphia—First Church, Philadelphia, Pa., May 4th, 1875, 3 P. M. Treasurer, W. Brown, 1635 Locust st., Philadelphia.

Pittsburgh—Allegheny Church, Allegheny, April 13th, 1875, 7 P. M. Treasurer, W. Wills, 110 Market st., Pittsburgh, Pa.

Rochester—Rochester, N. Y., May 4th, 1875, 11 A. M. Treasurer, A. Ernisse, Prince st., Rochester, N. Y.

DIRECTORY OF CITY CHURCHES.

	PASTORS.	CHURCHES.	SERVICE.
Allegheny, Pa.,	Rev. D. B. Willson,	Sandusky and North Diamond sts.	10½ a m 2½ p m.
Baltimore, Md.,	Rev. John Lynd,	Aisquith & Chase sts. and Hart ave.	11 a m 3½ p m.
Boston, Mass., First cong.,	Rev. W. Graham.	Ferdinand and Isabella st.	10½ a m 3 p m.
" " Second "	Rev. D. McFall,	Caledonian Hall, 94 Hanover st.	10½ a m 3 p m.
Brooklyn, N. Y.,	Rev. J. H. Boggs,	Fayette avenue and Ryerson st.	10½ a m 8 p m.
Central, Allegheny, Pa.,	Rev. J. W. Sproull,	Sandusky st. south of Ohio.	10½ a m 8 p m.
Cincinnati, O.,		Clinton st. bet. John & Central aves	10½ a m 3½ p m.
McKeesport, Pa.,	Rev. T. C. Sproull,	Penn st. near Walnut	2d and 4th Sabs.
Newburgh, N. Y., First cong.,	Rev. S. Carlisle,	Grand st. bet. 1st and 2d sts.	10½ a m 2 p m.
" " Second "	Rev. J. R. Thompson,	Grand st. bet. Catharine & South sts.	10½ a m 3 p m.
New Castle, Pa.,	Rev. S. J. Crowe,	Oak and Spruce sts.	11 a m 1 p m.
New York, First cong.,	Rev. J. O. K. Milligan,	28th st. bet. 9th and 10th aves.	10½ a m 3 p m.
" " Second "	A. Stevenson, D. D.,	39th st. near 7th ave.	10½ a m 8 p m.
" " Third "	Rev. D. Gregg,	23d st. bet. 7th and 8th aves.	10½ a m 3½ p m.
" " Fourth "	Rev. James Kennedy,	48th st. bet. 8th and 9th aves.	10½ a m 7½ p m.
Oil City,		South Oil City, 2d and State sts.	11 a m 8 p m.
Philadelphia, First cong.,	Rev. T. P. Stevenson,	17th and Filbert sts.	10½ a m 8 p m.
" " Second "	S. O. Wylie, D. D.,	17th st. below Race.	10½ a m 3 p m.
" " Third "	Rev. R. J. Sharpe,	Deal st. east of Frankford road.	10½ a m 3 p m.
Pittsburgh, Pa.,	A. M. Milligan, D. D.,	8th st. north of Penn.	10½ a m 8 p m.
Rochester, N. Y.,	Rev. B. D. Sproull,	St. Paul st. north of Andrews.	10½ a m 2½ p m.
St Louis, Mo.,		Gamble ave. and Mercer st.	10½ a m 3 p m.
Syracuse, N. Y.,		South Salina street,	10½ a m 2½ p m.

LICENTIATES.

T. J. Allen,
J. M. Crozier,

M. A. Gault,
J. A. Speer,

S. R. Wallace,
R. C. Wylie.

STUDENTS.

First Year.

A. D. Crowe,
W. J. Dauerty,
M. R. Frazier,
Geo. Kennedy,
J. R. Latimer,
R. M. McKinney,
J. R. Wylie.

Second Year.

G. M. Elliott,
J. M. Foster,
W. S. Fulton,
Samuel A. George,
W. McKinney,
J. L. Pinkerton,
W. M. Shanks,
J. R. Wylie.

Third Year.

J. W. Dill,
Alex. Kilpatrick,
S. R. McClurkin.

Fourth Year.

T. J. Allen,†
J. M. Crozier,†
M. A. Gault,†
R. C. Wylie.†

† Licensed.

ALPHABETICAL LIST OF MINISTERS.

In the first column will be found; first, the name of the minister; second, of the Presbytery by which ordained, third, date of ordination; fourth, name of present Presbytery, if other than by which ordained. In the second, Post Office address.


Abbreviations.—Western Presbytery of Western Sub Synod, W. of W. S. S. Southern Presbytery, S. New York Presbytery, N. Y. Rochester, R. Philadelphia, Phil. Pittsburgh, P. Illinois, Ill. Iowa, Ia. Lakes, L. Kansas, K. Northern Ireland, N. Id.

Will the ministers of the church aid in making this list accurate, if they discover any mistakes, and in completing it? Address T. A. SPROULL, New Alexandria, Westmoreland Co., Pa.

J. M. Armour, N. Y., Sept. 23, 1857, B.	Syracuse, N. Y.
J. O. Bayles, N. Y., Jan. 10, 1866.	West Kortright, N. Y.
J. M. Beattie, N. Y., May 29, 1844.	Ryegate, Vt.
Joseph Beattie, N. Y., 1856.	Latakiah, Syria.
J. A. Black, P., Nov. 18, 1868.	Clarksburg, Pa.
J. H. Boggs, N. Y., Dec. 14, 1864.	136 Lafayette, ave., Brooklyn, N. Y.
J. C. Boyd, L., May 13, 1847, O.	Utica, O.
P. P. Boyd, L., May 22, 1872	Sparta, Ill.
Samuel Bowden, R., Dec. 30, 1846.	York, N. Y.
R. B. Cannon, P., May 5, 1847, Ia.	Waukesha, Wis.
Samuel Carlisle, N. Y., Nov. 15, 1849	Newburgh, N. Y.
D. H. Coulter, Ia., April 13, 1897, N. Y.	Newark, N. J.
S. J. Crowe, P., May 21, 1873	New Castle, Pa.
John Crozier, P., April 4, 1833	Elizabeth, Pa.
J. F. Crozier, P., Nov. 18, 1874	Marchand, Pa.
Joshua Dodds, L., Oct. 6, 1847, K.	Winchester, Ms.
Henry Eason, P., Oct. 15, 1873	Latakiah, Syria.
E. G. Elder, P., May 11, 1869	Dayton, Pa.
E. G. Ellsey, Ia., Aug. 14, 1874	Columbus City, Ia.
D. S. Faris, N. Y., June 25, 1873.	South Peacham, Vt.
D. S. Faris, Ill., Oct. 7, 1870.	Sparta, Ill.
Isiah Faris, Ia., Sept. 21, 1870.	Walnut City, Iowa.
J. C. K. Faris, O., Dec. 6, 1865, N. Y.	Topsam, Vt.
J. M. Faris, N. Y., Sept. 1, 1869, Ill.	Coulterville, Ill.
John French, L., Sept. 3, 1860	Ray, Steuben co., Ind.
John Galbraith, P., June 28, 1843	Glade Mills, Pa.
H. H. George, L., June 23, 1858	Northwood, Ohio.
W. K. George, P., May 19, 1870	Canfield, O.
William Graham, N. Y., July 11, 1860	Staunton, Ill.
David Gregg, N. Y., Feb. 23, 1870	87 3d st., East Cambridge, Mass.
Joseph Hamilton, N. Id., Nov. 7, 1867, K.	244 West 48th st., New York.
J. R. Hill, L., May 10, 1872	Birmingham, Mich.
Joseph Hunter, P., April 13, 1852.	Wilkinsburg, Pa.
R. Hutcheson, P., Sept. 1841, Ia.	Glenwood, Minn.
A. W. Johnston, N. Y., Aug. 5, 1868.	1016 Morgan st., Philadelphia, Pa.
L. Johnston, P., Oct. 14, 1874	Selma, Ala.
N. M. Johnston, P., April 14, 1864	New Galilee, Pa.
N. R. Johnston, N. Y., Nov. 10, 1862, P.	Elliot, Minn.
R. Johnston, Commission Irish Synod, Aug. 4, 1842, Ia.	Kossuth, Iowa.
W. P. Johnston, Phil., Aug. 4, 1864, Ia.	Washington, Iowa.
James Kennedy, N. Y.	334 West 56th st., New York.
Joshua Kennedy, N. Y., Nov. 6, 1846	Brushland, N. Y.
James Love, P., June 27, 1839, Ia.	Frederick station, Ia.
John Lynd, Phil., Dec. 4, 1873	432 N. Eden st., Baltimore, Md.
D. C. Martin, Ill., Nov. 7, 1872.	Princeton, Ind.
D. McAllister, N. Y., Dec. 16, 1863	245 West 49th street, New York.
J. L. McCartney, L., Nov. 22, 1861.	Northwood, Ohio.
H. P. McClurkin, P., Oct. 15, 1850, O.	New Concord, Ohio.
Joseph McCracken, Ill., Oct. 1856, L.	West Geneva, Ohio
J. J. McClurkin, Ill., June 2, 1843, P.	New Wilmington, Pa.
B. McCullough, L., 1855.	Ann Arbor, Mich.
D. McFall, P., May 18, 1871, N. Y.	139 Spring st., E. Cambridge, Mass
A. McFarland, W. of W. S. S., 1837, O.	Putnam, Ohio.
A. J. McFarland, P., Feb. 5, 1862.	Stanton, Jefferson co., Pa.
William McFarland, B., May 11, 1871	Flackville, N. Y.
J. C. McFeeters, P., June 19, 1874	Parnassus, Pa.
David McKee, Phil., July 5, 1854, Ia.	Chilinda, Ia.
W. W. McMillan, Phil., Dec. 26, 1859, K.	Olathe, Ka.
David Metheny, M. D. P., Sept. 10, 1873	Latakiah, Syria.
A. M. Milligan, P., Nov. 23, 1848	Allagheeny, Pa.
J. C. K. Milligan, L., Jan. 5, 1853, N. Y.	809 West 52d st., New York.
J. S. T. Milligan, L., Nov. 11, 1853, K.	North Cedar, Ka.
William Milroy, L., Oct. 12, 1853.	Northwood, Ohio.
James Nell, May 1843, Ia.	Fairbanks, Iowa.
John Newell, R., May, 1851, P.	Wilkinsburg, Pa.
Robert Reed, P., June 21, 1854.	Lucasco, Pa.
Daniel Reed, P., Dec. 18, 1861.	Titusville, Pa.
T. P. Robb, L., May, 1871, Ia.	Linton, Iowa.
R. J. Sharpe, Phil., April 8, 1866.	1465 E. Montgomery ave., Phila., Pa.
D. J. Shaw, Ill., May, 1856.	Bloomington, Ind.
J. W. Shaw, N. Y., May 29, 1844.	Coldenham, N. Y.
R. Shields, R., 1865.	Almonte, Ontario, C. W.
W. Slater, P., May 24, 1843.	Venice, Pa.

J. R. W. Sloane, L., Jan. 1854, P.....	Allegheny, Pa.
J. C. Smith, P., May 16, 1863.....	Rose Point, Pa.
J. W. Sproull, P., April 10, 1866.....	259 North ave., Allegheny, Pa.
R. D. Sproull, R., May 14, 1863.....	126 Alexander st., Rochester, N. Y.
Thomas Sproull, P., April 4, 1833.....	259 North ave., Allegheny, Pa.
T. A. Sproull, P., June 17, 1868.....	New Alexandria, Westm'd co., Pa.
T. C. Sproull, P., Oct. 3, 1871.....	McKeesport, Pa.
A. Stevenson, S., Nov. 14, 1889, N. Y.....	314 West 30th st., New York.
B. M. Stevenson, Ia., Oct. 5, 1864, K.....	Hebron, Clay co., Ks.
T. P. Stevenson, Phil., May 5, 1863.....	1623 Brown st., Philadelphia, Pa.
J. C. Taylor, N. Y., Dec. 17, 1873.....	East Craftsbury, Vt.
D. G. Thompson, Ill., Oct. 9, 1872.....	Oakdale, Ill.
J. A. Thompson, P., Aug. 31, 1859, O.....	Londonderry, O.
J. R. Thompson, N. Y., Dec. 19, 1865.....	Newburgh, N. Y.
B. M. C. Thompson, L., Sept. 9, 1866.....	Winfield, Ind.
A. C. Todd, Ill., July 29, 1852, K.....	Evans, Col.
O. D. Trumbull, Ia., Jan. 20, 1864.....	Morning Sun, Ia.
James Wallace, L., July 14, 1840.....	2 Carondelet ave., St. Louis, Mo.
John Wallace, O., April 14, 1833, P.....	Adamsville, Pa.
M. Wilkin, R., Oct. 23, 1856, K.....	Olathe, Ks. Box 211.
J. B. Williams, N. Y., Nov. 13, 1850.....	White Lake, N. Y.
D. B. Willson, P., Nov. 29, 1870.....	Allegheny, Pa.
P. H. Wylie, L., 1855.....	Rushsylvania, O.
S. O. Wylie, P., May 17, 1843, Phil.....	636 North 17th st., Philadelphia, Pa.

ALPHABETICAL LIST OF CONGREGATIONS.

 In the following list is given the name of the Congregation, the Presbytery to which it belongs, and, when known, the date of its organization. Where there is a second date, it refers to re-organization. The assistance of all interested is asked, that the exact date of the organization of every congregation may be obtained. Address T. A. SPROULL, New Alexandria, Westmoreland Co., Pa.

1 Allegheny.....Pitts.	1838	54 N. Alex. & Greensburg.....Pitts.	
2 Baltimore.....Phila.		55 New Castle.....Pitts.	Jan. 9, 1871
3 Barnet.....N. Y.	July 9, 1872	56 New Concord.....O.	1822 1840
4 Bear Run and Mahoning.....Pitts.	Oct. 1870	57 New York, First.....N. Y.	Dec. 1797
5 Beaver Falls.....Pitts.	Nov. 10, 1874	58 New York, Second.....N. Y.	1830
6 Bethel.....Ill.		59 New York, Third.....N. Y.	Mch. 1848
7 Bethel, Old.....Ill.	1821	60 New York, Fourth.....N. Y.	Feb. 21, 1870
8 Bethesda.....Ill.		61 North Cedar.....Ks.	Sept. 23, 1871
9 Boston, First.....N. Y.	June, 1854	62 Oil City.....Pitts.	1866
10 Boston, Second.....N. Y.	Nov. 21, 1871	63 Oil Creek.....Pitts.	Feb. 14, 1860
11 Bovina.....N. Y.		64 Olathe.....Ks.	1866
12 Brookland.....Pitts.	1833	65 Philadelphia, First.....Phil.	Jan. 28, 1798. 1838
13 Brooklyn.....N. Y.	June 15, 1857	66 Philadelphia, Second.....Phil.	Aug. 1842
14 Brownville.....O.	1854	67 Philadelphia, Third.....Phil.	1851
15 Cedarville.....Lakes.1812	June 1, 1850	68 Pine Creek.....Pitts.	Apr. 1864
16 Cedar Lake.....Lakes.	1841	69 Pittsburgh (1800-1).....Pitts.	Oct. 31, 1866
17 Central, Allegheny.....Pitts.	Oct. 24, 1870	70 Pleasant Ridge.....Ks.	Aug. 1871
18 Churchill.....Ill.	1854	71 Poland & N. Jackson.....Pitts.	1838
19 Cincinnati (1816, Pitts.).....Lakes.	Feb. 24, 1853	72 Princeton.....Ill.	1820
20 Clarinda.....Ia.	Dec. 17, 1855	73 Ramsey.....Roch.	1861
21 Clarksburg.....Pitts.		74 Rehoboth.....Ia.	1854
22 Coldenham.....N. Y.		75 Rehoboth.....Pitts.	
23 Conococheague.....Phil.	1791	76 Republican City.....Ks.	Nov. 9, 1871
24 Craftsbury.....N. Y.		77 Rochester.....Roch.	
25 Elliott.....Ia.	Nov. 5, 1868	78 Round Prairie.....Ia.	1873
26 Elkhorn.....Ill.		79 Rushsylvania.....Lakes.	
27 Evans.....Ks.		80 Ryegate.....N. Y.	
28 Fremont and Wahoo.....Ks.	Dec. 19, 1871	81 St. Louis.....Ill.	Apr. 2, 1846
29 Garrison.....Lakes.	May, 1840	82 Salem.....Pitts.	
30 Hickory Grove.....Ia.		83 Sandusky.....Lakes.	
31 Jonathan's Creek.....O.	1840	84 Sharon.....Ia.	Sept. 26, 1816
32 Kortright.....N. Y.		85 Slippery Rock.....Pitts.	1831
33 Kossuth.....Ia.	1865	86 Southfield.....Lakes.	May 10, 1834
34 Lake Eliza.....Lakes.	Sept. 6, 1852	87 Springfield.....Pitts.	1860
35 Lake Reno.....Ia.	Oct. 22, 1869	88 Staunton.....Ill.	1863
36 Lind Grove.....Ia.	1856	89 Sterling.....Roch.	
37 Lisbon.....Roch.	1843	90 Sylvania.....Ks.	Ang. 10, 1871
38 Little Beaver.....Pitts.	Apr. 1859	91 Syracuse.....Roch.	1849
39 Lochiel.....Roch.		92 Tabor.....Ks.	Oct. 1873
40 Londonderry.....O.		93 Topsham.....N. Y.	
41 Macedon.....Lakes.	July, 5, 1852	94 Toronto.....Roch.	Jan. 23, 1872
42 Manchester & Parnassus.....Pitts.	June 20, 1870	95 Union.....Pitts.	
43 Maquoketa.....Ia.	1865	96 Union, North.....Pitts.	Apr. 1870
44 Miami, First.....Lakes.	Aug. 20, 1832	97 Utica.....O.	
45 Miami, Second.....Lakes.	Sept. 10, 1851	98 Vernon.....Ia.	
46 Middle Wheeling.....O.	Apr. 1859	99 Walnut City.....Ia.	Mar. 1868
47 Miller's Run.....Pitts.		100 Walton.....N. Y.	1861
48 Monongahela.....Pitts.		101 Washington.....Ia.	
49 Morning Sun.....Ia.	July 9, 1873	102 West Hebron.....N. Y.	1866
50 Muskingum & Tomika.....O.	1836	103 White Lake.....N. Y.	
51 Newark.....N. Y.	June 17, 1874	104 Wilkinsburg.....Pitts.	1848
52 Newburgh, First.....N. Y.	1821	105 Winchester.....Ks.	Sept. 7, 1868
53 Newburgh, Second.....N. Y.	Dec. 1854	106 York.....Roch.	

THE Theological Seminary of the Irish Church opened in Belfast, Nov. 10. Introductory by Rev. Dr. Houston, "The Prayer of Faith and its Results." Two students were enrolled, both of the third year.

THE money sent from New Concord, O., collected by Miss Rebecca Law for the Southern Mission, was for Psalm books and Catechisms. The three dollars were from Mrs. Vance of Rushsylvania, not of New Concord.

THE latest accounts from our Selma Mission are very favorable. The school numbers about two hundred. We shall insert a notice of the operations of this mission in another number.

THE *Unitarian Review* has this opinion of a very catholic-spirited journal, viz.: "The *Christian Union* is certainly a very valuable auxiliary to our denomination, without its readers suspecting it, in sowing the seeds of wise and liberal thought." *Fus est ab hoste doceri.*

At last accounts (Nov. 3), the state of affairs in the Syrian Mission has not materially changed. The five persons arrested at B'hamra had been sent from Latakiah in chains. Their destination was not known, but it was conjectured that Constantinople was the point, as it was believed the order for the arrest had come from that place. If this belief is well founded, it verifies the suspicion generally entertained, that the local Governors in Syria are simply carrying out the mandates of the supreme authority in the capital, and that the Turkish Government is directly responsible for the recent outrages on the missions in Syria. We learn that the schools in Marash and Aintab, under the direction of the American Board in Boston, have been recently closed, indicating clearly enough a purpose on the part of the Ottoman Government to persist in its measures of hostility to Protestant missions in the Empire, and that in doing so it is presuming on the continued tolerance of the other powers. History repeats itself, Herod killed James with the sword, and seeing that it pleased the enemies of the gospel, he proceeded to take Peter also, but shortly an angel smote him, and he was eaten with worms.

MESSRS EDITORS.—Owing to the settlement of Mr. S. R. Wallace and Rev. J. C. K. Faris, both of whom were to labor in the bounds of Lakes Presbytery, the Interim Committee of Supplies have made out the following appointments:

Cedarville.—J. M. Armour, Jan 1st and 2d Sabbaths. P. H. Wylie, Feb. 3d Sabbath. B. McCullough, April 1st and 2d Sabbaths.

Cincinnati.—J. McCracken, Dec. 4th Sabbath. P. H. Wylie, Jan. 3d Sabbath. J. M. Armour, Feb. 1st and 2d Sabbaths. B. McCullough, Mar. 1st and 2d Sabbaths.

Garrison.—B. McCullough, Mar. 3d and 4th Sabbaths. J. French, April 1st and 2d Sabbaths. P. H. WYLIE, *Chairman*.

RECEIPTS FOR BOARD OF EDUCATION.

1874.

Nov. 24,	Londonderry, per T. J. Blackwood.....	\$ 2 60
" "	" Brookland Branch of B. and C., per A. Dodds.....	8 70
" "	" Middletown of B. and C., per A. Dodds.....	2 30
" 27,	Third New York, per Alex. McNeill.....	72 00
Dec. 2,	New Alexandria, per Rev. Thos. Sproull.....	10 50
" "	Rev. T. A. Sproull, per Rev. Thos. Sproull, for apparatus,	5 00
" "	Rev. Thos. Sproull, for apparatus.....	5 00
" 7,	J. S. Bell, Langton, Kansas.....	5 00
" 9,	Slippery Rock, per Rev. J. C. Smith.....	18 36
" 10,	Salem, per Rev. A. J. McFarland.....	10 50
" "	Rev. A. J. McFarland, for apparatus.....	5 00
" "	Id., per Jas. A. McKinney.....	20 64

DAVID BOYD, *Treas.*,
Bellefontaine, Ohio.

RECEIPTS FOR EXPENSES OF THEOLOGICAL SEMINARY.

Nov. 20,	From interest on mortgage.....	\$200 00
" " "	" 1st Miami congregation.....	15 15
" 23,	" North Jackson congregation.....	19 75
" 24,	" East Craftsbury ".....	14 10
" 27,	" Old Bethel ".....	41 00
" " "	" David Love.....	1 00
" " "	" White Lake congregation.....	7 50
" 28,	" Kortright ".....	15 73
Dec. 17,	" Macedon ".....	2 00
" " "	" Topsham ".....	9 00
" 9	" Slippery Rock ".....	10 58
" " "	" Rev. J. C. Smith, interest on endowment note....	6 00
" " "	" Geo. Magee, ".....	3 00
" 14,	" Sharon congregation.....	29 96

\$374 77

RECEIPTS FOR MEMORIAL BUILDING.

Nov. 27,	From Mrs. Edwards, White Lake.....	\$ 2 00
" " "	" W. O. Fraser, ".....	5 00
" 30,	" Clarksburgh congregation.....	15 00

\$ 22 00

WILLIAM WILLS, *Treasurer*,
110 Market St., Pittsburgh.

Received, Dec. 3, from Rev. R. D. Sproull, cash balance of Mary White's bequest to Students' Fund, collected by Attorney Cochran from James Campbell, Trustee..... \$817 94

WILLIAM WILLS, *Treasurer*,
110 Market St., Pittsburgh.

FOREIGN MISSION FUND.

Nov. 23, Sharon congregation, per G. Cunningham, \$76.85; Nov. 23, Neil Kirkpatrick, per G. Cunningham, \$5; Nov. 23, S. Robinson, per G. Cunningham, \$10; Nov. 27, David Love, \$5; Nov. 27, Mrs. Mary Love, per David Love, \$2; Nov. 27, T. W. Rowan, per D. Love, \$1; Dec. 2, Bethesda congregation, additional Thank-giving collection, per T. M. Faris, \$41.08; Dec. 7, S. S. of 3d congregation, Philadelphia, per Alex Mackie, \$46.40; Dec. 7, Newark, N. J., congregation, per H. B. Thistle, \$55.27; Dec. 8, J. S. Bell, Longton, Kansas, \$5; Dec. 8, Margaret Ferguson, Bono, Ind., \$3; Dec. 9, Ramsay congregation, per Rev. R. Shields, \$40.70; Dec. 10, Ladies' Missionary Society, 1st congregation of Philadelphia, per Mrs. Jennie McKnight, \$50; Dec. 10, 2d Boston congregation, per E. W. Spragg, \$108; Dec. 10, West Hebron congregation, per Thos. Keys, \$10; Dec. 11, J. M. C., Cambridge, O., \$5; Dec. 12, Rushsylvania congregation, per J. Mitchell, \$34.23; Dec. 12, Central Allegheny, per R. Gibson, \$30; Dec. 15, Barnett congregation (Rev. D. C. Faris) per J. Macklam, \$96; Dec. 15, Princeton congregation, per Wm. Peoples, \$16; Dec. 15, 1st Miami congregation, per S. P. Johnson, \$60.75; Dec. 15, Elkhorn congregation, per Wm. Morrison, \$55.90; Dec. 15, Sharon congregation, Thanksgiving collection for the special benefit of those persecuted brethren and their families, \$95.85; Dec. 15, Sabbath school of Sharon congregation, per John Wilson, Treasurer, \$40; Dec. 15, Female Missionary Society, Sharon congregation, per R. A. Robinson, \$36.10; Dec. 15, Mrs. A. Hughey, a thanksgiving present, Knoxville, Ill. \$10; Dec. 15, Winchester congregation, per J. W. Carson, \$31.75; Dec. 16, 3d congregation, New York, per A. McNeill, \$500.

WALTER T. MILLER, *Treasurer*,
P. O. Box 553, New York.

COMBINED SERIES, - - - VOL. XIII, No. 2.

THE
Reformed Presbyterian
AND
Covenanter.

FEBRUARY, - - 1875.

J. W. SPROULL, D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereof we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude*.

TERMS: { \$1.00 per annum in the United States;
 { \$1.12 in Canada; \$1.24 in Great Britain.

EDITED

AT ALLEGHENY, PA.

PITTSBURGH:

BAKEWELL

97

Glasgow
South Side

INTEREST, 71 GRANT ST.

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Our readers will be glad to learn that an order has been issued by the Hon. George M. Robeson, Secretary of the Navy, directing that one of our national war vessels visit Latakiah annually.

A unanimous call was moderated in Maquoketa congregation, of which Rev. D. J. Coulter, now of Newark, N. J., was formerly pastor, on the 18th of January, by Rev. C. D. Trumbull in favor of R. C. Wylie. The salary offered is \$1,200.

A "Manual of the Central R. P. Church, Allegheny," containing a brief sketch of the history of the church in America and of the congregation since its organization, a list of officers, the roll of members, S. S. teachers and scholars, &c., &c., has been prepared, and can be obtained at J. J. East's, Federal street, Allegheny, or at the U. P. Rooms, Ninth street, Pittsburgh.

Mr. Alex. Patterson, of Patterson P. O. Madison county, Iowa, will be glad to give information to any members of the Church who think of moving west, respecting the district of country in which he lives. Patterson is a station on the railroad running from Des Moines to Winterset. Mr. Patterson is a Covenanter, and is very desirous to enjoy the society of his brethren in the church.

Will pastors of congregations please notify us at the earliest convenience after arrangements have been completed, the time when communions will be held, and the names of assistants.

The closing exercises of the Seminary will commence this year on March 30th.

Kansas Presbytery meets at Pleasant Ridge, May, 1st, 1875, 7 o'clock, P. M.

The \$15.30 credited in our November number to Mrs. Ann Erwin for Foreign Missions should have been credited to Mrs. Ann Euwing.

Rev. Jno. Crozier will preach in Union congregation on the second Sabbath of February, and moderate a call on the following Monday. He will moderate a call in Pine Creek congregation the next Tuesday.

For the convenience of the congregations, it might be well for pastors to have published the time when congregational visitation will be attended to, as soon as definitely fixed. In this way members at a distance would be notified.

Visitation in Central Allegheny will be attended to on the first Wednesday of February, at 8 P. M.

In reply to an inquirer, we would state there are cases of suffering among the members of our church in the West. We will cheerfully forward any contributions for their relief sent to us, and acknowledge the receipt of the same. Any aid given should be given at once.

In compliance with a suggestion made by different persons, we propose to publish as items of interest to our readers, marriage notices, when forwarded to us by responsible parties.

The statement made to the Earl of Derby by the deputation from the Synods of the R. P. Church in Ireland and Scotland, Rev. J. A. Chancellor, chairman, containing a clear and forcible presentation of the facts in the case, and an earnest appeal for taking prompt measures for the release of the prisoners, on account of a press of matter, we have been unable to publish in this number. The same will account for the non-appearance of several articles and some missionary letters.

We learn from our esteemed friend, Elder Jno. Caldwell, of Philadelphia, that the very influential appointment by the Evangelical Alliance to present a memorial to the Sultan of Turkey to religious freedom to Christians in Syria and Turkey, was expected to reach Constantinople on Saturday January 23. Sabbath, January 24, special prayer was offered in many of our churches for the success of the deputation.

The suggestion for special supplication for our mission in Syria, and the persecuted teachers, during the week of prayer, made by Rev. J. A. Chancellor, of Belfast, came too late for our January issue. Board of Missions, however, heartily approved of the suggestion, and sent word to all our congregations.

Mr. Speer is appointed to preach in Sterling, Rochester Presbytery, March 2d, 3d and 4th Sabbaths. Lind Grove, Iowa Presbytery, E. G. Elzey will preach Jan. 2, Sabbath, W. B. Johnston, Jan. 4th and Sabbaths, T. P. Robb, Feb. 2d Sabbath, and K. Johnson, Feb. 4th Sabbath.

The address of Rev. S. R. Wallace is 11 Baker street, Syracuse, N. Y.

THE
Reformed Presbyterian and Covenanter.

VOL. XIII.

FEBRUARY, 1876.

No. 2.

ORIGINAL.

THE SACRAMENTAL WINE.

"Melchizedek king of Salem brought forth bread and WINE; and he was priest of the most high God."

ARTICLE FIRST.—TIROSH AND YAYIN.

"Zenuth, and Yayin, and Tirosh, captivate the heart."—Hos. 4: 11.

WHILE National Reform is, and must be, the question of the *age*, until it is effected, minor issues will, of necessity, arise, as the question of the *day*. And now that Slavery, as one of these issues, has been happily, though awfully, settled, Intemperance bids fair to be the next. With the movement against this great evil, all true Christians should be, as most of them are, in entire sympathy. The war against dram-drinking can scarcely be carried too far; and already the church is under high obligations to the temperance men for relieving her of a burden, once heavy to be borne; still crushing her in other nations, worse than ever known in our happy land, or at least now remembered. In the course of an active life of nearly thirty-six years, the writer has never had occasion to administer censure for drunkenness, but once. The absurdities put forth on the wine question during the past quarter century are an extreme of the *right-hand* sort, and would not have called forth a line from the present writer, had they not invaded his own communion; though he has been acquainted with them almost from their inception, and has known their fallacy.

A friendly neighbor—a good man—lately remarked to the writer, that he could receive *water* just as well as *wine*, at the Lord's table; it was only a symbol, at best. With that kind of men the writer hopes he will never interfere—this article is not intended for them. But when that sentiment, or anything resembling it, is practically thrust on myself, I will say, in the language of some, "No, not for an hour." The new mode has some redeeming qualities. The stuff made of mashed raisins, with other artificial preparations, is no unapt representation of

a great many modern religions. That the coincidence is undesigned, detracts nothing from its appropriateness.

In the present case, the writer comes out in defence of his own and his brethren's right to use the wine *described* in the word of God, as the pure juice of the grape, in its fermented state, at the Lord's table.

The logical argument is a very brief one: simply, that no other is recognized in the Scripture as a table article; and until another article is shown, the argument should rest there.

It is conceded by all writers on the subject, that unfermented wine is not hinted in the English translation; and all, from Dr. Duffield down to date, take refuge in the originals. Here, again, the ground is narrowed; and the whole discussion almost turns on the usages of the Hebrew of the Old Testament. I have it from Dr. Duffield's mouth, that nothing could be made out of the New Testament Greek. With all this concision, the literature of the subject is enormous. Volume upon volume, as well as tract upon tract, is rolled out by the National Temperance Society; most, if not all, written by men of no ordinary ability—men of power and of name. Each new issue contains a large amount of repetition, while every one adds something of its own to the accumulated mass.

The object of the present series of articles is to examine the critical argument in detail, and unfold its fallacy—its utter failure of evidence for any such table drink as unfermented wine. King James' Bible can be altered in its verbiage, but can never be corrected by, or conformed to, the fluctuating *standards* of the National Society. Though laborious, it is needful to examine the evidence in detail, for unfermented wine.

1. It is not found in Tirosh; for although Tirosh is unfermented, and is among the promised blessings largely bestowed, *it is not a table drink*. In relation to the article, we are at no loss for information, or in relation to its properties. It occurs thirty-eight times, and is indicated as the raw material of which wine is made. The table drink is represented by Yayin, and is associated with bread, honey, milk and other table articles; while Tirosh belongs to out-door life, and is associated with raw grain, wheat, barns, crude oil; the press, the vat, gathering, treading; but is never found in bottles, barrels, sacks, jugs, bowls, or even in cups, among the Jews, although it is a drinkable article; at least, we will admit that Pharaoh made use of such a beverage; that it is pleasant and nutritive, is not denied; while we claim its utter absence in all the table usages of the Bible.

(A) Let us now pass in review the *usus loquendi* of Tirosh, and of wine, in separate columns. I may remark here, that Rev. William Ritchie, of Scotland, has given the entire concordance of these, and kindred words; and although he has drawn some most illogical inferences, in his book entitled *Scripture Testimony against Intoxicating Wine*, his references can be relied on, a few typographic errors excepted, and we are all subject to that casualty.

Having no English synonym for Tirosh, we must use the word untranslated in the following columns:

TIROSH.

Gen. 27: 28—Dew, fatness of earth, corn, Tirosh.
 Gen. 27: 37—Corn and Tirosh.
 Num. 18: 12—Crude oil, wheat, Tirosh.
 Deut. 7: 13—Corn, Tirosh, crude oil.
 Deut. 11: 14—Corn, Tirosh, crude oil.
 Deut. 12: 17—Corn, Tirosh, crude oil.
 Deut. 14: 23—Corn, Tirosh, crude oil.
 Deut. 18: 4—Corn, Tirosh, crude oil, fleece.
 Deut. 28: 51—Corn, Tirosh, crude oil, flocks.
 Deut. 33: 28—Corn, Tirosh, and dew.
 2 Kings 18: 32—Corn, Tirosh, bread and vineyards, olives and honey.
 2 Chr. 31: 6—Corn, Tirosh, crude oil, honey and increase of the field.
 2 Chr. 32: 28—Corn, Tirosh, crude oil, flocks.
 Neh. 5: 11—Lands, corn, Tirosh, crude oil.
 Neh. 10: 37—Fruits, Tirosh, crude oil.
 Neh. 10: 39—Corn, Tirosh, crude oil.
 Neh. 13: 5—Corn, Tirosh, crude oil.
 Neh. 13: 12—Corn, Tirosh, crude oil.
 Ps. 4: 7—Corn and Tirosh.
 Prov. 3: 10—Barns filled, vats of Tirosh.
 Is. 36: 17—Corn, Tirosh, bread and vineyards.
 Is. 62: 8—Corn and Tirosh.
 Is. 65: 8—Tirosh in the cluster.
 Jer. 31: 12—Wheat, Tirosh, crude oil.
 Hos. 2: 8—Corn, Tirosh, crude oil.
 Hos. 2: 9—Corn, Tirosh, crude oil, wool, flax.
 Hos. 2: 22—Corn, Tirosh, crude oil.
 Hos. 7: 14—Corn and Tirosh.
 Hos. 9: 2—The corn-floor, vat, Tirosh.
 Joel 1: 10—Field, land, corn, Tirosh, crude oil.
 Joel 2: 19—Corn, Tirosh and crude oil.
 Joel 2: 24—Floors of wheat, vats of crude oil and Tirosh.
 Mic. 6: 15—Treading olives and Tirosh.
 Hag. 1: 11—Land, mountains, corn, Tirosh and crude oil.
 Zach. 9: 17—Corn and Tirosh.

YAYIN, OR WINE.

Gen. 14: 18—Bread and wine.
 Gen. 27: 25—Savory meat, bread, wine.
 Gen. 49: 12—Wine and milk.
 Ex. 29: 40—Fine oil, wine, drink-offering.
 Lev. 10: 9—Wine, strong drink.
 Lev. 23: 18—Refined oil, sweet savor, drink offering, wine.
 Num. 6: 3—Wine, strong drink, vinegar.
 Num. 15: 5—Meat-offering, sweet savor, refined oil, wine, drink-offering.
 Num. 15: 7—(The same.)
 Num. 15: 10—(The same.)
 Num. 28: 14—(The same.)
 Deut. 14: 26—Beef, mutton, wine, strong drink.
 Deut. 28: 39—Wine and refined oil.
 Deut. 29: 6—Bread, wine, strong drink.
 Deut. 32: 38—Fat of sacrifice, wine.
 Josh. 9: 4—Bread, bottles, wine, clothing.
 Josh. 9: 13—(The same.)
 Jud. 13: 4—Wine and strong drink.
 Jud. 13: 7—(The same.)
 Jud. 13: 14—(The same.)
 Jud. 19: 19—Bread and wine.
 1 Sam. 1: 14—Wine and drunkenness.
 1 Sam. 1: 15—Wine, strong drink, drunkenness.
 1 Sam. 1: 24—Bottle of wine to Shiloh.
 1 Sam. 10: 3—Loaves and wine.
 1 Sam. 16: 20—Bread and wine.
 1 Sam. 25: 18—Loaves, wine, mutton dressed, parched corn, raisins, figs.
 2 Sam. 16: 1—Loaves, raisins, fruit, wine.
 1 Chr. 9: 29—Wine, refined oil, spices.
 1 Chr. 12: 40—Bread, cooked meal, figs, raisins, wine, refined oil, beef, mutton.
 1 Chr. 27: 27—Wine-cellars, refined oil.
 2 Chr. 2: 10—Beaten wheat, wine, refined oil.
 2 Chr. 11: 11—Victuals, refined oil, wine.
 Neh. 5: 15—Bread, wine, silver.
 Neh. 5: 18—Beef, mutton, fowls, wine.
 Job. 1: 13—Feasting, drinking wine.
 Ps. 104: 15—Wine, refined oil, bread.
 Eccl. 9: 2—Bread, wine, acceptance with God.
 Dan. 10: 3—Pleasant bread, flesh, wine.
 Hag. 2: 12—Bread, pottage, wine, refined oil.
 Amos 6: 6—Wine in bowls, ointments.

The Tirosh column here is complete, leaving only the passages to be used by themselves. The Yayin column is not complete. Any scholar may increase it in the same direction, and any man who tries it will find it impossible to reverse the current. Yayin occurs one hundred and forty-one times, in one way or other, and we will notice it again.

Our immediate concern is with Tirosh, and we defy any one to find it associated with table articles. The two names for oil are very significant. Yitshar is the unrefined oil, either before or after pressing, and is the constant associate of Tirosh. Shemen is the purified article ready for anointing a king or a priest, or for mixing up with the flour,

or for using in the golden lamps, just as we have the petroleum and the kerosene, and many other oils in the two states, but often with only one name for both. The contrast of the Yayin is very strong, always associated with the refined oil and the richest viands and most pleasant associations. The Tirosh was tithed, for the use of the priests and Levites, but was never brought to the altar of the Lord.

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(3.) Tirosh cannot be preserved in its native state for the period of three days by any process yet discovered to the world. Any claim of this kind is a fraud. James Reynolds, of Ripley, Ohio, stands now at the head of the class, and he does not claim that his preparation is the unchanged juice of the grape, for he tells us that his will not ferment when exposed to the atmosphere. Now, we know that Tirosh will ferment when so exposed at ordinary vital heat. This is essential to its nature. It is not like beer, that requires yeast to be put into it. Fermentation is its normal, natural course since the days of Noah, invariable as any other of nature's laws, when it is simply let alone. The National Society tells us in numerous books that neither new skins, nor new barrels, bound with iron hoops can retain it when once it begins to operate, and while passing into Yayin, we find that it would burst the new "bottles" as far back as the days of Job, unless it had an occasional "vent." Job 32: 19, "Behold, my belly is like wine that is not opened; as if it would burst new [skin] bottles." The Septuagint reading is worth notice, being later by 1200 years than the original. "My belly is like a fermenting sack of gleukos tied up; or like the blow-pipe of a brazier when bursting."

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(4.) None of all these breaking operations is recognized in the Scriptures. The first is boiling. This, we suppose, has long been in use in Syria, as it is to-day, and makes a very good article of diet; as good now as the sapa, defrutum, hepsema, of the ancients; but the *boiling of wine* never comes up in the Scriptures, Old or New Testament. We have nothing about the wine-kettle, skimmer, stirrer, fire, smoke, furnace, &c., &c., some one of which is needful to recognize the business. On the other hand, we have all about Tirosh and Yayin that could be wished; from selecting the "plantings," the ground and the plant, the cion and the slip, the wall, the hedge, the enemies of the vine, the watch-tower, the gath or pressing apparatus, the poora or press proper, the yekeb or vat, the gathering, treading, rejoicing, even the baskets, the sacks, the earthen jars, wine-cellars, bowls, cups, the effects from mere gusto to exhilaration and noise, and vomiting, and rolling in filth, and very drunk. The fermentation itself will be examined in another place. Now, it may seem strange to some readers that there is not a hint of boiling and skimming, especially when Dr. Lees and Rev. Dawson Burns have collected in one volume no less than 638

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(3.) Tirosh cannot be preserved in its native state for the period of three days by any process yet discovered to the world. Any claim of this kind is a fraud. James Reynolds, of Ripley, Ohio, stands now at the head of the class, and he does not claim that his preparation is the unchanged juice of the grape, for he tells us that his will not ferment when exposed to the atmosphere. Now, we know that Tirosh will ferment when so exposed at ordinary vital heat. This is essential to its nature. It is not like beer, that requires yeast to be put into it. Fermentation is its normal, natural course since the days of Noah, invariable as any other of nature's laws, when it is simply let alone. The National Society tells us in numerous books that neither new skins, nor new barrels, bound with iron hoops can retain it when once it begins to operate, and while passing into Yayin, we find that it would burst the new "bottles" as far back as the days of Job, unless it had an occasional "vent." Job 32: 19, "Behold, my belly is like wine that is not opened; as if it would burst new [skin] bottles." The Septuagint reading is worth notice, being later by 1200 years than the original. "My belly is like a fermenting sack of gleukos tied up; or like the blow-pipe of a brazier when bursting."

The ingenuity of man has been taxed for thousands of years to preserve the Tirosh unchanged, *but has never succeeded*. The Greeks and Romans had various ways of preventing fermentation, but all of them produced an article differing materially from the original juice of the grape, especially in destroying the fermentative power, which in eastern countries is very strong, owing to the heat, at the period of vintage. The Greeks and Romans were pleased, however, with their success when they had broken the "vim," subdued its material forte, effeminated, emasculated it, destroyed its native vigor, and compelled it to keep down. The National Society at the present day rejoice that they, too, have found means to break the native ferocity of Tirosh, as we do the "entire" animal. Castrate is the classic term used by Pliny, as given us by the Society.

(4.) None of all these breaking operations is recognized in the Scriptures. The first is boiling. This, we suppose, has long been in use in Syria, as it is to-day, and makes a very good article of diet; as good now as the sapa, defrutum, hepsema, of the ancients; but the *boiling of wine* never comes up in the Scriptures, Old or New Testament. We have nothing about the wine-kettle, skimmer, stirrer, fire, smoke, furnace, &c., &c., some one of which is useful to recognize the business. On the other hand, we have all about Tirosh and Yayin that could be wished; from selecting the "plantings," the ground and the plant, the cion and the slip, the wall, the hedge, the enemies of the vine, the watch-tower, the gath or pressing apparatus, the poora or press proper, the yekeb or vat, the gathering, treading, rejoicing, even the baskets, the sacks, the earthen jars, wine-cellars, bowls, cups, the effects from mere gusto to exhilaration and noise, and vomiting, and rolling in filth, and very drunk. The fermentation itself will be examined in another place. Now, it may seem strange to some readers that there is not a hint of boiling and skimming, especially when Dr. Lees and Rev. Dawson Burns have collected in one volume no less than 638

or for using in the golden lamps, just as we have the petroleum and the kerosene, and many other oils in the two states, but often with only one name for both. The contrast of the Yayin is very strong, always associated with the refined oil and the richest viands and most pleasant associations. The Tirosh was tithed, for the use of the priests and Levites, but was never brought to the altar of the Lord.

(B.) Having given the associations of Tirosh, we now proceed to examine its characteristics.

(1.) It is the material of which wine is made. Joel 1 : 5. The wine is cut off because the Tirosh has failed, and that has failed because of canker worm, locust, and caterpillar. The same is implied in Mich. 6 : 15. "Thou shalt tread * * * the Tirosh; but shalt not drink wine." Still they are carefully distinguished, not only in these passages, but in Hos. 4 : 11. "Wine and Tirosh take away the heart," one representing mere drunkenness, the other luxurious living. They are never identified, though closely connected; as Is. 24 : 7-9, when the Tirosh fails they cannot have the wine to drink.

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passages of Holy Writ, supposed to exhaust the subject, but have not found a hint of boiling and skimming. We think no one else needs to try it.

The second mode of breaking is filtration, the very design of which is to remove the gluten—the most nutritive portion of the Tirosh—and no one doubts that this will break the “vires” effectually. This gives us castrated Tirosh, according to the Society—“eunuihised,” “old and feeble,” fit for the sick, when very low. Dr. William Patten calls this “PURE JUICE!!” *Laws of Fermentation*, pp. 33, 34. The classic terms are *eunuchum*, castratum, effœminatum. The third method is the reverse of boiling, keeping it sufficiently cold until the gluten subsides. Then it is “broken” as before. A fourth method, deemed superior by some, is to break it with chemicals, among which sulphur smoke stands highest. This will preserve the Tirosh PURE for one hundred years. Neither is this operation recognized in the Scriptures. Sulphur never enters into their “pure blood of the grape.” What a theme for Origen Junior at the Lord’s table! Fumes of sulphur spiritualized! Yet to this we are brought by the Society’s publications.

There is a notion abroad that hermetically sealing a bottle will preserve, but none of our business men are willing to trust it. There is no security here, as in the canning of fruits and jellies. The objects are entirely different. We can up and seal jellies and fruits to prevent the acetous fermentation; but the vinous fermentation is a different affair. If mere sealing could be so effectual as to arrest fermentation, the next change is the subsidence of the gluten—the sugary element, and so we have the “vires” eliminated after all. In the canning of fruits there is no opportunity for subsidence, owing to the solidity of the mass; so of jellies, jams, &c., making all the difference in the world. They remain unchanged, Tirosh will not.

We come now to the latest and best—the preparation of James Reynolds, of Ripley, Ohio. We are safe in saying that this was not used at the institution of the supper; it claims to be a new method. It is not the Tirosh of Scripture, for it will not ferment. Whatever be the secret process, the *vires* are sufficiently destroyed. The name Tirosh is simply a falsehood, but it makes money for the savings bank. A manufacturer may name his production as he pleases, but he infringes the ninth commandment as well as the eighth, when he puts the artificial in the place of the native article. I have a sample on hand from Mr. Reynolds, and I assure you it is not the article known as Tirosh in the Bible; neither is it the drink recommended to Timothy; a little of it would do him no good, and a peck of it would do him no harm except by mere distension. It is not the gleukos of Acts 2, for it will make no noise through the city. It has all the characteristics of Grecian *eunuchum*, remarkably adapted to women and children, and would not offend the most abstemious follower of the Prophet.

John Dougald says that some of the hymns are ——— let it pass: others are well adapted to *children*, and he is right. Just so are the preparations we have been examining, and nearly such are some of the certificates accompanying the *effœminatum* of Mr. Reynolds.

Take the two following :

NEW CASTLE, PA., May 30, 1870.

For some time I have used in my practice the unfermented wine prepared by J. Reynolds, of Ripley, Ohio, and can cheerfully recommend it to physicians as a mild and pleasant stomachic, particularly adapted to cases of delicate females WHERE GREAT NERVOUS DEBILITY EXISTS.

JOHN W. WALLACE, M. D.

That doctor knows what he is writing about. I could trust a case to him at any time.

GREENVILLE, PA., June 1, 1870.

For some years I have prescribed the unfermented wine, and regard it as almost indispensable in LOW FORMS OF FEVER AND DEBILITY of females with indigestion.

S. M. ROSS, M. D.

Beside the pleasure of finding doctors who can agree, it is quite satisfactory to find that both understand the case. That is exactly the article which I received from Ripley by express ; about as good as lemonade for an invalid at a very low stage, a good substitute for "wine whey." It is a pleasant drink. I wish I could afford to have it every day ; but it wants the Bible qualities of the natural, unsophisticated "fruit of the vine."

MESSRS. EDITORS AND READERS : I have spent all my sheets on the Tirosh, and it is far from being exhausted ; other terms will not require so much space. It will not be needful to prove to you that Yayin is fermented, and it will still remain for the other side to show us how many of the Yayins are unfermented. They have singularly failed in this particular up to latest issues.

A large amount of the critics now in the field maintain that Tirosh is not a liquid, but a solid, to be gathered in baskets, stowed in bins, and eaten with raw corn. The mistake is a very innocent one, and the inference is very childlike, therefore we should drink nothing but Tirosh.

In a future article I hope to handle other terms, including red wine and dibs, and show still farther that the prohibition of leavened bread has no relation to liquids. There is fermented wine, but no such article as leavened wine, according to Bible philology.

GLENWOOD, MINN., December, 1874.

R. H.

THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. II.

BY THOS. SPROULL, D. D.

THE defection of the three ministers, Messrs. Cuthbertson, Linn and Dobbin, in 1781, left the Covenanters without the administration of public ordinances. Their condition was very like that of their forefathers in Scotland, nearly a century before, when Messrs. Shields, Linning and Boyd deserted them and went into the Established Church. The same course was followed by them in this country, that was taken by the remnant in Scotland. They not only refused to go with their ministers in their retrograde movement, but they testified against them

by refusing to attend their ministrations. To hear them preaching would be a tacit approval of their course, and a constructive declaration that the principles that were compromised were no part of the testimony that the witnesses of Christ are required to maintain. This they could not do, having professed to be the witnessing church that Jesus Christ her head has called to bear testimony to the truth of his regal authority as "King of nations." They learned their duty from his commands in his word. "Whereunto we have already attained let us walk by the same rule, let us mind the same thing." "Earnestly contend for the faith which was once delivered unto the saints." "That which ye have already, hold fast till I come." And in the record of the visions of the exile on Patmos, they found ample ground for their confidence that their testimony should at last prevail. "I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth." "And they overcame by the blood of the Lamb and by the word of their testimony." The witnesses, they were taught, were two, because this is the lowest number by which any matter in controversy can be proved, and also because those who maintain the whole truth will be, during the usurpation of Antichrist, a very small part of professed Christians. The number two has also an objective significance, pointing to the two cardinal institutions by which it is the will of God to bring the world into voluntary subjection to the mediatorial sceptre. These are the church and the state, or as frequently expressed in concrete terms, a *gospel ministry* and a *scriptural magistracy*.

The books from which they drew the inspiration of fidelity to Christ, were, besides the Bible, the Confession of Faith and Catechisms, the Scots Worthies, Cloud of Witnesses, and Crookshank's History of the Church of Scotland. In their libraries one or more of these prized volumes would generally be found, not lying in an obscure corner covered with dust, but in some convenient place, bearing marks of frequent perusal, and yet careful preservation. Parents read them in their families, and catching from the sentiment or narrative something of the spirit of the men "of whom the world was not worthy," they communicated it to their children, thus preparing them to "be followers of those who through faith and patience inherit the promises."

It was by such training that the descendants of a covenanted ancestry were fitted for acting in this land the part they so nobly performed when left without a ministry. Taking the word of God as the supreme standard of truth and duty, they had little difficulty in deciding the question of the claims of the United States Government to their allegiance. Their position as dissenters from the government was not rashly taken. They read the constitution and compared it with the requirements of the Bible and their own covenant obligations, and however much they admired its political excellencies, they could not accept it as an exemplification of God's ordinance of civil rule. They weighed it in the balance and found it wanting.

Rev. Mr. Martin had come over from Ireland and arrived in South Carolina in 1773. But though he did not go into the union, yet on account of his remoteness from the main body of the people who were in

Eastern Pennsylvania, little aid could be expected from him. Recognizing their covenant obligations to hold fast all the attainments of the church, sealed by the martyrdom of thousands "who loved not their lives to the death," they determined to "go forth by the footsteps of the flock," and in the way that was still open to them, maintain the cause entrusted to them, and pray to God to send them pastors after his own heart. Societies were formed for prayer and religious conference on Sabbaths and week days. They avoided all acts of incorporation with the government which in its constitution ignored the authority of God and of Christ; left Christianity and the church on a level with paganism and the synagogue of Satan; gave free access to all its offices, to irreligious and immoral men, and recognized and protected slavery. And they refrained from ecclesiastical fellowship in hearing the word with those churches that did not make incorporation with the government a bar to ecclesiastical fellowship. They reasoned correctly, that to be in organic connection with a nation that is not in allegiance to Christ, is a practical denial of his right to govern it by his law. For a witness of Christ to do this would be to give up his testimony. And they would not receive ordinances from ministers who were in connection with the government, for the same reason. With them the maintenance of a consistent testimony for the truth which they professed was paramount to the enjoyment of civil and ecclesiastical privileges. Rights conferred by men they could and they would relinquish when they were in conflict with their duty to God.

Time and facts have vindicated the wisdom and faithfulness of the Covenanters of those times in taking this position. Where, it might be asked, would the witnessing church be now, if they had continued to wait on the ministrations of the men who had abandoned the testimony that they were pledged to maintain? The answer is, nowhere. Had they pursued such a course, one generation would have sufficed to blot out the dividing line between the covenanting church and other denominations, from the conscience and the memory of their descendants, and left the truth for which the martyrs suffered without any to witness for it against immoral civil power.

To those who thus faithfully maintained the testimony of Jesus Christ in the face of opposition and reproach, we owe a debt of gratitude that we should not be slow to pay. They sowed the seed, and, if we have not reaped the harvest, we have seen "the blade and the ear," and hope soon to see "the full corn in the ear." Their testimony, borne both in profession and practice against slavery, was "the handful of corn in the earth on the top of the mountains," and in the causes that led to the emancipation of the enslaved and in the results might be seen "the fruit thereof shaking like Lebanon." The living germs of the truth in regard to the royal claims of Messiah that seemed almost to have perished in the sterile soil of insensible hearts, are showing signs of vitality in the interest now manifested in these claims throughout the land. They went forth weeping, bearing precious seed, their successors "shall doubtless come again rejoicing, bringing their sheaves with them."

It is due to the truth of history to state that such was the importance

attached to the maintenance of their testimony against the unfaithfulness of other churches, by refusing to wait on their ministrations in the preaching of the word, that they accounted doing this a censurable offence. This conviction had its origin on the other side of the Atlantic. There the British Government was charged with covenant breaking, and all who were in allegiance to it were partakers of this great crime. And the churches that suffered their members to continue in this sinful connection, were involved in its guilt. To hear their ministers preaching was to countenance them in their unfaithfulness, and to make the testimony lifted up against them of no effect. With these views, (and who can show that they are not correct?) they could do nothing else but require, under ecclesiastical pains, the strict observance of this form of maintaining their testimony against immorality in the state and unfaithfulness in the church.

In this country, although under a different government, yet inasmuch as it lacked the essentials of God's moral ordinance of civil rule, the same position was taken, both as regarded joining in allegiance with it and holding ecclesiastical fellowship with the churches which tolerated or justified such allegiance. Principles are not changed by being brought from beyond the Atlantic. The rule there was, no connection with a nation, even in voting, that is in hostility to Jesus Christ as King, and no connection with churches, even in hearing, that admit of such connection by their members. The same rule was applied here.

As confirmatory of what is stated above, two extracts are here given from the historical part of "*Reformation Principles Exhibited.*" The first refers to the course pursued by the Covenanters in Scotland after the revolution of 1688, when deserted by their ministers, Messrs. Shields, Linning and Boyd.

"As true to the principles of Presbyterian order, they would not call to the exercise of a part of the ministerial office any whom they could not invite to the discharge of the whole of its duties. They would not call any one to preach the word to them whom they could not admit to dispense the sacrament. Neither would they attend anywhere to the ministry of the word, except when they could conscientiously join in visible communion. As public teaching is equally with the administration of the sacraments exclusively the province of the ministry, they attended to the more private ordinances of the gospel in hope that God would visit them in time with faithful pastors. They lived as brothers; they worshipped socially in praying societies; they conversed freely about the whole salvation of Christ; they used many valuable authors, and were uniformly considered as more pious and intelligent than those who had the opportunity of hearing services every Sabbath." *Ref. Prin. Ex.*, 1849, pp. 91, 92.

The other extract relates to the Covenanters in this country after the defection of Messrs. Cuthbertson, Linn and Dobbin in 1782.

"The church was in danger of becoming entirely extinct in America after the defection took place. * * * They were now reduced throughout the continent to the state in which they were before they had any organized congregation. They were reduced to their private fellowship meetings. They did not however despair even at their lowest state. They expected and received help." *Ib.*, p. 111.

We are without the means of forming even an approximate estimate of the number of Covenanters who were in America at the time to which the last extract refers. During the revolutionary struggle emigration from abroad was entirely stopped. Those who were in this country at the beginning of that period, were weakened by the defection of their ministers, who took many with them into their new connection. Without a ministry it was not to be expected that they could have much success in gaining converts to their cause. The most they could do was to train up their youth in the knowledge and belief of the principles which they professed. Pains were taken to impress on the hearts of the young an intelligent attachment to the truths of their testimony. They were taught to reckon it an honor to bear the name and be identified with the faithful witnesses of Christ, whose deeds and sufferings were portrayed vividly before their minds in the books which they carefully read.

The great body of Covenanters lived at this time in Eastern Pennsylvania. For more than twenty years Mr. Cuthbertson had labored alone among them, diligently and faithfully, and there is no doubt that he was instrumental in strengthening them for the trial to which their firmness was afterwards subjected. After he was joined by Messrs. Linn and Dobbin, in 1774, the Reformed Presbytery was organized, and these ministers were settled in congregations. Their labors, however, extended far beyond the limits of their immediate pastorates. Mr. Cuthbertson had the charge of the eastern portion in the counties adjacent to Philadelphia; Mr. Linn, in Dauphin county in the vicinity of Harrisburg, and Mr. Dobbin in York and Franklin counties. In all these localities Covenanters were found after the defection of their pastors organized into praying societies, promoting their spiritual welfare and holding fast their profession.

So soon after the war as the way was open for emigration from abroad, these societies received accessions from the churches in Scotland and Ireland. Parents, with rising families, and young men and women, saw, in coming to America, a prospect of improving their condition, which it was hopeless to expect at home. Covenanters are generally of that class who, by industry and economy, lay up something over and above what is needed for present support. This accumulation, with the price of their leasehold, enabled them to undertake the voyage, often with something to depend on when they arrived. While it was important to settle where they could advance their worldly interests, it was to them more important to be where they could enjoy the ordinances. From friends in this country they received information and encouragement, and in a few years there was a large addition to the praying societies in the several localities where they existed. Belonging to this class were the father and mother of the writer. The former came to this country in 1783, unmarried, and the latter, with her mother and the family, a few years later. Both spent several years in Franklin county, where they were married, and thence moved to the west in the neighborhood of Greensburg. From them and from others, whose history is substantially the same, many of the facts in these sketches were learned. The efforts employed to obtain ministers from abroad, and their success, will furnish matter for the next paper.

HUMAN DEPRAVITY.

MESSRS. EDITORS—An article on this subject in a late number of the *Reformed Presbyterian and Covenanter*, from the pen of the Rev. James Kennedy, leads me to ask: May not the influence of the gospel on the minds of parents, particularly where that influence has been active for generations, and, as we may say cumulative, be transmitted to children and inherited by them, so that the natural depravity is checked and to some extent overcome? It is well known that the physical peculiarities of parents are inherited by their children. The facial appearances, the color of hair, the tone of voice, the gait are transmitted so fully in some cases that we say the son is a copy of the father; the daughter of the mother. Nay more, some peculiar bodily appetite of the parent, of which morality or immorality can be predicated, is inherited by the child, as, for instance, the desire of intoxicating drink. It is acknowledged that the mental qualities of parents are transmitted to their children. There is often a wonderful similarity of disposition between father and son. There is a liking for the same class of studies, as in the case of James Mill and his more famous son, John Stuart Mill. And of many of these mental qualities it can be said that they are moral or immoral, right or wrong, for example, selfishness, vindictiveness, unselfishness, benevolence. Why, then, if religion has had its due effect on the heart of a man or woman, changing, modifying mental disposition, subduing bodily passions, should not these results be transmitted, and thus depravity be, to some extent, overcome in the child?

It is known that the effects of training upon the lower animals are inherited by their offspring. Horses or dogs born of those which have been well trained, and particularly if trained for several generations, are much more capable of being educated than the young of those which have received no training. We know that among men, want of intellectual training destroys to a great extent the capability for such; brings after it not only ignorance but stupidity. You will seldom if ever find a man who has attained to prominence in any department rise from a family which has for two or three generations been uneducated. (I use the term "uneducated" here in its strict etymological sense, meaning drawn out, or developed by "intellectual" exercise.) But you will find the children of educated parents manifest what we may term an educatability greater than others display. And if the mental training of the parent has been in a certain direction, you may see the child display a capacity for being educated in that direction especially.

Now, the question is, does not something similar occur in the moral world? Where people have been Christians for generations, or where, without being professed Christians, they have been surrounded with Christian influences, so that their life has been to a large extent regulated by these, so that even their tone of thought, though unconsciously, perhaps, has been governed by them, the worst elements of human nature have been kept in check, until they have become weaker than if they had been allowed full play, or spurred by other influences into activity. In such circumstances, the conduct is moral even though the heart be not changed. If the heart has been renewed, all the more is the character robbed of its worst elements, as the whole man, soul and

body, is sanctified. Is not this character, where wickedness has been controlled, or from which it has been largely eradicated, transmitted to offspring? If the physical and mental qualities of parents are inherited by their children, why not the moral? If the results of an immoral and irreligious life are transmitted, why not the results which religion produces upon the nature? And does not the gospel of Christ affect thus the unborn infant? The writer is inclined to believe that the results produced on character by the gospel of Christ are transmitted from parents to children, and that its influences modify and gradually overcome the depravity of human nature, and tend to bring into the world from generation to generation, as the power of the truth is more widely spread and more deeply felt, a better race, approximating gradually, as the individual Christian does, to the image of him to whom we are "predestined to be conformed." Would you, Messrs. Editors, or some of your correspondents, answer—is this opinion correct?

Yours, &c.,

SIGMA.

A CALL FOR HELP.

MESSRS. EDITORS—Would you please allow us a small space on one of the pages of your magazine, to speak a word on what we consider one of the great sins of our day, viz., the filthy and unnecessary use of tobacco. There are many children in the great family of vices, all of whom have their proper names. But there are two twin brothers, which we will name, because we wish to say a word concerning them. One is called the whiskey vice, and the other is called the tobacco vice; it is with the latter of these with which we have to do at present. With regard to the former, the church (and also the state,) has made some good and wholesome laws, which in the church are generally, we believe, enforced; for we think there is not a man or boy who would dare, or be allowed to bring his bottle into the church or house of God, and take dram after dram until he and the place where he sits becomes so filthy and abominable, as to cause those near him to rise and leave for some more comfortable quarters. And now with regard to these laws and their observance, we say so far so good. But is this the case with the twin brother? Who does not know that in some places and at some times, men, and even boys, are suffered to come into the house of God with their tobacco-god in their pockets or in their mouths, and chew and spit until the place where they sit becomes so unendurably filthy and abominable as to force those near by to remove to some other part of the house, where they can have more wholesome air and cleaner clothes.

Now we say this is outrageous; it is outraging both Christianity and refined humanity, and feeling our own tiny effort wholly inadequate and as nothing against this great Beelzebub-god, we call for help, for help against the mighty. Let all our anti-tobacco friends, both in the church and out of it, gird on their weapons of warfare and march against this common foe. What say you, fathers and brethren; will we face the foe and join the fight, or will we sleep on our arms, until we are dishonorably discharged, and other more patriotic and efficient soldiers are appointed in our room? Come, brethren, speak out.

J. G. M.

THE CHERUBIM OF GLORY.

(Continued from page 391.)

"For the altar of incense refined gold by weight; and gold for the PATTERN OF THE CHARIOT—THE CHERUBIM that spread out and covered the ark of the covenant of the Lord."—1 Chron. 28:18.

IV. WHAT did they symbolize? What do they symbolize to us when we read about them? They are still the cherubim of glory, though the forms have passed from earth; made even more glorious since the coming of Christ, and especially since the descent of the Spirit.

1. They represented *mercy*, as distinguished from justice. James 2:13. "Mercy rejoiceth against judgment." (a) They are distinct from the sword, as has already been shown. And in the later developments they were entirely separated from it. No sword accompanies them in the Holy of Holies, in Ezekiel's vision, or elsewhere than at the garden. It is true that "justice and judgment are the habitation of his throne;" and certainly great displays of his majesty have been connected with these symbols, but always in such a relation that *theirs* were the offices of mercy all the time. If, in Ezek. 1:6, they are evolved out of the very fire, this is no more than what had been long before exhibited in the first promise, where the death of death is the Life of life; the curse on the serpent is the blessing to the world. So in Ps. 136:10, and many other places. (b) They are united to the *ἰλαστήριον*, the mercy seat itself, made of one piece with it. (c) They belong to the holiest of all, both the larger figures of olive-wood, and the smaller, of pure gold; but this chamber was a type of heaven. Heb. 9:24. (d) It has already been seen that various modifications of them were wrought on the inner curtains of the tabernacle, and inner walls of the temple, both Solomon's and Ezekiel's. 1 Kings 6:29; Ezek. 41:18-20. Now, all is mercy inside of the sanctuary. This needs, we trust, no illustration here. (e) Like figures were made on the borders of the wash-stands of the temple, interspersed with "lions and oxen," 1 Kings 7:29; with "lions and palm trees," v. 36. The Lion of the tribe of Judah rises only against his people's enemies; the palm is the symbol of victory, and this victory is only obtained by his blood, with which we are washed till we have neither spot nor wrinkle, nor any such thing. Compare Eph. 5:26, Titus 3:5, with many like passages. (f) The expansion over their heads in Ezek. 1:26, 27, its throne above, and the Man upon it, all go to show the gracious presence of God in Israel through a Mediator, on a throne of grace with its footstool of mercy. This representation happily combines Ex. 24:10 with Rev. 1:15, 16. (g) The rainbow of Ezek. 1:28, surrounding all this glory, borrowed from the sign of the covenant with Noah, puts on the finish to that institution, where mercy and truth meet together, righteousness and peace mutually embrace. Ps. 85:9-11.

2. They seem to represent mercy in its *dispensation*, so to speak—in its instrumentalities, with all their happy varieties. While the sword presents the whole power of justice, whatever instrumentality may be used, fire, water, hail, storm, earthquake, wild beasts, ferocious men, angels, good or bad; whether driving men away in their wickedness, awaking against the Shepherd, or tormenting enemies in the wrath to come, the living ones, on the contrary, represent the entire administration of grace. Ezek. 1:12, "Whither the spirit was to go, they went;" v. 29, "Thither was their spirit to go." They are not the real power, but the vehicle.*

*Lat. *veho*, *I ride*.

John told the people that he was not the Christ, but he was sent before him. So, also, were the twelve sent out, and the seventy, to go into every place where the Master was to come. "Lo, I am with you always, even to the end of the world." Here it is proper to take up the distinction between the living ones and the wheels that so constantly and punctually attended them—stood by them, and moved with them. It has been already noted that there was no physical attachment, no actual *link* between the one system and the other. The cherubim moved independently of the wheels; the wheels moved of their own accord, physically independent of the living ones, but not so morally; the cherubim always made the first move towards any change, and the wheels went along. Ezek. 10 : 16, "When the cherubim lifted up their wings, to mount up from the earth, the same wheels also turned not from beside them." There is a moral connection; this is repeated again and again, "For the spirit of the living creature was in the wheels." Without going into detail, these wheels seem very fitly to represent the providences, or rather the system of providence, in the hands of the Mediator, to whom all power is committed in heaven and in earth, even under the earth. By these providences he opens up the way for the gospel; he protects his ministers, his people, his witnesses, wherever they need to be; and he subdues those who will not submit to his gospel and his grace. Take one illustration: The gospel must be preached in ancient Rome; the apostle of the Gentiles is at the farthest point, almost, of civilization; he has no funds to defray the expense, and no missionary board to stand behind him. Before he is aware the wheels begin to move, retrograde to be sure, in the sight of man; but they never, in reality, turn back. He is accused by the Jews; he stands at Cæsar's tribunal, and anticipating a very illegal procedure, he appeals to Cæsar in person. Mark now, there is no crime against him; all is purely gratuitous; he might have been set at liberty after certain days, and full hearing of all the parties, "if he had not appealed to Cæsar." The reader can follow him to the ship with the very courteous escort of Julius, a centurion of the imperial band, through all the events of the wreck and the re-shipment, till he arrives in the presence of the emperor. One point is, how cheap was the fare—not one denarius to be paid by the foreign missionary, only a few accommodations—gifts from his friends; by the road he is honored with many honors, and he and his companions loaded with such things as they needed after their disaster, and a ship of Alexandria wintering in the island to take them off at the earliest gale of the opening spring. Suppose that miraculous power was combined with all this, it interferes not with the point in hand; for he that raised the dead feeds the ravens. Take another view, nearer our own time. In the year of grace 1869, and for some years before, it was thought a great pity that modern Rome could not be again evangelized. The living ones were lifting up the wings in faith and prayer. Napoleon III. assaults Prussia. Well, what of that? O, nothing—a mere *retrograde* of the wheels. The King of Italy improves the time for sending his army against the Pope. In the year of grace 1870, December 31, Victor Emanuel (such a name!!) enters in person that great city, which had hitherto ruled the kings of the earth; and the gospel has been preached in the city from that day, with accelerating facilities. Eternity is for the study of these *revolutions*. The wheels illustrate, at the same time, the relation of civil society to the church of Christ; but this again. While the wheels illustrate the indirect agencies of the gospel, the cherubim represent those that are direct—intended for that purpose, and for no other. One spirit may, or may not, actuate the *men* concerned in these things; but one spirit

rules them all; the fiat of Christ rules the systems, the men, and all their doings. For,

3 The cherubim, in this dispensation of mercy, bring out prominently the idea of the *sovereignty of the Redeemer*. Already we have seen that they constituted, physically, the throne of the Eternal, not occupied occasionally, but as a habitation; yet occasionally displaying his royalty to men. Very fitly was this exhibited in the year that king Uzziah died. (Is. 6.) The providence, the grace, the glory are all depicted in one scene of undisputed sovereignty. John tells us that they belonged to Christ as the Jehovah—the Lord of sabaoth. “These things said Isaiah when he saw his glory, and spake of him.” John 12:41. So in Ezek. 1. When the prophet saw the appearance of the likeness of the glory of the Lord, there was over the heads of these living ones a firmament; above that the likeness of a throne, having the likeness of a man upon it. Sometimes the throne is represented above them, while they carry it (they never *draw* it, as stated in Smith’s Dictionary); sometimes they, with the mercy-seat for a foot-stool, constitute the very throne itself; the difference we cannot attend to here—it is only a specific variation of the general idea. Ps. 80:1, “Shepherd of Israel, that leadeth Joseph like a flock, inhabiting* the cherubim.” Not so much between them, as pervading them inside and out. In addition to all the particulars of Christ’s management in and for his church, we are told (John 5:27) there is “given him authority to execute JUDGMENT ALSO, because he is the Son of man. The *human* is largely prominent in these living ones, attendants and agents though they be of sovereignty absolute and divine. To the English reader, the seraphim, in Is. 6 might seem to be above the throne; but this we have corrected already. The sovereignty connected with the cherubim is seen in Ezekiel 9, throughout.

4. Whatever belongs to a *portable* throne, the chariot, the cherubim. Several modern writers note this idea, but they do not work it out. It is broached in McClintock and Strong’s Cyclopaedia, vol. 2, p. 235, but not developed till we come to the article LIVING CREATURES in the fifth volume, of which article the present essay is only an expansion. The following items give merely a hint of chariot-symbolism, and only as it bears on the present subject: (a) The *dignity, honor and majesty* which accompany ALL Christ’s work. When Joseph was promoted by Pharaoh, though *he only rode in the second chariot*, they proclaimed before him, *bow the knee*. The authority of the king went with him, when he went over all the land of Egypt. For honor, as well as convenience, “Naaman came with his horses, and with his chariot, and stood at the door of the house of Elisha.” It was to be expected that he would drive a chariot to the palace of the king, but why come thus to the humble cottage of the prophet? Genesis 46:29, Joseph takes his chariot when he goes to meet his father in the land of Goshen. So constant is this idea of grandeur attached to the chariot, that Absalom in preparation for a revolt prepared horses and chariots, as well as men to run before him. Thus the majesty of the Lord is described in nature, Psalm 104:3, “Who maketh the clouds his chariot.” Applying this to our Redeemer, we find him a Prince, a King, wherever he is found at all; not merely on his Father’s throne, but wherever he requires to go. Is he born in a stable and cradled in a manger, the star appears above, angels descend to earth, shepherds come and adore, wise men from the East come and bow submission, and present their gifts. Through all his humiliation on earth, he could utter the word of a king in all its power.

**Incidens* is the word, if we could only get it into English.

Nailed to the cross, he is still the King of the Jews. Buried, it is with sweet odors. In the grave he is a conqueror; he triumphs on the third day. Symbolically he is in the royal chariot all the time, as really as when the cloud received him out of sight. (b) The *freeness* and *readiness* with which he performs all the countless acts of the whole dispensation of grace. Isaiah 19:1, "Behold the Lord rideth on a swift cloud." "The eyes of the Lord run to and fro through the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."—2 Chron. 16:10. Compare also, Job 34:21, Proverb 15:3, Jeremiah 32:19. Not merely omniscience, but omnipresent working. (c) *Nearness* to all his people. After the ark was settled in Jerusalem, as the throne of the Lord, some of the tribes resided at such a distance, that they could not attend without the greatest inconvenience. Now, whatever other inconveniences they had in the wilderness this was not one. During all the forty years, the throne was movable, the presence went along with them. It was the prayer of Moses that it should be so. This is so much of the chariot, the cherubim; and the spiritual import of it is often brought before them, as in Deut. 4:7, "For what nation is so great, who hath God so nigh them, as the Lord our God is in all things that we call upon him for?" This is the standing privilege of all believers, and ever will be, Psalm 145:18, 19, with many such places. (d) The *adaptability* of his kingdom, especially his gospel, to all times and places. "Go into all the world." "Lo! I am with you to the end." An eastern monarch in his chariot, with men to run before him, others to follow, and the whole community in excitement to prepare for him, and to enjoy such a privilege, is at home in any part of his dominions; and can send his mandate back or forward at his pleasure. Joseph's presence was hailed over all the land of Egypt. (e) Not to be tedious, the chariot exhibits the facility with which he gathers his people home. When Jehu was driving (*suo more*), he lighted on Jehonadab, the son of Rechab, coming to meet him, he took him up into his chariot and carried him along. A much more happy illustration we have when the Ethiopian treasurer met Philip, and took him up to sit with him. Christ has promised, "Him that overcometh will I grant to sit with me in my throne." Before we can reach the throne above, we have to be carried through many a rough valley; but even Lazarus was carried by angels to Abraham's bosom. In many respects the believer, while in the world, is far enough from riding in a chariot. Believers are brought in all variety of ways; "upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts;" they may have often to mount the war-chariot; still "the chariot of Israel, and the horsemen thereof," are ever ready to take them home at the appointed hour. King Solomon made himself some such vehicle of the wood of Lebanon (Song 3:9) to be used on the day of his espousals. Was it for the purpose of bringing home the bride? "Blessed are they that are called to the marriage-supper of the Lamb."

R. H.

MISSIONARY INTELLIGENCE.

FOREIGN.

THE SUADIYEH MISSION.

SUADIYEH is the Seleucia of the New Testament. It was the first place at which Paul and Barnabas preached the gospel after they had been chosen and ordained as missionaries at Antioch by the direction of the

Holy Ghost (Acts 13:4). It is situated at the mouth of the Orontes river, and not far from Antioch, where the disciples were first called Christians. The mission in this place, with the property of several acres of ground, buildings, &c., has been legally transferred to the Foreign Mission Board of our church by Mrs. Yates, widow of the late Dr. William Holt Yates of London, and Rev. J. H. Titcomb, the parties who were left in possession. At the request of Mrs. Yates, the mission will be designated Dr. and Mrs. William Holt Yates Mission. It is expected that when some repairs are completed on the dwelling, one of the mission families will locate permanently in Suadiyeh. The following has been received by the Board from Mrs. Yates, in reply to their letter signifying their acceptance of the mission, and their purpose to continue the work, which had been in measure interrupted by the death of Dr. Yates. It will be read, we are sure, with interest.

To the Board of Foreign Missions of the Reformed Presbyterian Church in North America:

GENTLEMEN—I have received your communication, and offer you my sincere thanks for the kind expressions of your committee, towards myself and the Rev. Mr. Titcomb. I assure you we deeply value your co-operation in this work, which we trust will lift up a standard of truth for the Lord. We hope the valley of Antioch will become like the valley of dry bones, an exceeding great army, and be filled with the Holy Spirit, and be as an army terrible with banners to resist the enemy.

The young men are inquiring in full liberty of conscience, searching the Scriptures, and they have plenty of Bibles. May they continue to read, and ask questions of Dr. Beattie, as they did of my beloved husband, when at Suadiyeh. We have been told by friends who have been there, that they appear to be more intelligent people than the Syrians in other parts. They are the direct Christian descendants of those who were first called Christians, and they are free Christians, seeing the faults of their churches, and seeking in the Bible whether these things ought to be so, none making them afraid. I believe the mission is to be a very valuable one, and I have guaranteed £300 a year to Dr. Beattie, and I trust the committee will supply the pastor and other things that may be requisite over and above this sum. The premises have to be rebuilt after the earthquake, which did not entirely destroy. The stones are ready. Twice did my dear, dear husband and myself remain in Suadiyeh for a season, and I love the people, and wish to do them good. I believe it may be a centre for a Reformed Eastern Church. With these thoughts my head is lifted up with joy to think it should be in the hands of so able and earnest a body of Christians. With much esteem and respect, believe me, gentlemen,

Yours in Christ,

A. M. YATES.

THE following correspondence sufficiently explains itself. In view of the recent troubles in connection with the Mission at Latakiah and of threats of personal violence to the missionaries, it was believed that a great advantage would come from a visit of a national war vessel to Latakiah to inquire after the security of the missionaries and their property. A statement of the case was prepared, and the Hon. A. G. Cattell, ex-U. S. Senator from the State of New Jersey, whose character commands the highest respect wherever he is known, kindly consented to take charge of the matter and bring it before the Secretary of the Navy. The result of his efforts is given in his letter, which is printed herewith.

PHILADELPHIA, December 7th, 1874.

Hon. George M. Robeson, Secretary of the Navy, Washington, D. C.:

SIR—The Board of Foreign Missions for the Reformed Presbyterian Church beg to submit for your consideration the following statement and request:

For sixteen years a mission has been carried on by the church above named in Northern Syria, with Latakiah as the centre of operations. During all that time our missionaries have been constantly subjected to annoyances and in many cases to positive insult by the Turkish officials and others. Hostility both to the missionaries and the mission has been rapidly on the increase, especially of late. Fifteen months ago (September, 1873), three of the native teachers were unlawfully and treacherously seized and carried in chains to Damascus. The erection of buildings as residences for missionaries has been interfered with, occasioning delays of months at a time, and quite recently the grossest acts of violence have been perpetrated upon the mission property. The building at B'hamra, eighteen miles out from Latakiah, owned by the mission, was forcibly entered at night by a detachment of Turkish soldiers, and five of the inmates carried off; some of them being in the service of American citizens. The missionaries feel that the property is increasingly liable to damage from lawless and violent acts, and that their personal safety is becoming more and more insecure.

We beg to suggest to your Excellency, that an occasional visit from one of our vessels of war to the towns on the coast of the Mediterranean where Americans reside, would have the most salutary effect upon the minds of the demi-heathen people among whom they live, and who are open to no influence so much as the display of power. During the sixteen years residence of the American families connected with the mission in Latakiah, only one United States naval vessel has appeared at the place; this was perhaps eight years ago, and during the residence of Mr. Johnson as Consul General at Beyrout. All agreed that the effect of the visit was very marked in the respect which it created for the flag of the country and the rights of American citizenship, and so long as the acting officials at that time remained in power, the respect continued, and increased security was felt.

We are advised by our friends that the Governments of England and France—the latter in particular—send some of their vessels regularly into these waters, and that the effect is visible in the advantages which accrue to the interests of their citizens.

On the grounds above stated, we respectfully request your Excellency, if you can see it to be consistent with your official responsibilities, to direct that some one of our national ships appear at an early day at Latakiah, and make inquiry after the interests of the American families who are residing in that place, and that these visits may be repeated at such intervals as the claims of the service may permit.

We beg to accompany this communication with a full statement of the case by John Baldwin Hay, Esq., late Consul General, resident at Beyrout, who is familiar with the case as recited above, and whose thorough knowledge of the state of affairs in the East enables him to speak intelligently and with the fullest trustworthiness on the subject.

Signed for the Board of Missions,

S. O. WYLIE, *Chairman*,
636 North Seventeenth St., Philadelphia.

PHILADELPHIA, January 6th, 1875.

Rev. S. O. Wylie, D. D.,

DEAR SIR—Your favor of December 10th, enclosing the statement in relation to the desirability of having one of our national war vessels to drop in occasionally at the port of Latakiyeh, was duly received, and on my first visit to Washington I laid the matter before the Honorable Secretary of the Navy.

I am happy to be able to inform you that the Secretary took quite an interest in the subject, and sympathized fully with the views expressed in your statement of the case. He requested me to call upon Commodore Ammen, Chief of the Bureau of Detail and Navigation, and talk the matter over with him. I met here, also, the most friendly interest in the matter, and before leaving the Commodore's room I received the assurance from him that he would recommend to the Secretary the issuing of an order for one of the vessels of the Mediterranean fleet to call in annually at the port in question. This I learn from him has been done, and I am daily expecting some information from the department that the action you desire has been taken.

In addition to this, I learned that Admiral Worden, who goes out some time during this month, to take command of the Mediterranean squadron, was in Washington. I sought him out and related to him the conversation I had with the Secretary and Commodore Ammen on this subject. He too, cordially endorsed the propriety of the proposed action, and volunteered to say, that even in the absence of any direct instructions, he would consider it his duty as well as his pleasure, at a convenient time after his arrival abroad, to order one of the vessels under his command to make a visit to Latakiyeh.

Hoping that the result of my action in the case which you entrusted to me will prove satisfactory, I am, dear sir, very respectfully yours,

ALEX. G. CATTELL.

SOUTHERN.

MESSRS. EDITORS—At your request I lay before your readers a brief account of our visit to our mission at Selma.

After we passed into what was formerly slave territory, we could not but notice the changed appearance of everything. The land appeared miserably poor, the cultivation worse, and the dwellings worst. The people seem to have no ambition or taste to provide for themselves even the comforts of life. To this rule the cities were the only exception. There the wealthy planter lived, and there provided for his family the elegant homes in which the luxuries of life were enjoyed.

As we approach within twenty-five or thirty miles of Selma, we descend from the woody and mountainous region to a fertile valley of thirty miles in width extending to the Mississippi, called the Black Belt, from the numbers of colored people inhabiting it; or Cotton Belt, from the abundance of cotton produced in it. But even this shows miserable cultivation, as the cotton fields are dotted every here and there with patches of underbrush and clusters of trees.

The city of Selma is handsomely laid out. The streets are broad, many of them having double rows of trees on either side—one on each side of the side-walk. Very few of the streets are paved, and even of these only the side-walk. The soil is so sandy that even copious rains soon disappear and

leave no mud. Residences are generally fine, many elegant, in lots of nearly an acre, nicely ornamented; while in the rear are smaller houses for the servants. The shade-trees are live-oak, magnolia, and such trees as retain their foliage during the winter, giving the town an appearance of verdure in the dead of winter.

Our mission building is situated on the corner of two large, fine streets—North street and Donation street—with a large park of open ground in front of it. It contains nearly an acre of ground, with a fence running through the centre of it. On one of these lots stands the mission building, elevated, as most buildings there are, on brick pillars about four feet high; a single story in height, but with high ceilings. It is fifty-two feet by thirty-six; a frame building, with green window shutters, the front windows reaching to the floor, and opening on the porch, which extends the whole length of the building. Originally the house contained a hall about twelve feet wide, and two rooms on each side of it. Our teachers removed one of the partitions, throwing two rooms into one, which is used for the chapel. The other lot contains also a one-story house, with two rooms in the front building and three in the rear wing, with opportunity to finish two comfortable rooms in the attic.

This property, which was sold within two years for thirty-three hundred dollars, we purchased for the mission for fifteen hundred dollars. The smaller building needs to be shingled anew, and both buildings need a coat of paint.

This property is in the right location for our work, being in the north-west part of the city, with a dense colored population on the north and west of it, as, indeed, in the rear of all the principal streets. The Congregational Mission is in the south-eastern part of the city, and about a mile and a half distant; so are also the three colored churches of the place.

We conversed with a number of the most influential men of the city, leading lawyers and merchants, and with one voice they welcome our mission, and express their conviction that we have taken the proper plan to reach the colored people, by teachers and preachers of their own color. They expressed their conviction of their own inability to accomplish their elevation on account of former relations, and leading Presbyterians declared their readiness to aid us all in their power. They have been watching our work, and the conduct of our missionaries, and express their entire approval of it. They are especially pleased that they have taken no part in politics.

The most intelligent and patriotic Southern men are in despair over the political situation, and many of the most intelligent colored people are disgusted with the political rascality of unprincipled "carpet-baggers" from the North, and "scalawags" of the South. Property is taxed till it is a nuisance; business is paralyzed; money is not to be had. Men are out of employment, their families naked and starving. Southern white men are convinced of the necessity of something like our National Reform, while the blacks show no reluctance to occupy our Covenanter position.

There is certainly a Macedonian cry coming up from the despairing South to National Reformers and Covenanters: Come over and help us! Wretchedly as political affairs are managed in the North, it is infinitely worse in the South; and the blame is by no means all chargeable on the former slaveholders. Chaos and anarchy reign. The recent revolution in politics in the South shows how many have become utterly disgusted with so-called Republican rule.

At the time we were there the scholars were enjoying their holiday vaca-

tion, and we did not see the school in session. The Sabbath school was also small on account of concerts and holiday celebrations in other churches; but we heard recitations of Psalms and Catechisms that would have done credit to classes in our northern Sabbath schools. In short, we were encouraged far beyond our expectations with the prospects of our Southern Mission.

Yours, truly,

A. M. MILLIGAN.

HOME.

GLENWOOD, MINN., Nov. 24th, 1874.

DEAR BROTHER—It is now a considerable time since I have written to you. I have not forgotten the obligation, but owing to the season of the year, I had little to write beyond the ordinary routine, which we have kept up as usual. The summer is and must always be a very busy time for labor in our northern climate, and the past season has not been an exception. Still there has been good attendance on the public ordinances in both places. So far as there is any negligence, it is found in society. Our people are, in that ordinance, neither so punctual in attendance, so diligent in preparation, or so earnest in devotion when met, as they might and ought to be. Winter has its labors, but there is more leisure for reading and reflection.

Sacrament was held at Round Prairie before harvest, and is appointed here for the first Sabbath in December, after which I will be able to make a fuller report. We have held an election of officers, but they are not yet ordained.

Whether we will be able to take the covenant, as has been done more than a year ago at Round Prairie, is not yet clear; we have it, however, under discussion. There is the same reluctance in some individuals that has appeared in other places, though it may be on different grounds.

In our higher class we have gone through the historical part of our Testimony, and have commenced Wharey's Sketches of General Church History, issued by the Presbyterian Board. The design is to keep up a perpetual course of history as well as the Bible Lesson.

We have adopted for all our classes, the International System of Lessons, but we have to fall a week behind date, for the sake of getting mail and distributing. We give out the lesson sheet on the day of date and examine on the next Sabbath. The *Statesman* sheet is the one we use.

Our history series is intended to embrace the History of Covenanters, Life of Zuinglius, Edwards' History of Redemption, and others of like kind. We are glad that such books can be had, while some have difficulty to raise the amount to pay for them. Our Sabbath school outside has to close during winter, and we have not accomplished much in it yet.

Perhaps the best thing that we have done during the season is the introducing of the *Weekly Witness* to families outside of the church. Mr. David Campbell has been active in that work. With the love and respect of all the brethren here,

Your brother, R. HUTCHESON.

FUNDS NEEDED.

SYNOD at its last meeting authorized the Central Board of Missions to call on the church for a collection of one thousand dollars, if the board should purchase property for the benefit of the Southern Mission. The

property has been purchased, and as the money had to be paid at once, the board having on hand for that purpose only the amount received for the Washington property, were obliged to draw on the fund for current expenses. It will require nearly the amount that Synod authorized us to ask for, to replenish the treasury and enable us to carry on successfully the work in Selma, that is now in a very encouraging state.

From at least one-third of the congregations nothing has been as yet received for either the Southern or Domestic Mission fund. By far the larger part received is from congregations west of the Allegheny mountains. The wealthy congregations in the East have not as yet reported. We hope to hear from them soon, and that their contributions will be of an amount that will show their interest in the cause. There is urgent need for money to replace, in our current expense fund, what was used for the purchase of the property. Brethren, weaken not our hands by holding back now when the field in the South is inviting cultivation. We have the means of increasing our missionary force, and we hear the urgent call for it, but we want the money to meet the expense. We look to congregations that have as yet contributed nothing, and to those also who have contributed, as well as to individuals, to relieve us at once of our embarrassment by sending us funds.

Synod appropriated at its last meeting four thousand dollars to the Domestic Mission fund. All that has been received since Synod is \$2,208. We say again, send us money. By order of the Board,

THOS. SPROULL, *Chairman*,
DANIEL EUWER, *Treasurer*.

THE ALLEGHENY LADIES' MISSIONARY SOCIETY.

No class of persons ought to feel a deeper interest in Foreign Missions than the women of Christian lands. All the dire effects of ignorance and sin bear on their heathen sisters with the heaviest weight. We are glad to know that the women of our church are becoming more active in efforts for the evangelization of heathen homes, and we hope ere long that every congregation will have a woman's society to help on this work.

We think it deserves to be mentioned that the society in the Allegheny congregation contributed in 1873, two hundred and fifty dollars to the Syrian Mission, part of which was in the gift of the sewing machine, acknowledged by Dr. Metheny in his letter published last September. The causes that operated throughout all the land have seriously diminished their contribution for 1874. At the December meeting they appropriated a hundred dollars to our foreign work. No doubt this sum represents as much missionary spirit as the larger sum of the former year. Miss Lizzie Boggs has acted as treasurer of the society during the time the present pastor has been connected with the congregation.

EDITORIAL NOTES.

WE desire to return our thanks to our many friends for their kind words of encouragement, and their successful efforts to increase the circulation of the magazine. We ask a continuance of their efforts. Our aim in the future will be, as it has been in the past, to make the magazine worthy of its name, and of the church whose principles it maintains. We shall endeavor

to provide each month such a variety of interesting and instructive reading matter as will make the *Reformed Presbyterian and Covenanter* a welcome visitor into every one of the many families of our subscribers, and give such prominence to our distinctive principles as a church as will make it a safe visitor. We ask our subscribers, one and all, to show their appreciation of our labors by efforts to increase our circulation, and by paying promptly the amount of subscription.

WE had thought our supply of the January issue was sufficient to meet all demands. So large a number of new subscribers, however, has been added to our roll that we are not able to furnish copies of it to all who wish. There are some readers who do not bind their numbers or make any use of them after reading, and who would be willing to let others have them when they are done with them. If such forward to us the January number, we will send it to subscribers whom we have not been able to supply.

WE have received a communication from Mr. T. M. Hutcheson, in reply to a card from Mr. Milligan, published in our November number. Mr. Hutcheson disclaims anything of personal feeling, and thinks that the communication that called forth the criticism placed that entire section of country in which he lives in a very objectionable light, which the "card" did not make any less objectionable; and that the original rule adopted and afterwards defended, for judging of liberality, is radically wrong, and calculated to do great injustice to feeble and struggling congregations. We do not think it necessary to continue the discussion, but in justice to Mr. Hutcheson give a synopsis of his article.

OUR anti-tobacco friends should remember that some of our ministers and many of our members, both "chew" and "smoke;" that the church, although well aware of their indulgence in the habit, has never attempted the exercise of discipline on them, and that the severe denunciations of all addicted to the habit as being equally bad with the drunkard, are really reflections upon the church which allows in her communion persons who are alleged to be guilty of an "immoral practice." If our anti-tobacco friends are anxious to have a deliverance of Synod, let them not come merely by petition and request a deliverance, but libel some one guilty of the "immoderate use of tobacco," and in case the relevancy is not sustained, appeal to Presbytery, and if necessary to Synod. In this way a deliverance of some kind could be obtained. We do not use tobacco ourselves, nor do we advocate its use. We hope the time will come when, in the church, this will be true of all. But still, we are very sure denunciation is not the best way to bring this about.

MR. D. GREGG has contributed to the Board of Trustees, to be permanently invested for the benefit of the Foreign Mission fund, five thousand dollars. Accompanying the donation was the request that the board should give to the Central congregation of Allegheny, of which he is an elder, and in whose welfare he has always taken a very deep interest, the use of three thousand dollars of the fourteen thousand four hundred and forty dollars, left to the church sometime ago by one of the members of the congregation, for twenty years without interest. The board complied with the request. The assistance thus generously rendered to the congregation came in a very opportune time, and very materially reduces its burden of debt.

It would require an article of greater length than we have space for, to present an exhaustive answer to the inquiries of our correspondent, "Sigma."

We have no hesitation in giving a categorical negative reply to the last inquiry. That the opinion expressed is not correct, is evinced by both Scripture and facts. The case supposed—Ez. 18 : 5-13—is one of frequent occurrence. David had pious parents, but his own account of his moral state as he came into the world, is, “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” Ps. 51 : 5. And Paul uses language equally strong to express the same humbling truth, Rom. 7 : 18, “I know that in me (that is, in my flesh) dwelleth no good thing.” Eph. 2 : 13, “Dead in trespasses and sins. “By nature the children of wrath.” See Ps. 14 : 1-3.

Nor will facts sustain the opinion of our correspondent. It is rare to find high moral and religious excellence in more than two or three successive generations. Who are the men that now occupy eminent positions in either literature or religion? Certainly not, as a rule, the descendants of a learned and religious ancestry. The rule which God applies in the administration of his kingdom of grace laid down in 1 Cor. 1 : 27-29, is fatal to all pretensions to transmitted morality or religion.

We may be permitted to say that the mistake that underlies the theory which we are noticing, is, that the whole human person, the soul as well as the body, is the result of the law by which our race is propagated. It is the traducian error of the origin of the soul. We wait not to show that this is an error, but assume that the soul is the immediate creation of God, the moment it is united to the body. This fact destroys the analogy between man and other animals, and between the person of man and his material organization. And this is fatal to the argument for the theory in the article before us. Because, as there is a part of man that is not transmitted, but created, and as that part is the subject of moral and religious impressions and operations, the analogy fails in the very point where it is indispensable for the cause it is brought forward to support.

We concede in the main, the facts adduced in the article in regard to the effect of education on the offspring of parents, both of men and irrational animals. It is for the physiologist to account for this, or explain it. It is enough for us to know that the law of propagation is, “every thing after its kind.” Into the recondite causes of phenomena, it is not wise too curiously to inquire.

HOME CIRCLE.

HOW DO YOU BELIEVE?

A LEAF FROM A PASTOR'S EXPERIENCE.

SOONER or later every pastor learns how difficult it is to converse with the impenitent in sickness, and especially in the prospect of speedy death. This lesson I learned early in my pastoral experience. On a Sabbath morning in the spring of 1864, I was summoned to the bed-side of a dying man. It was our communion Sabbath, the hour of service had almost arrived, and as yet I had not finished my immediate preparation for the pulpit. But the summons was urgent and I could not refuse.

At the hour designated by the messenger my raps were answered by the wife of the dying man. I inquired for her husband. She told me that his disease was congestion of the lungs, and that she had no hope of his recovery. To my inquiries with reference to the state of his mind, she replied that he was deeply concerned for the salvation of his soul, and that I had been sent for at his request. He was not a religious man, and yet was not

without religious knowledge. For two years previous to his marriage he had waited upon the ministrations of Dr. S., one of the best expository preachers whom it has ever been my privilege to hear. I was encouraged by what I had learned. I thought that surely there would be no difficulty in leading this dying man to Christ. He was inquiring, "What shall I do to be saved?" and by the gospel to which he had listened for two years I expected to find him prepared to understand and receive the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

After conversing with his wife I turned to the bed on which the sick man lay. He spoke with great difficulty and very indistinctly, but at once gave me to understand that he had no hope of recovery and was specially concerned for the salvation of his soul. He inquired, "Can I be saved?" In reply I explained in a few simple words the way of salvation. I directed his attention to Jesus as able to save to the uttermost, and then said in the words of Paul, "Believe on the Lord Jesus Christ and thou shalt be saved." He listened with the closest attention. When I had finished speaking, I observed a puzzled expression on his countenance. For a little he said not a word, and then looking full into my face, said, "Yes, I know that; but what is faith? How do you believe?" I endeavored to answer his question. I used the simplest and clearest illustrations that I could find. He listened attentively to every word, and yet when I had finished, with a look of the deepest anxiety he asked again, "What is faith? How do you believe?" I returned no answer, but knelt by his bed-side and prayed to him who giveth to all men liberally that he would give to this poor dying man the grace of faith, that believing he might not perish, but have everlasting life. After prayer I returned home, promising to come back in the evening.

At the time there was staying at my house a friend who had grown old in the service of Christ, and who had been instrumental in winning many souls. I mentioned the case to him. He took a deep interest in it, and gave me a number of important suggestions. In the evening I returned, and found the poor man both in body and mind much as I had left him. He no sooner saw me than he resumed the conversation of the morning, saying, "I want to be saved. How do you believe?" Again I tried to answer his question. I quoted one after another the plainest and simplest invitations of the gospel. Again I knelt in prayer, and asked that God, by his Spirit, would enlighten his mind and impart to him the grace of faith; but apparently all in vain. With a reproachful look, as though he thought that I made no effort to answer his question, he repeated it again. I called again the next day, but he was too weak to converse, and the day after he died.

It is not for me to answer the question, was he saved? or, was he lost? I cannot think that he was one of those of whom it is written: "They shall call on me, but I will not answer; they shall seek me *diligently*, but shall not find me." The evident sincerity of the man and his earnest desire to be saved, are the foundation on which I base a confidence that, notwithstanding his apparent ignorance of the simplest gospel truths, he is numbered among the redeemed.

Taught by my interviews with this man, I have never attempted in the presence of a promiscuous audience an extended philosophical discussion of the nature of faith. Very probably having heard some such discussion, this poor man was confused by its definitions and distinctions, and concluded that it was very difficult to understand the nature of faith, and by this impression was prevented from apprehending the simplest invitations of the gospel which, in the very words of Jesus, were read and repeated to him once and again as he lay on a bed of death.

Taught by this experience, I have also learned that the time of sickness is a very unfavorable one in which to converse with the impenitent. Reminded by sickness of the shortness of life and the certainty of death, they may be more inclined to listen to Christian counsel. But it happens not unfrequently, as in this case, that the mind, sympathizing with the body in its weakness, is unfitted for receiving the plainest truth. Had he been in health I could have answered this man's question, How do you believe? But in his sickness I could convey to his mind no distinct idea of the faith that saves. Thus taught, I have ever been careful to impress upon the minds of the impenitent that health is the only favorable season in which to prepare for sickness and death.

PASTOR.

JESUS WILL COME FOR US.

THE following extract from an old paper I would like to see inserted, if you think proper, in the pages of the magazine. *

"I will come again, and receive you unto myself, that where I am, there ye may be also." We picture death as a hideous figure coming to destroy; let us rather picture Jesus Christ in glory coming to save. We think of death ending; let us rather think of life beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as a voice whispers, "You must go," let us hear the voice of the Good Shepherd, saying, "I will come." If Jesus thus comes for us at death, we shall never see the grave or the churchyard. They may keep our bodies for a time, but we ourselves shall never die. We go to Jesus.

If Jesus comes for us, we do not go forth into a world of mystery and darkness, knowing not where we go nor how far. We simply go with and to Jesus. If Jesus comes for us, we do not go forth alone. When we lose hold of the clasping hands of the most beloved of all on earth, another hand, of One in whom we are all one, and whose love forever binds us all, holds us fast; and tearful faces are withdrawn only to be replaced by the countenance of One who is bone of our bone, who was a man of sorrows, who himself died, and who, while he takes us away as a triumph of his love, can comfort those we leave behind, even as he comforted Martha and Mary at Bethany, or his own mother in the hour of agony.

It is thus that the one promise, "I will come again and receive you unto myself," should change darkness to light, death to life, the grave to glory, and make us exclaim with the quiet peace, the sober and solemn calm of faith in the midst of much to distract and disturb the soul: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "If absent from the body, I am present with the Lord."

QUESTIONS AND ANSWERS.

Can any of the boys and girls tell in what part of the Bible the following questions are asked, and by whom? and give the chapter and verse for the corresponding answers?

QUESTIONS.

1. "Lord, what wilt thou have me to do?"

2. "Who then can be saved?"

ANSWERS.

1. "What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"

2. "In every nation he that feareth him and worketh righteousness is accepted with him."

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| 3. "Lord, to whom shall we go?" | 3. "Come unto me." |
| 4. "What is truth?" | 4. "I am the way, the <i>truth</i> and the life." |
| 5. "Lord, why castest thou off my soul? why hidest thou thy face from me?" | 5. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." |
| 6. "O death, where is thy sting? O grave, where is thy victory?" | 6. "O death, I will be thy plagues. O grave, I will be thy destruction." |

EASY QUESTIONS FROM PROVERBS.

1. What does Solomon tell us is the only cause of contention?
2. What the beginning of knowledge?
3. What is so precious that all the things we can desire are not to be compared unto it?
4. When is the hoary head a crown of glory?
5. Why does Solomon say to make no friendship with an angry man, and not to go with a furious man?
6. What are we told is like "apples of gold in pictures of silver?"
7. Why does Agur pray that God will give him neither poverty nor riches?

ENIGMAS.

A VERSE I'm in the Bible treasured;
 By eight and three my words are measured;
 My first is near; in number two
 Equal and hindrance come to view.
 My third is where the sun goes down,
 Joined to a district of a town.
 My fourth, when of its third bereft,
 Itself is all that will be left.
 My fifth is just my first restored,
 My sixth defines my seventh word,
 And that a reason is, and more,
 A road that's free to every goer.
 My eighth unites my ninth to fourth,
 But adds to it just half its worth.
 My tenth and last bring back again
 My first and second clear and plain.
 And now let any one who knows
 Tell where I'm found, in rhyme or prose.

- A MAN whom the Lord sent into the wilderness to meet Moses.
 King David's great-grandfather.
 A man who went to Schechem to be made king.
 A man who lied to the Holy Ghost.
 A woman who prayed to the Lord for a son in the temple at Shiloh.
 A man whom Nebuchadnezzar appointed to destroy all the wise men of Babylon.
 A man who was chosen by lot to be numbered with the eleven apostles.
 The initials form the name of a man who entertained three strangers.

ANSWERS.

A SCRIPTURE ENIGMA—BELSHAZZAR.

B—abel.
E—lijah.
L—ydda.
S—olomon.
H—ophni.
A—sa.
Z—oar.
Z—ephaniah.
A—chan.
R—ahab.

EASY QUESTIONS FROM ISAIAH.

1—Isaiah 26-3
2— “ 1-16, last clause.
3— “ 7-8.
4— “ 30-33.
5— “ 30-33.
6— “ 44-28.

WORD SQUARE.

G e b a	Joshua 21-17.
E b e r	Genesis 10-21.
B e r a	Genesis 14-2.
A r a d	Numbers 21-1.

Answers were received from Jennie Mahaffy, Allegheny, Pa.; Jno. D. Kennedy, Brushland, N. Y.; Maggie Bell, Delhi, N. Y.; T. R. Sproull, Tunnelton, Pa., and Maggie McCracken, Northwood, O., to the enigmas and word square published last month.

ECCLESIASTICAL.

OPENING SERVICES.

A PORTION of the subjoined communication was put on the cover of the December number. The sketch of Dr. Sloane's sermon, printed in our last issue, fills up a blank in the account.—Eds.

The Second congregation, New York, did not get a title to their new building for some time after they had made the purchase. This kept them back from making improvements, necessary to adapt it to their purpose. These changes having been made, both in the auditory and Sabbath school rooms, it was agreed to have a formal opening of the house as a place of worship on Sabbath, the 15th day of November, and a reception for the members of the congregation and their friends, on the Monday evening following. On Sabbath, the services commenced with devotional exercises by the pastor. Then, as the pastor had on that day commenced the thirty-sixth year of his pastorate, a brief history of the church, from its organization to the present, was read and elicited earnest attention, increased by the admirable reading of Mr. Somerville.

Rev. D. Gregg, of the Third church, then preached an able, eloquent, and judged from a Covenanter standpoint, a very orthodox sermon, from Psalm 48:13, "Mark ye well her bulwarks." After a happy introduction, referring to the history just read as an illustration of the grand doctrine of the text, he spake of the bulwarks of the church, as consisting: 1st. *In the character of her head.* He is pure—a sufferer—and possessing universal dominion. 2d. *In her divinely appointed ordinances of preaching, praise, prayer and the sacraments.* 3d. The holy character and faithful testimony of the members of the church. In the conclusion he reminded us that the Head of the church is a divine person, that his Spirit dwells in her, that the covenant of grace insures her safety, and the prophecies show her triumph and her glory in the future.

In the afternoon Rev. R. Somerville (supplying the pulpit in the contemplated absence of the pastor) preached a sermon of great unction, rich in Christian experience, and happy in illustration, from Phil. 1:21, "To me to live is Christ, and to die is gain." He showed, 1st. The char-

acter and determination of every true Christian. "To me to live is Christ." Which implies absolute self-renunciation, and a resting of all our hope upon the purchased atonement; a determination to make the principles and life of Christ our grand model; a felt need of sustaining grace, in order to the stability of our Christian character, singleness of purpose in the service of Christ, and a desire to enjoy his presence. 2d. The final results of such unreserved consecration. "To die is gain." For we are then delivered from the sore conflict with indwelling sin; we are lifted above all the tempting and seductive influences with which the world surrounds us, we are no longer troubled with doubts and anxieties respecting our spiritual state and character, and we are placed beyond the reach of every earthly trial. The conclusion was a pointed application of these truths to the heart and conscience, both of the thoughtless gospel hearer and of the true believer.

In the evening Rev. Prof. Sloane, D. D., of Allegheny, preached from Isaiah 33 : 20.

On Monday evening the weather was mild, and a very large assembly met in the new church. The admission was by free tickets, and it is said that more than thirteen hundred persons were admitted. Invitations had been extended to all neighboring pastors who had in times past assisted at our Sabbath school anniversaries, and twenty ministers met on the platform. The meeting was opened with prayer by Rev. J. C. Milligan, and the chair was occupied by the long-tried friend of the congregation and much loved elder, James Wiggins, Esq. Interesting, pithy and highly instructive addresses were delivered by Rev. Drs. Hall, Sloane, Paxton, Taylor, Todd and Thomson, and by Rev. Messrs. Somerville, Matthews and McAlister, in which after warmly congratulating the congregation on the possession of so large, so commodious and so elegant a house of worship, and both the congregation and pastor on their having attained their thirty-fifth anniversary, the following topics were discussed and happily illustrated: "The value of a stable pastorate over the gypsy-wandering life to which so many ministers are condemned, and which so many congregations seem willing to encourage." "The importance of doctrinal and expository preaching in maintaining a church." "The necessity for pastoral visitation to give true and lasting prosperity." "The responsibility resting on every member as well as on the pastor to carry forward the work of Christ, and make the gospel to be felt in the community." "That only by faithfully maintaining the truth and honoring the Holy Spirit, and walking in the old paths, can we expect prosperity in the future." Between the addresses the assembly was entertained with music of a very high character, and the exercises were varied by Dr. Sloane, at the close of his address, presenting to the pastor, in behalf of the ladies of the congregation, a very elegant and costly testimonial. The pastor was taken by surprise. He almost seemed to have lost his breath. He succeeded, however, in accepting the gift, to make an appropriate acknowledgment. The vast audience then retired to the room below, and were served with refreshments. The arrangements were so well made that all were attended to. After much social intercourse and pleasant conversation, the guests gradually took their leave, satisfied that they had enjoyed a rare privilege, and spent an evening never to be forgotten, and always remembered with pleasure. COM.

ORDINATION AND INSTALLATION OF J. F. CROZIER.

THE commission appointed by Pittsburgh Presbytery to ordain and install J. F. Crozier met at Mahoning church, Nov. 18th, at 11 o'clock, A. M. A majority of the ministerial members and one ruling elder were not present. A letter was received from Rev. T. A. Sproull, giving satisfactory reasons for his absence. The members present were called to order, and the commission constituted with prayer by the chairman. The edict was read. The pastor elect then delivered a lecture on Ps. 2:1-6, and a sermon from Heb. 10:14, both of which were sustained. His examination and answers to the queries were also sustained. In the absence of the member appointed, the ordination sermon was preached by the chairman of the commission, from Isa. 21:6, "Go set a watchman, let him declare what he seeth." The edict was again read, and both parties having expressed their adherence to the call, the candidate was solemnly set apart and ordained to the office of the holy ministry by prayer and the imposition of hands, and also installed pastor of the congregations of Rehoboth, Bear Run and Mahoning. The right hand of fellowship was given by the commission; and by the eager manual greetings of the congregation, and other Christian friends, who were present, the pastor received a cordial welcome to his field of labor. Very impressive and encouraging charges to the pastor and the people were then delivered by Rev. A. J. McFarland, who also adjourned the commission by prayer. The eyes of these hungry people now see their teacher, and they have one to go in and out before them—to stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God. Their future growth, peace and prosperity will be measured by their ceaseless fervency at the throne of grace, and their united and persistent efforts to build the wall, and make their part of Zion a peaceable and quiet habitation. Com.

ORDINATION AND INSTALLATION OF S. R. WALLACE.

A *pro-re-nata* meeting of the Presbytery of Rochester was held in Syracuse on Tuesday, Dec. 15, 1874. The object of the meeting was the ordination and installation of Mr. S. R. Wallace in the pastoral charge of the congregation of Syracuse. Mr. Wallace delivered the customary pieces of trial. These, together with his examination, were cordially sustained as satisfactory. The ordination sermon was preached by Rev. W. McFarland. Rev. S. Bowden presided and led in the ordination prayer. Rev. R. D. Sproull addressed the pastor, and Rev. S. Bowden the people. The services were deeply interesting throughout.

The field upon which our brother enters is a large and promising one, but in order to its successful cultivation will require both strong faith and hard work. We hope to hear that the congregation have perfected arrangements to have one service on the Sabbath within the limits and near the centre of the city. This is necessary in order to their growth. By so doing they will reach many who are already predisposed in favor of our church, but are too far distant to attend. May the pastor and congregation enjoy the Lord's favor, and be largely blessed in their endeavors to advance his cause. CLERK.

OBITUARIES.

DIED, of congestion of the brain, at her home in Winchester, Kansas congregation, Sept. 2, 1874, Mrs MAGGIE J. MOORE, wife of John Moore, and daughter of Samuel and Sarah Curry. The deceased was born April 9th, 1840, at Bloomington, Indiana. At an early age she made a public profession of Christ, in the Reformed Presbyterian Church, in Bethesda congregation, under the pastorate of Rev. D. J. Shaw. She has left a husband and two little children to mourn her loss. A few days before her death, she said to weeping friends, "Mourn not for me, I am going to a better place. I had thought that death would be hard, but I have found it very easy." Her latter end was peace.
J. D.

DEPARTED this life, in Newburgh, October 30th, 1874, aged seventy-nine years, Mrs. JANE LAWTHER THOMPSON, widow of the late Wm. Thompson, and mother of the Rev. J. R. Thompson. The deceased was a member of the Reformed Presbyterian Church in Newburgh for about fifty-five years, and was the last of that little band that were Reformed Presbyterians in Newburgh during the ministrations of the Rev. J. R. Willson, D. D. During her whole life she adorned herself with "the ornament of a meek and quiet spirit, which is in the sight of God of great price."
COM.

DIED, Aug. 22, 1874, SARAH JANE, only daughter of John and Margaret Jane Crowe, in the fifteenth year of her age. Her last illness was not of long continuance; only from Thursday till Saturday morning, when she expired, it was evident that her disease was soon to produce death. We are made sad, when one giving promise of future usefulness is thus early in life stricken down. But our gracious God wrongs neither the fond parents, nor their darling child, when he calls the young disciple to his heavenly home. Such events admonish, especially the young, of the supreme importance of early piety, and of the duty of watching for the coming of the Son of man.
COM.

DR. JAMES BLACKWOOD, a young physician who came here last May, died of typhoid fever on the 14th of November. He had formed an extensive acquaintance, and was doing a large practice throughout the community. He had gained the confidence of many friends. We miss him. He was a nephew of Rev. Mr. Blackwood of our church.
S. M. STEVENSON.

CLAY CENTRE, KANSAS, Dec. 16th, 1874.

DIED, October 3d, 1874, Mrs. MARGARET PEOPLES, aged eighty-four years. Mrs. Peoples was born in County Donegal, Ireland. Early in life she connected with the Associate Church, of which she remained a member until removing with her husband some years ago to this country. Seeking communion in the church, her choice rested in the Reformed Presbyterian Church, with which she connected in Princeton congregation, June 14th, 1873. Though her sufferings were protracted, and often severe, her end was peace. She leaves an aged husband, and an only son and family to mourn her absence in the home where she was beloved, but their cup of sorrow is sweetened with Christian hope.
M.

DIED, Oct. 26, 1874, EMMA LORENA REED, daughter of William and Mary J. Reed, aged about sixteen months. Thus death has, within the brief space of two months, twice entered this household, and snatched away the eldest and the youngest of the hitherto unbroken happy circle. The stricken parents feel and mourn their loss, but are cheered with the hope, that their loved ones have only left their place in the family circle on earth to join the family of the redeemed in heaven.
COM.

DIED, in Pana, Ill., Jan. 3d, 1875, of pneumonia, Miss MARY ANN COCHRAN, aged fifty-six years. In girlhood she made a profession of religion, and united with the Presbyterian Church in Ireland. After coming to America she was connected first with the congregation of the late Dr. Willson, and after removing to Western Pennsylvania her membership was transferred to the congregation of Dr. Sproull. In this relation she continued until her death. She was a good woman.

J. V. PRINGLE.

DIED, on the evening of Saturday, January 16th, EMMA ALICE, youngest child of D. J. and Emma B. Cumming, aged seven years and six months.

A SPECIAL meeting of Pittsburgh Presbytery was held on the afternoon and evening of January 12th, in the Central church, Allegheny. Mr. Dill delivered an exercise and addition from 1 Cor. 15: 24-28, and Mr. Kilpatrick read an historical essay on the Synod of Dort. Mr. McKinney preached from Hebrews 4: 14, Mr. Elliott from Romans 5: 8, Mr. Pinkerton from Hebrews 10: 36, and Mr. Shanks from John 17: 11. The first and second were sustained as trials for licensure, and the remainder as specimens of improvement. The Latin exegeses were referred to a committee consisting of J. W. Sproull, J. Hunter and J. Newell, D. D., to report at next Presbytery.

Rev. S. Crowe, chairman of Committee on Supplies, reported, as directed at last meeting, on Presbyterial visitation. As adopted, the report is as follows:

Allegheny.—Rev. A. M. Milligan, D. D., Rev. R. J. George, Elder Wm. Wills.
Little Beaver.—Rev. R. J. George, Rev. J. C. McFeeters, Elder D. C. Pattison.
Beaver Falls.—Prof. J. R. W. Sloane, D. D., Rev. A. M. Milligan, D. D., Elder Robt Porter.
Pittsburgh.—Rev. N. M. Johnston, Rev. S. J. Crowe, Jas. B. McKee.
Slippery Rock, &c.—Rev. R. J. George, Rev. N. M. Johnston, Elder Jas. McAnlis.
North Union.—Rev. D. B. Willson, Rev. Robt. Reed, Elder Robt. Speer.
Oil Creek.—Rev. J. Galbraith, Rev. J. F. Crozier, Elder Wm. B. Magee.
Manchester and Parnassus.—Prof. Sproull, D. D., Prof. Sloane, D. D., Elder Jno. A. McKee.
Brookland.—Rev. Joseph Hunter, Rev. D. B. Willson, Elder R. Aikin.
Salem.—Rev. Robt. Reed, Rev. J. C. McFeeters, Elder Robt. Dodds.
Clarksburg.—Rev. T. A. Sproull, Rev. Robt. Reed, Elder J. C. Steel.
Bear Run and Mahoning.—Rev. Jno. Crozier, Rev. A. J. McFarland, Elder J. Hill.
Springfield.—Rev. N. M. Johnston, Rev. D. Reid, Elder James Campbell.
Poland and North Jackson.—Rev. A. M. Milligan, D. D., Rev. S. J. Crowe, Elder J. S. McAnlis.
Pine Creek.—Rev. Jos. Hunter, Rev. J. W. Sproull, Elder A. C. Coulter.
Union.—Rev. J. C. Smith, Rev. T. C. Sproull, Elder R. McCaslin.
New Castle.—Rev. D. B. Willson, Rev. J. C. Smith, Elder Wm. S. Kernohan.
Monongahela.—Rev. Jas. A. Black, Rev. D. B. Willson, Elder Dr. S. A. Sterett.
Central Allegheny.—Rev. T. Sproull, D. D., Rev. J. Galbraith, Elder J. A. McKee.
New Alexandria and Greensburg.—Rev. J. W. Sproull, Rev. J. A. Black, Elder Alex. Gray.
Oil City.—Rev. A. J. McFarland, Rev. J. J. McClurkin, Elder Cochrane Allen.
Wilkesburg.—Rev. T. C. Sproull, Rev. J. C. McFeeters, Elder J. S. Pattison.
Wagon Run.—Rev. Jno. Crozier, Rev. T. C. Sproull, Elder Wm. Martin.
 Reed, Rev. J. C. McFeeters, Elder R. McCracken.

ations and sessions in vacant congregations are directed
 by the action of committees when it will suit to have the visitation
 conducted by

1 with prayer, and singing the 133d Psalm.

FOREIGN MISSION FUND.

Dec. 17, 1874, Robert Macklin per Rev. D. B. Wilson \$5, Dec. 17, Utica congregation per Wm. Stephenson \$3.50, Dec. 17, Stanton congregation per Wm. Carson \$10, Dec. 18, Johnathan's Creek congregation per J. A. McFarland \$24, Dec. 19, Litchburg congregation per J. C. Taylor \$60, Dec. 19, Vernon congregation per W. L. Wright \$28, Dec. 21, Bethel congregation per Rev. D. S. Faris \$26.70, Dec. 20, Old Bethel congregation per R. W. Lyons \$100, Dec. 20, Rehoboth congregation per L. M. Samson \$34.70, Dec. 20, Jane Mitchell, Newton, Iowa \$5, Dec. 20, Miller's Run congregation per W. W. George \$79.40, Dec. 20, Kortright congregation per Wm. Orr \$45.74, Dec. 20, Olaf's congregation per Rev. W. W. McMillan \$21, Dec. 20, Sabbath school of Brooklyn congregation per Wm. F. Bell \$20, Dec. 20, Second Miami congregation per D. Boyd \$26.61, Dec. 20, Church Hill congregation per R. S. Edgar \$75.20, Dec. 21, Rochester congregation per J. Kinsie \$100.48, Dec. 21, Sterling congregation per Jun. Hunter \$130, Dec. 21, Kossuth congregation per D. Kirkpatrick \$22, Dec. 21, Ladies' Missionary Society of Utica congregation per Lizzie J. Harvey \$41.35, Dec. 21, New Castle congregation per D. McClelland \$4.20, Dec. 21, Rushsylvania congregation—additional—per J. Mitchell \$1, Dec. 26, New Concord congregation \$26.12, New Concord S. S. classes of Mrs. Gibson, Miss Jamison and Miss Metcalf, for girl's school in Syria \$4.14, Dec. 28, Washington, Iowa, congregation, per J. M. Stevenson \$20, Dec. 28, Cedar Lake congregation per Rev. J. French \$40.30, Dec. 28, Tabor congregation per A. R. Caniter \$150, Dec. 28, Round Prairie congregation per Wm. Russell \$5, Dec. 28, Cedarville congregation per a member \$22, Dec. 28, Londonderry congregation per J. Blackwood \$7, Dec. 28, Adamsville branch of Springfield, &c. congregation, by Rev. J. C. McPeckers per Alex. Miller \$12.50, Dec. 28, Parnassus and Manchester congregations per Alex. Miller \$45, Dec. 29, North Cedar congregation per S. W. Patterson \$30, Dec. 29, Hickory Grove congregation per Adam Orr \$12.25, Dec. 29, Mrs. Jane Woodhull, Dubuque \$5, Dec. 29, Alex. Gray \$5, Lavina S. Gray \$3, J. T. Gray 1, J. J. Gray \$1, Dec. 30, A. T. Gichrist per James Higgins \$25, Dec. 30, Children's Sabbath class per Miss Jane Boyd \$1.65, Dec. 31, Lake Eliza congregation per Jas. McKnight \$7, Jan. 1, 1875, Misses Lizzie and Kate George of Miller's Run congregation to Miss Mary E. Dadds, for Mission school \$25, Jan. 2, Poland and North Jackson congregation \$10.70, Jan. 2, Morning Sun congregation \$101.00, Jan. 4, 2d congregation of Philadelphia per Thos. Walker \$252.40, Jan. 4, Allegheny congregation per J. T. Morton \$40.35, Jan. 4, S. S. of Allegheny congregation per R. McFall, treasurer \$34.32, Jan. 4, Ladies' Missionary Society per Miss Lizzie Briggs \$100, Jan. 4, Best's Society per James Best, treasurer \$77.20, Ladies' Missionary Society of New Castle congregation per Mrs. M. Elkhart \$10.58, Jan. 4, Rehoboth (Iowa) congregation per L. M. Samson \$17, Jan. 4, Syracuse congregation per Wm. J. Park \$7, Jan. 6, H. W. Fairbairn, Wilkesburg, per Wm. Wills \$3, Jan. 6, Union congregation per J. C. Dadds \$30.83, Jan. 9, Middle Wheeling congregation per T. J. Orr \$14.25, Jan. 9, Manchester and Parnassus—additional—per Alex. Miller \$5, Jan. 9, Elkhorn congregation—additional—Wm. Morrison \$4, Jan. 9, Mary J. Andrews per Rev. R. Hutchison \$5, Jan. 9, Lake Reno congregation per Rev. R. Hutchison \$5, S. S. of Old Bethel congregation per Miss Mary E. Finley, treasurer \$69.70, Jan. 9, Ladies' Missionary Society of 3d congregation, Philadelphia, for support of Yonah's Hall per Rev. C. O. Wylie \$60, Jan. 9, Mrs. C. Harslow, Savannah, Ill., per Rev. C. D. Trumbull \$2, Jan. 11, Kortright congregation—additional—per Wm. Orr \$5, Jan. 11, Slippery Rock, &c. congregation per Rev. J. O. Smith \$31, Jan. 11, Walnut City congregation per M. Chestnut \$16.20, Jan. 11, Southfield congregation per J. A. McKimney \$4.30, Jan. 11, S. S. of 2d Boston congregation, for educating Syrian youth, per Rev. D. McFall \$79, Jan. 11, Elliott congregation per Henry Dean \$15.40, Jan. 12, Lisbon congregation per Rev. Wm. McFarland \$1.00, Jan. 13, Pleasant Ridge congregation per R. N. Redpath \$12.20, Jan. 14, Ladies' Missionary Society of Rochester congregation per Mrs. Kate E. Lynn, treasurer \$200, Jan. 15, Brookland congregation per A. Dadds \$41.40, Jan. 15, Middleton congregation per A. Dadds \$4.60, Jan. 15, Mrs. Margaret Banks per A. Dadds \$5, Jan. 15, 2d congregation of New York per L. E. Gracon \$60, Jan. 15, Stanton congregation per Wm. Carson \$5, Jan. 14, J. A. Dadds, Pattenville, per Wm. Wills \$5, Jan. 15, Goldenham congregation per M. R. Fleming \$15.10, Jan. 15, Miss C. Galbraith Jewett, Iowa, per J. W. Spruill \$1.

WALTER T. MILLER, Treasurer, P. O. Box 655, New York.

RECEIPTS FOR DOMESTIC MISSIONS.

Nov 10, Central Allegheny congregation per Wm. Anderson \$5.60, Nov 17, Rehoboth, Iowa, congregation L. M. Sampson 1 00, Nov 17, Church Hill, Ill., congregation per R. S. Edgar \$1 75, Nov 17, Kossuth, Iowa, congregation per D. Kirkpatrick 4 20, Nov 17, Johnathan's Creek congregation per Rev. A. McFarland \$1 00, Nov 18, New Castle, Pa., congregation per D. McClelland \$1 00, Nov 19, Second Miami congregation per David Boyd \$5 00, Nov 20, Union congregation, Pa., per J. C. Dadds \$3 00, Nov 20, Clarinda congregation per Alexander Buchanan \$ 00, Nov 21, Miss Jane Brown, Mercersburg, Pa., 2 00, Nov 21, John Kennedy, Conococheague Pa., 2 00, Nov 21, Mrs O'Sullivan, Shady Grove, 2 00, Nov 21, Poland and North Jackson congregation per Rev R J George 28 50, Nov 23, Little Beaver congregation per D. Chestnut 18 68, Nov 24, Sharon congregation, Iowa, per Geo. Cunningham 49 40, Nov 27, Hickory Grove congregation, Iowa, per David Forsythe 8 00, Nov 27, J. M. Stevenson, Washington, Iowa, 1 00, Nov 27, Lisbon congregation per Rev Wm McFarland 18 00, Nov 30, Miller's Run congregation per W M George 50 00, Dec 2, New Castle, Pa., congregation per D McClelland 7 70, Dec 4, Lake Eliza, Ind., congregation per James McKnight 2 50, Dec 5, Bayona congregation per Rev Joshua Kennedy 8 25, Dec 4, North Cedar, Kansas, congregation per S W Patterson 8 16, Dec 5, Sabbath school of Third Philadelphia congregation per Alexander Mackie 23 20, Dec 5, Macedon congregation per Rev E H Wylie 8 00, Dec 7, Londonderry congregation per T J Blackwood 2 50, Dec 8, Salem, Pa., congregation per Rev A J McFarland 10 35, Dec 9, New Concord, O., congregation per W H Steward 14 00, Dec 9, Parnassus, Pa., congregation per A Miller 6 00, Dec 11, First congregation New York, per R Fleming 47 00, Dec 13, Walnut City, Iowa, per M Chestnut 5 00, Dec 17, Springfield, &c., congregation, per Rev S W Spruill 3 40, Dec 18, York congregation, N Y., per Rev J W Spruill 39 10, Dec 21, Olaf's congregation, Kansas, per Rev W W McMillan 9 40, Dec 25, Rochester N Y., per James Ernisse 16 47, Dec 31, Elliotta congregation Minn., per Rev R R Johnston 130 00, Dec 31, Elliotta cong., Minn., per Rev N R Johnston 1145, Jan. 7, Manchester and Parnassus per Alex Miller 6, Jan 9, Slippery Rock, &c per W Wills 17, Jan 11, Kortright cong. per Wm Orr 14 65, Jan 12, Clarkburg, Indiana county, Pa, per Saml Henry 13, Jan 16, M. J. Finney, Kossuth, Ind, per Rev J W Spruill 2, Jan 16, New Alexandria, Pa, per Dr Thos Spruill 19, Jan 10, 2d cong, Philadelphia, Pa, per Thos Walker 65 20.

DANIEL SOWER, Treasurer, 18 Ridge street, Allegheny, Pa.

COMBINED SERIES,

VOL. XIII, No. 3.

THE

Reformed Presbyterian AND Covenant.

MARCH, 1875.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attended, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS: { \$1.00 per annum in the United States;
\$1.00 in Canada; \$1.24 in Great Britain.

EDITORS' ADDRESS,

ALLEGHENY, PA.

RGH:
Glasgow
South Side
276

HAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

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Will pastors please send notices of communions?

The March collection is for Aged Minister's Fund.

The money received for Kansas has been distributed, and will be acknowledged.

Some reports are crowded out. They will appear next month, with notices received.

Rev. J. Crozier moderated a call in Union and Pine Creek, Pa., in favor of Rev. R. J. George. Salary \$1,100—\$550 each place.

A unanimous call was moderated in Sterling congregation on Monday, Feb. 22d, by Rev. R. D. Sproull, in favor of Mr. T. J. Allen.

The "1" in the figures as to the Maquoketa call in our last number was for "3." The salary offered Mr. R. C. Wylie is \$300.

Our January list of ministers omits the name of Rev. R. Sommerville, whose address is 329 W. 29th street, New York City.

We publish a letter of the Rev. Dr. Black from a copy found among the papers of a relative of one of the editors, lately deceased.

A National Reform Convention will be held in Columbus, Ohio, March 10th and 11th. We urge all who can to attend this the last convention this season.

The evidence we have on hands, referred to by Dr. Metheny, refutes the statement in the cable dispatches that the accounts of the outrage at B'hamra were exaggerated.

The new postal regulations enable us to send the magazine to Canada at the same rates as to any part of the United States. The subscription price for Canada subscribers is now one dollar.

The Board of Foreign Missions has obtained an additional teacher for the Syrian field. Miss Martha R. Wylie, daughter of Rev. P. H. Wylie, of Rushsylvania, O., received and accepted the appointment.

Death has entered the family of Rev. Dr. Houston, and has taken his youngest son, Dr. J. K. Houston, a young man of the brightest promise, and of earnest piety. He died December 20th, in the 24th year of his age.

Communion in Central Allegheny, March 4th Sabbath; assistant, R. D. Sproull. Visitation in New Castle, Monday, April 5th, 11 A. M. Communion in North Jackson and Poland, May 3d Sabbath; Rev. Dr. Milligan and S. J. Crowe to assist. Visitation at communion season.

A letter from Rev. Lewis Johnston, Selma, Alabama, dated February the 10th, states that the mission is in a very prosperous condition. The average attendance in the day school is 180, and the numbers on an average 60. Many more are on the roll, but only able to give partial attend.

In answer to inquiries in regard to a new edition of the Testimony, the committee having charge would say that there are no funds at their disposal for this purpose. The Synod to meet the cost of a new edition, has not been made. Under these does not feel permitted to incur obligations to the printer.

The closing exercises of the Theological Seminary will begin Tuesday. Ministers and students will meet in the hall of the seminary building at 4 P. M.

S. O. WYLLIE, CH.
D.

THE
Reformed Presbyterian and Covenanters.

VOL. XIII.

MARCH, 1875.

No. 3.

ORIGINAL.

WHAT PLACE DO YOU FILL?

THE wisdom and munificence of God are clearly seen in all the arrangements of providence and grace. He saw the end from the beginning, and adapted the means to the end, qualifying every agent for the place he is to occupy, and the work he is appointed to perform. This is manifest in the Christian church. Great diversities of gifts, but the same spirit. To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith. These gifts are so many talents given to be exercised for the good of the body. "Having these gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, or ministering, let us wait on our ministering." In the due exercise of these gifts, we have the perfection of Christian character in the whole church, and the perfection of ministerial character in her ministry. A common mistake is to expect perfection in each member, and some congregations think their pastor should possess all ministerial qualifications. This was never designed by the Head of the church. But every man, whether in the ministry or in the membership, has gifts to qualify him to do a certain work, and in the improvement and exercise of his gifts, he can perform that work better than any other member, and thus promote the good of the whole. He benefits the church by exercising his gift in doing his own work.

Some have the word of wisdom. They have a gift of adaptation to circumstances. This is common both to the ministry and membership. Some ministers have real and continued usefulness, who have neither great talents nor profound learning, because the service is always appropriate. If a fast, a thanksgiving, or sacramental Sabbath; the text, the sermon, the devotional exercises, all harmonize with the occasion. Others of greater gifts are lacking in this, and their fast-day sermon would be as appropriate to the first Sabbath of January. This word of

wisdom is an excellent gift, and its exercise in the fellowship meeting, the Sabbath school, the sick chamber, as well as in the pulpit, is productive of much good. Some have great wisdom to plan, and great ability to superintend and set others to work, while they are feeble in detail and execution. While others have great executive force, they can carry out a plan if set before them. These are the complement of each other, and their united ministry builds up the church. Some have great sympathy, they love to show mercy. To them the poor, the discouraged, the bereaved, come with their sorrows; they expect sympathy, and are never disappointed. If there be any man in a church of whom those in distress think, and to whom they want to tell their grief, that man has an exalted position, and enlarged usefulness. "Blessed are the merciful." Some are apt to teach—they have the gift of knowledge; children are drawn to them in the Sabbath school, in the fellowship meeting they are a power, in the pulpit they edify. Let them wait on teaching. Some have the gift of acquiring property, and the grace of liberality to use it; they have much committed to them in these times. "Let them give with simplicity." Some have good sense and consistency of Christian character. They are not great talkers, they cannot take much public work, but they are always doing the right thing, always supporting the ordinances, always cheering others by example, always encouraging the pastor by devout attendance upon all ordinances, those are the true bishops and deacons of the church. The bishops preaching by example, their path is a light to all around them; the deacons ministering help to the weak, and encouragement to the stranger, and strength to the church. Through their instrumentality many are brought into Christian fellowship, whom they will never know as the fruit of their labor, till they meet in the kingdom above. All these are necessary to the perfection of the whole; each in his own place, and performing his own work, tends to the increase of the body, and to the edifying of itself in love.

If this be true, then, 1. There is a vast amount of latent wealth of idle capital in the church. A very small proportion, indeed, of the membership in any church are self-denying, devoted laborers in the work of the Lord, few of whom it may be truly said, they "set Jerusalem above their chief joy." Some time ago a Presbyterian minister of forty years experience, with enlarged opportunities for making observation, and a capacity to form a correct judgment, said he thought the pastor who had ten per cent. of his membership devoted in the service, who could be trusted to perform their duty as in the sight of God, is highly honored, and should be greatly encouraged. In his judgment, God had dealt better by him than by most of his brethren, for he had found few churches where ten per cent. could be safely relied on in all circumstances to do the work devolving on them. Whether this be correct or not, it is very evident a great number are in the membership of the church, who are not expending their time and strength to hasten her triumph.

2. Each man should find his own work; and then, with singleness of purpose, seek the good of the whole in its performance. It is a source of weakness, that while some are willing, even anxious to work, it is

their neighbor's work, and not their own they are so anxious to do. "If they were just in their neighbor's place, things would be different." I was well acquainted with an intelligent man, a type of this class, who had an enlarged estimate of a minister's, and even of an elder's work. He would often say, what are the ministry? what are the eldership? If I were a minister, or even an elder, the church and the world would be better for it. All that God required of that man was to attend to personal and family religion, and yet it required the moral suasion and influence of the session to cause him to teach his children the Shorter Catechism; he had perfect confidence to undertake the work of either minister or elder, but little willingness to do that which God required of him. Sometimes they say, oh! if I were rich, the public interests would be prosperous, the treasury of the Lord would not be empty. They are not expected to give as the rich, only as God has prospered them. Yet how difficult to get them to do that little. When each is desirous to find his own work, and according to the measure which God has given him, perform it, we shall have a true revival and a permanent reformation.

3. In our own place, and doing our own work, we may confidently expect a blessing. This is especially so in the case of fathers and mothers in the church. They are called to special and honorable work, work so clearly defined that none need be ignorant. This work they have voluntarily undertaken, and no one else can do it for them; and there is a loud call in the present condition of society to parents to train their children in the ways of God, and in a knowledge of the truth. Error is aggressive, and doctrinal teaching is essentially necessary. At every turn, our children are exposed to temptation. Some time since I entered the saloon of a steamer. On the table were some copies of a sermon by a preacher, whose name is, at present, notorious. At the table sat two gentlemen in earnest conversation. One was a foreigner, who had both read and travelled a good deal, the other was an American of some influence in his own neighborhood. The sermon, probably, had suggested the conversation, which was the personal qualities and peculiar merits of the preacher. They spoke of his oratorical powers and his magnetism, but especially of the great work which he had done in breaking down the old theology—that for this, society owed him a debt which it could never pay. Religion as he presented it was no longer repulsive, and he made the way to heaven so easy, that it was possible to a man, without ever acknowledging a church. Then, they spoke of the old theology in reference to the doctrine of the atonement, as giving such a view of God as the American mind could not and would not tolerate. Before the year 1900, few on the American soil would profess the doctrine of the atonement, and this preacher had done more than any living man to hasten emancipation from such bondage. Here were two intelligent men, believing in God, believing that there is much wrong both in man and in society, believing that this evil must somehow be removed; but they had no right views of God, no knowledge of the fall of man, no belief in the deceitfulness and dreadful wickedness of sin, or that the penalty is death. They seemed to have full faith (notwithstanding all history, and forgetting that all the efforts of

the natural system ends in death), that man, bad as he is, has full ability to restore himself and prepare for heaven. Glorifying in this belief, they needed no Saviour, and abhorred the doctrine of the atonement. These men are, in some respect, representative. How important, then, that children should be taught the truth, and be familiar with the doctrines of the gospel, before being exposed to such temptation, and how needful that from Sabbath to Sabbath the doctrines of grace be inculcated from the pulpit. When this is done and the time-honored ordinance of catechising is restored in every household, and family godliness carefully nourished, then will the family be a school for the church, and every household will tend powerfully to the edifying of the whole body. Reader, have you found your place? In what condition is your work? The Master will soon take an account of his servants.

AIKIN, S. C.

S.

THE CHERUBIM OF GLORY.

BY REV. R. HUTCHESON, GLENWOOD, MINNESOTA.

(Concluded from page 53.)

"For the altar of incense refined gold by weight; and gold for the PATTERN OF THE CHARIOT—THE CHERUBIM that spread out and covered the ark of the covenant of the Lord."—1 Chron. 28 : 18.

V. WHAT have we now in the place of these symbolic figures? "God having provided some better thing for us." The following particulars are not to be taken separately, but in combination, forming, like the symbols themselves, one system.

1. We may reckon the *gospel ministry*. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Rom. 1 : 18. "Who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1 : 10. (a) The number four is known to represent universality; "Go ye therefore and teach all nations." (b) The lion indicates the courage, boldness and strength required to meet the stern hostility of the world, and of the God of this world. Prov. 28 : 1, and 30 : 30. (c) The ox has strength in a different form, not combined with courage, but patient endurance. Isaiah 32 : 20; 1 Cor. 9. (d) The eagle will compare with the lion in boldness and strength, having in addition the faculties of lofty flight and keenest vision. Ministers should see afar off; bring down the things of God, and carry us up to him. Isaiah 40 : 31; Exodus 19 : 4; Deut. 32 : 11. (e) All of these "faces" range round the human body and "the face of a man." This indicates the wisdom, knowledge, sagacity, forethought, sympathy, love, faithfulness, &c., all that is excellent in humanity; chief of all, the original image in which he was created, renewed on his soul, "for in the image of God made he man." (f) The wings indicate the readiness for all kinds of service; like "the feet shod with the preparation of the gospel." Eph. 6 : 15. (g) "Full of eyes," indicates not only a large amount of intelligence, but constant watchfulness above, below, around, within, as well as without; to learn

the will of God, to warn of danger, to discern the way of escape, to keep ourselves pure, &c. Ezekiel 3:17; Mark 13:33. Other items we leave to the reader. Each minister should possess in some degree all of these qualifications. Still one will possess one, another, another of them in higher degrees of excellence. Paul seems to have had all, in nearly equal balance; John the Baptist was but little behind him, other apostles and prophets follow in their order. None ever had all in perfection, but the Master himself, who went about continually doing good. The pulpit of the standing ministry is the throne of Christ in this view; the foreign mission is the royal chariot; all who assist in these matters are fulfilling their part of this great, living and life-promoting instrumentality.

2. The *organized church*. The stars in the right hand of Christ must have each its golden candlestick. The church can do little without her ministry; ministers can do little without the churches. All that we have said above of the ministry belongs equally to each church member according to his capacity; to each church court; to all her assemblies. Every one of her institutions, public and private, is a place for Christ to dwell, to reign, riding forth conquering and to conquer; to gather in men, women, little children, families, cities, whole nations to the Lord. Universality belongs to the one church according to her divine constitution; this is among other cherubic characteristics, that she never turns back, or even aside. And here comes the true source of all divisions; some turn one way, some another, some more, some less, leaving a single thread, sometimes very small, to pursue the straight course—the witnessing church. Yet the symbol of the living creatures secures to that witnessing body a perpetuity, while it directs her how it is to be enjoyed. We must pause here to consider two side issues. One, the relation of the wheels. So far as these symbolize providences, they have been already noted. In the hand of Christ they never forsake his people. As a part of that providence, we have to contemplate civil society. Since the law was given on Sinai, we have church and state as two different institutions, but tending to one end; having both the same object, the glory of God in the happiness of man. Now, as the wheels and the cherubim moved together, *pari passu*, so is it intended that church and state, the two cardinal ordinances of God, should harmonize; yet there can be no warrantable bond by which to force one—either one, to comply with the other. This is to be accomplished in another way; “the spirit of the living creature is in the wheels.” For this we should all strive in earnest efforts, till the nations voluntarily give themselves to Christ. Then we will have nations themselves, on their heavenward side, constituting the throne of the Lord, as one of the two anointed ones in the days of Joshua and Zerubbabel. Zech. 4. So it is given in prophecy not yet fulfilled, Jer. 3:17, “At that time they shall call Jerusalem THE THRONE OF THE LORD; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem; neither shall they walk any more after the imagination of their evil heart.” We see here a wheel within a wheel in a most beautiful system, all actuated by one spirit, ruled by one king. Another side issue. We have seen that some of the cherubic forms were of divine

structure, some merely human ; yet with divine direction to make them, and having divine sanction when made. Let us suppose a congregation and its minister, with elders, deacons, societies, worshipping families, sacraments, and holy Sabbaths ; but there is no *Shechinah* ; the presence is not seen ; nor even so much felt as to be realized. What is to be done ? The Friends say we should neither pray nor preach unless we feel the Spirit at the time. Some advise us to send for a revival preacher. Others, again, say we should all go into some more active community, where they have laid aside old-fashioned " forms," psalms, catechisms, and such like. Shall we take either of these advices, or none ? If we keep on as we are, we must die ; or can we keep on in a scriptural form till the Spirit comes ? Are there any advantages in labors merely human, even in the right direction ? A full reply cannot here be given, only a suggestion inferred from the subject in hand. When the prophet stood at the opening of the cave, " a great and strong wind rent the mountains, and broke the rocks before the Lord, but the Lord was not in the wind ; an earthquake, but the Lord was not in the earthquake ; a fire, but the Lord was not in the fire ; and after the fire, a still, small voice." Now, what was the utility of these three phenomena, when the Lord was not in them ? No matter. (a) They had to come. (b) They came *before* the Lord. (c) They prepared his way. In some sense, such was the ministry of John ; such, it would seem, was the personal ministry of Christ himself, though absolutely perfect. To a vast extent, such was the whole of the Old Testament economy. And what has the church accomplished yet ? Little beyond preparing the way.

We have said above, that Paul laid great stress on the immediate call from Christ, the divine work. This is all right. Yet we must reflect how much of preparation merely human, had already been made in himself. Of pure birth, a Hebrew of the Hebrews ; pure morals ; high religious bearing, such as it was ; a Pharisee ; deep in Grecian literature, Latin, and all that belonged to the times ; perfectly familiar with the law, being brought up at the feet of Gamaliel, in the city of Jerusalem ; all that art could do. Bezaleel and Aholiab never made such work ; the widow's son could not surpass it, yet it was all merely human ; and from the hour that the *Shechinah* shone into his heart, it was devoted to the Lord ; a throne, a chariot, all alive, flashing, glowing, blazing " up and down " among the nations ; but never turning to the right or to the left. The heart of Paul will glow with heavenly fire when the conflagration of the world has cooled down into ashes. Moses, too, versed in all the literature of Egypt, under royal training there during forty years ; studying the legends of Arabia for forty years more, assisted by Jethro, the sacerdotal Prince of Midian ; learning the labor, and care, and perseverance of the shepherd life ; all merely human, yet valuable, indispensable preparations for becoming a leader, a king in Jeshurun, one among the priests, a prophet, symbol of the Great Prophet himself. How high he stands among the living ones ! Less, we suppose, when he stood on the Mount of Transfiguration, than he appears in the six books and the 90th Psalm, " a prayer of Moses the man of God." Let us never stop working with all the strength we have, divine or human, never trusting in our own work ; but seeking the Lord with our whole

heart. Yes, go forward, spouse of Christ; gather the learning of Egypt, the wealth of Egypt; gold, silver, brass, fine linen, goat's hair, badger's skins, everything, without fear, grudge or caution; though others think thee mad. Adorn the throne; send out the chariot; send the ox, the lion, the eagle, the man; plow with the ox and ass together, if you can do no better; gather the honey, empty combs and all, if you cannot separate them; use no caution, as said before, except on one point. "Let the oxen and the young asses that cultivate the soil *eat clean provender, winnowed with the shovel and the fan.*" The day will come to set up the temple of Solomon, as well as "the booth of David that has fallen." A working church, if ever so small, may embrace all the four living ones, in all the glory of the cherubim; "about an hundred and twenty" may effect a great deal, if they continue in prayer and supplication, with one accord, in one place.

3. The *written Scriptures*, with all the Christian literature of which they are the centre, circumference and radii. "The law of the Lord is perfect, restoring the soul." The church is of service just so far as she is the pillar and support of the truth. All her power consists in holding fast and holding forth the word of life; by that, and by that only, can she shine as a light in the world. As the Lord shined out of Zion, Christ shines in the word. The most holy place is called the oracle, because there God spoke above the mercy-seat, between the cherubim, 1 Kings 6 : 16 and 8 : 6. So the Scriptures are the oracles of God; and to indicate their virtue, and assimilate them to the cherubim, they are called the lively oracles, Acts 7 : 38. In the same strain we read that "the word of God is living [quick] and powerful." Not that the mere words have any more life than golden figures; for the letter killeth, but the spirit giveth life by them, as we have in John 6 : 63, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak to you are spirit, and are life;" v. 68, "thou hast the words of eternal life." This word of God is the centre of all our attention now as the cherubim were of old. "Faith cometh by hearing, and hearing by the word of God." Whether that word be taught in the family, the day school, or in the Sabbath school, in the theological hall, or the university; whether it be sent to China, or Egypt, or Syria, it is the means of God's own appointment for the display of his glory and the salvation of men. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. III.

BY THOS. SPROULL, D. D.

"THE church was in danger of becoming entirely extinct, in America, about four years after the defection took place, which contributed to the organization of the Associate Reformed body. The people were now reduced throughout the continent to the state in which they were before they had any organized congregation. They were reduced to their private fellowship meetings. They did not, however, despair even at their lowest

state. They expected and received help. Rev. James Reid was sent as a missionary by the Reformed Presbytery of Scotland, to examine the state of affairs in the United States, and after having travelled from Carolina to New York, and remained several months in America, he returned to Europe in the summer of 1790. The Presbytery then determined to use means for reorganizing a church in the States of America."

This extract from the historical part of "Reformation Principles Exhibited," is a suitable introduction to a more minute detail of the steps taken to give the church a permanent establishment in this land. Calls for ministers to raise up the reformation banner, earnest and importunate, reached the ears of the brethren in Scotland. The condition of the Covenanters in America, scattered over a large territory, and without public ordinances, enlisted their sympathies and interest, and to the extent of their ability they determined to respond to the call. But their ministers were few, and these were taxed to the utmost extent of their ability to supply the demand at home for their services. In Ireland they had succeeded in forming a Presbytery in 1765, consisting of three ministers, Rev. Messrs. Matthew Lynn, William James and Daniel N. McClelland. The brethren in Scotland and Ireland looking at the work to be done at home, and directing their thoughts to this side of the Atlantic, might well use the language of Nehemiah: "The work is great and large, and we are separated, one far from the other."

But they were not discouraged. The call from America for ministers, they understood to be the voice of God, and they determined to respond to it. Like Paul after he had seen the vision at Troas, of a "man of Macedonia saying, Come over into Macedonia, and help us," they "assuredly gathered that the Lord had called them to preach the gospel" in this western continent. Accordingly Rev. James Reid was sent on a mission of exploration to this country.

From what is known respecting Mr. Reid it is safe to say that he was well fitted for the service to which he was appointed. When we consider the privations and danger of a voyage across the Atlantic nearly one hundred years ago, we must believe that nothing but a sense of duty and a desire to promote the cause of Christ, could have moved any man to deny himself the comforts of home and expose his health and life to the perils by sea and land that presented themselves in his way. His name has come down to us as the author of the "Memoirs of the lives and writings of the Divines who composed the Westminster Assembly." The preface to that work shows him to be a man of fine literary culture, ardent piety, and strong attachment to the principles of the Covenanted reformation. Seeing an opportunity of planting these principles in the virgin soil of a new country among a growing population, where their influence would contribute to both individual and social welfare, he accepted the appointment, relying on divine aid and protection in the arduous undertaking. Accordingly he set out on his mission, as it appears, in the latter part of the year 1789, and arrived in South Carolina, it is probable, in the early part of the winter.

It would be exceedingly desirable to have a detailed account of this tour of missionary exploration. If Mr. Reid kept a journal, as most likely he did, it would be interesting reading to Covenanters of the present day. With what warmth of Christian affection must he have been received by those people thirsting for "the sincere milk of the word." How gladly would they take him into their houses, and how eagerly wait on his ministrations. To him the toil of long journeys was lightened when he saw how highly they prized the privilege of hearing the truth preached in the land of their sojourning that many of them had heard in the land of their nativity. And while the messenger of God would cast his eyes over earnest crowds waiting to receive the word at his mouth, his heart would be fired with increased zeal in his work, and he would account himself honored to minister to the spiritual necessities of Christ's witnessing people. And when leaving them to visit other brethren, how would sadness fill their hearts. If, as is likely, he embarked at some port, perhaps Charleston, in a coasting vessel for Philadelphia, it may be imagined that a scene occurred not unlike that at Miletus when Paul took leave of the elders of the Ephesian church, Acts 20:36-38, "Sorrowing most of all for the words which he spake, that they should see his face no more."

How far Mr. Reid prosecuted his mission into the interior of Pennsylvania, we are at present without the means of knowing. At this time there were several families of Covenanters in the settlements known as Middle Octoraro and Conococheague, the former in Chester county, and the latter in Franklin county.* It is scarcely to be doubted that he visited both these districts, and refreshed the hearts of the people by his ministrations among them. He next went to New York, and after having fulfilled his mission he returned in the summer of 1790 to Scotland.

That Mr. Reid gave a written report of his labors to the Scottish Presbytery is highly probable. If so, it may be still attainable. How desirable to have it brought to light, that we may see how much we are indebted to the church in Scotland, and especially to the self-denial of this devoted man, under the Head of the church, for the great privileges that we now enjoy.

The effect of Mr. Reid's report of his mission was to arouse the church in both Scotland and Ireland to take measures to supply the people in this country with ministers. The Presbytery in Ireland ordained Mr. McGarragh, and sent him to South Carolina in 1791. The Scottish Presbytery the next year sent Rev. William King, "with instructions to join Mr. McGarragh, and, as a committee of the Reformed Presbytery of Scotland, they were empowered judicially to manage the concerns of the Reformed Presbyterian Church in America."† This was done in 1792.

Mr. King the following year went from Carolina on a missionary tour to the East. It is probable that he spent a considerable part of the year among the Covenanters in Pennsylvania. The writer remem-

* We hope to be able in a future number to give some interesting details in regard to the Covenanters in those places, at that time and afterwards.

† Reformation Principles, Historical part.

bers to hear his parents speak of him in terms of warm admiration. They were at that time living in Franklin county, in the bounds of what is now the Conococheague congregation. "After having remained some time in Pennsylvania, and visiting New York, where he had an interview with Rev. James McKinney, a member of the Reformed Presbytery of Ireland, who emigrated to America in 1793, he returned to South Carolina."* There he labored assiduously and with success till August 24, 1798, in the fiftieth year of his age, when he was called to his reward. His dust reposes in the graveyard of the old brick church, and in the words of a correspondent, "the lettering on his gravestone is nearly worn away by the rains."

The arrival of Rev. James McKinney has already been mentioned. Though not sent immediately by the church in Ireland to aid in promoting the Covenanting cause in this country, it is evident that he was sent by the Head of the church himself. He was the man that was needed, and God in his providence could easily use the wrath of man to accomplish his purposes of good to his people. The historical part of the Testimony in giving account of the causes that led in Ireland to an increase of the ministry in this country, says of the Covenanters: "They were all known to be the determined foes of that monstrous system, in which the monarchy and the prelacy were combined. The tools of oppression might, therefore, at any time, mark any one of them as their prey; and while martial law or arbitrary power prevailed, every one was in danger. These troubles brought an accession of strength from distracted Ireland to the American church."

As a specimen of Mr. McKinney's principles and the clearness and force of his style, we give an extract from the preface to his sermon, "The rights of God." It presents some idea of the man and the minister.

"Early in life I became enamored with a love of liberty, which has been a source of some external inconvenience to me, in my intercourse with mankind. No difficulties, however, which have attached themselves to the pursuits of rational civil liberty, have ever seemed to me sufficient to warrant a retreat from the glorious conflict, when victory has already given so many intimations to which side her affections incline. There is, nevertheless, one very sensible drawback upon the pleasures which the present dispensations of Providence exhibit, which ought not to be concealed. Much industry has been used to persuade men, that there is something in revealed religion inconsistent with the just rights of men. This is a supposition so absolutely contrary to every view I can take of the subject, that I consider myself fully justified in casting my mite into the opposite scale. Were it not for the persuasion I entertain, that Christianity will purify and support the rights of man, fond as I am of liberty, I do not believe I would give a shilling to bring about a revolution in any nation upon earth."

The man who held such views and could present them so forcibly, was just the man to be the pioneer in exhibiting and maintaining the truths of the Covenanted Testimony. Unpopular though the principles which he held were, he never shunned on proper occasions to declare them, and those who had the hardihood to oppose him, were forced to retire from the conflict, silenced if not convinced.

* *Reformation Principles, Historical part.*

He was possessed moreover of indomitable perseverance, and had great physical power of endurance. Assuming that he was called especially to find out the Covenanters who were scattered in various parts of the country, he spared neither expense nor labor to accomplish the object. An incident narrated to the writer by the person immediately concerned will furnish an instance of this. He, shortly after his marriage in Ireland, came to this country to improve his worldly condition, and seek a permanent home. With a view to this he sought and obtained employment in the construction of a canal in the eastern part of Pennsylvania. Often did he and his wife lament their lonely condition, especially on Sabbaths, and longed for the opportunity of hearing the word of God preached by one of their own ministers. They had heard of the arrival of Mr. McKinney in America, and, perhaps, indulged a faint hope and offered up earnest prayers that Providence would send him their way. One day while engaged in his work, he saw a man leading his horse along the tow-path. While stopping to look at a lock that the workmen were engaged in building, the person referred to recognized him, and approaching him asked if he was Mr. McKinney? He answered, "I am," and added the inquiry, "Who are you?" On learning the name of his interrogator, he said, "I have been looking for you and your wife these three days." He stayed till after the Sabbath, and preached to a congregation composed of the laborers and others. This incident is an apt illustration of the following sketch of his character in the historical part of the Testimony: "Capable of enduring fatigue in an uncommon degree, active, inquisitive and enterprising, he sought out, he discovered, and he visited, everywhere the few Covenanters who were scattered through the wilderness, and formed them into regular societies. By his instrumentality the church rapidly increased in the States of Pennsylvania and New York." Such an example is worthy to be followed by those now who are employed in missionary work in our western field.

In this itinerating labor Mr. McKinney spent four years. His preaching was eminently blessed in the neighborhood of Schenectady, New York. Beginning with two men in the village of Princetown, in a short time a congregation was organized, that called him to be their pastor. He accepted the call, and his family coming to him from Ireland, his labors were chiefly confined to his pastoral charge, designated the united congregations of Galway and Duanesburgh. He accepted afterwards a call to South Carolina, and removed thither, where he died in August, 1803, aged about forty-five years. We will have occasion to refer again to this servant of Christ when we come to sketch the history of the church in South Carolina.

NOTE. We have found some discrepancies with regard to names and dates in the sources from which we obtained our facts. In all cases we give what seems to have the best authority.

[We publish in connection with the preceding article, the following, which originally appeared in the *Banner of the Covenant*.—EDS.]

THE MEMORY OF THE PIOUS DEAD.

Being the substance of a discourse delivered by the Rev. Samuel Donnelly, at the burying ground of the Rocky Creek Brick Church, Chester District, South Carolina, September 19, 1857.

Revelation 14:13—"Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

WE are assembled here to-day, my friends, under circumstances of deep and affecting interest. We are here to commemorate the labors and toils of our pious fathers, who have finished their work and rest from their labors.

To him who now addresses you, this is a spot fraught with many tender and sad associations. In yonder graveyard lie the remains of my beloved parents. In that school-room I finished my academical education, under one of the best of teachers, the Rev. Hugh McMillan, recently entitled doctor of divinity, a title which he should have borne years ago. In that church, now demolished (at the sight of which my heart sickens), I used to worship with delight.

I look around me upon this assembly, and oh, what a change! How few do I see before me of the many companions of my youth! Truly, "the fashion of this world passeth away."

We are to speak of the *labors* of the pious dead, as suggested by our text, from which they rest, and their "works which do follow them;" particularly of the four ministers whose bodies lie interred in that cemetery.

Of these four, the first that came to this region, and toiled alone, in a good measure, was the Rev. William King, in the year 1792; a man, amiable and godly, and well-qualified to win souls to Christ. Under him the scattered families of Reformed Presbyterians in Carolina were collected into praying societies, and formed into a church. From him, my father received his theological education; and well do I remember the affectionate terms in which the pupil spoke of his preceptor. As he was the first of the four to begin, so he was the first to end his earthly toils. He closed his labors by death, in the year 1798, leaving a widow, a lovely lady, who afterwards was married to an elder of this church, and two daughters, one of whom married the son of an elder of this church, and the other a relative of mine.

The second in order, both in beginning and ending his labors, was the Rev. James McKinney, a man of great ardor in his Master's cause, of gigantic intellect, and persuasive eloquence. I cannot better describe him than by reading from the Historical Narrative of the Reformed Presbyterian Church in this country, a paragraph penned, I think, by the Rev. Dr. McLeod, one of the first fruits of his ministry in the United States, and his great admirer: "He possessed talents admirably adapted to the present situation of the church. He possessed an intrepidity of character which could not be seduced by friendship or overawed by opposition. An extensive acquaintance with men and with

books furnished his mind with various and useful knowledge, and his inventive powers never left him at a loss for arguments to defend the system to which he was piously attached. Capable of enduring fatigue in an uncommon degree; active, inquisitive, and enterprising, he sought out, he discovered, and he visited everywhere the few Covenanters who were scattered through the wilderness, and formed them in regular societies. The sublimity of his conceptions, the accuracy of his judgment, the fervor of his devotion, and the vehemence of his eloquence, qualified him to rouse into the most active exertion, for the good of Zion, these lonely societies, who had been so long unaccustomed to the public preaching of the gospel." Mr. McKinney arrived in the United States from Ireland in 1793, preached with great success in the State of New York, near Schenectady, and was soon settled over two congregations, where at the commencement of his labors only a handful was to be found. After serving these congregations for some years, he removed to South Carolina, having received a call from the church in this State, and here he ended his life in August, 1803. His dust lies by the side of Mr. King.

The one that comes third in order but the last, not only of the four who lie buried here, but the last minister of the Reformed Presbyterian Church in this southern country, is my own dear father, the Rev. Thos. Donnelly. Of his qualifications and abilities you will not expect me to speak. I may, however, speak of his labors and toils. Well do I remember the many long and tedious days, and weeks, and months of loneliness passed by my mother and her children, during his yearly absence, in attendance on the meetings of Presbytery, and afterwards of Synod. Seldom was it his lot to meet with his brethren in the church courts, during the first fifteen years of his ministry, at a distance short of one thousand miles, travelled not by railroads, or even by stage coaches, but on horseback. Often has he travelled to the cities of New York and Albany, and even into the State of Vermont. On returning from the meetings, it was made his duty to visit the societies of Covenanters scattered throughout Western Pennsylvania and the Western States. During these tours, which occupied several months, he travelled not less than three thousand miles, weary and faint, beneath the sickening heat of a midsummer sun. Such were his toils in serving the church abroad, superadded to the cares and labors of a regular pastoral charge at home. By these abundant labors, and the severe exposure connected with them, he wore out his constitution, and was compelled to drag about for many of the last years of his life, a debilitated, sickly frame. He died in 1847, and lies side by side with the other two. What I have said of the toils of my father, is equally true of the two that preceded. Inured to privations for conscience sake in their native land, they thought it sweet to toil in the Master's cause in a land of religious liberty.

The fourth and last of those concerning whom it is our special business to speak to-day, is the Rev. John Riley, who came to this State and was settled over a part of my father's former charge, in the year 1813. Well do I remember his first visit to my father's house, and the first visit of our family to his, and how I contracted an attach-

ment for him even in my childhood, which continued till the day of his death! Of his abilities as a minister—I was too young to judge—I know from the crowded congregations that attended his ministry, at the Little Rocky Creek church. Never was I more delighted than when, in the absence of my father from his regular charge, it was my privilege to attend preaching at Mr. Riley's church. After a seven years' ministry, during which he built up a flourishing church, he ended his labors in the year 1820.

We have taken a cursory glance at the characters and labors of those four ministers of the gospel buried here, but we cannot pass from this subject without recalling to mind the names of a few others who slumber here. Here lies Hugh McMillan, Sr., a man of piety and prayer, who finished his course in a ripe old age, and was gathered to the garner of the Lord, as a "shock of corn in its season," having faithfully served his generation. Here lies, also, John Cooper, Sr., an amiable, gentle and truly godly man. Nor can I forget my father's host, John Nisbet, at whose house, on communion occasions, our family was always so hospitably entertained. He also slumbers here. Others, also, would demand our notice, did time permit.

But we must pass on to another point which the text suggests, "They rest from their labors." This does not imply merely, that they have ceased from toils and duties. It means much more; that they are enjoying the reward also of their labors. Heaven is a place of actual enjoyment even to the disembodied spirit. Now they look down from the battlements of the celestial city with delight, upon the scenes through which they have passed, and the results of their labors. Now they enjoy the fulfilment of the promise, "They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Daniel 12:3.

But again, "Their works do follow them." Ah! you say, where are the fruits of their labors? We see not here to-day one of that denomination. Scarcely one individual remains in the State, of all that number who composed those flourishing churches, planted by the labors of our fathers. Where are the fruits of their labors? Perhaps some who hear me, remember the mighty gatherings that used to assemble in yonder grove, where the pastors of three congregations united to hold their sacramental meetings, and the members of three churches, and of several societies besides, came together, as many as could leave their homes, to sit down around the same communion tables, when perhaps three hundred communicants, or more, renewed their covenant vows together at the Lord's table.

What seasons of interest, and instruction, too, were these to the whole community! But, where are those flourishing churches now? Have they become extinct? They are not here. Turn your eyes to the far Northwest, and there behold the thousand offshoots of these plantings. They have not perished, but planted and nourished here, as in a seed-bed, they have been transplanted into a region more congenial with their peculiar principles, and have there taken root, and grown into wide-spread, flourishing plantations. It was but yesterday I saw in the magazine of the New Light body, that *their divisions* consisted of fifty

ministers and eighty churches, supporting five missionaries in foreign lands. The Old Light body has, perhaps, nearly an equal number of ministers and churches. Now, a large proportion of these churches lie within the States of Ohio, Indiana and Illinois, and a greater part of them, again, were planted by emigrants from South Carolina. Here, then, are the fruits, and but some of the fruits, of their labors. Great instrumentalities were put in operation through the instrumentality of these men. Under the preaching of the Rev. Mr. McKinney, Mr. McLeod (afterwards Rev. Dr. McLeod) was brought into the ministry—a name intimately associated with all the important movements of the church for forty years. He was not only a powerful speaker, but one of the most voluminous writers of his day. His lectures on the Revelation of John, his sermons on the war of 1812, and his discourses on true godliness, are all of standard excellence in the religious world.

Again, the *ministerial* offspring of the church in Carolina, planted and watered by the men whose memory we cherish, was not inferior in point of numbers or worth. I cannot recount them all; some names I may never have heard, who either had their birth in Carolina or are descended of those who were once members of the church in this place. The first I think of was the Rev. John Kell, the pioneer of Reformed Presbyterians in the Northwest, who lived, labored and died at Princeton, Indiana. The next I recollect, and whose choice of the gospel ministry was no doubt the answer of God to the prayers of a pious father and mother, were the two brothers, Hugh and Gavin McMillan. The former was highly distinguished, both for his learning and eloquence, and, as I have already said, he has recently been honored with the well-merited title of doctor of divinity. Thus it is that the works of the pious, praying parents follow them. Next to these was Alexander Neil, who, however, shortly after his licensure, was attacked with some affection of the throat, and disabled from entering the ministry. James Faris was licensed by the Southern Presbytery, and afterwards settled in a pastoral charge in Indiana, and I think one or two of his sons are in the ministry, or preparing to preach the gospel. Ebenezer Cooper was the son of the pious John Cooper, whose name has already been mentioned; and while the father sleeps in the dust, his works, and the answer to his prayers, do follow him in the ministry of his son. John J. McClurken and Hugh P. McClurken, two brothers, now in the ministry, were natives of this State. There are also J. W. Morrison, and H. A. McKelvy (whose parents were once members of this church), now in the ministry, and laboring respectively in Illinois and Minnesota. Then there are the McMillans, G. R. and John, who were dedicated to God at the baptismal font in the old brick church, and who now are pastors of congregations in Western Pennsylvania. Then follows Robert, the only son of Rev. Dr. McMillan, who has just completed his theological course of studies, and will be licensed shortly; and doubtless there are others whose names are forgotten or perhaps have never reached my ear. Some eight or ten of that denomination, most of them still living and engaged in the active duties of the ministry, owe their religious training to the pastoral care of these beloved ministers who sleep here, and to the watchful guardianship of pious

fathers and mothers who sat under their ministry. A few of us, too, who have deserted that particular standard, but are nevertheless, we hope, "contending for the faith once delivered to the saints," owe our soundness in the faith to the pious and constant care bestowed on us by these dear departed ministers and parents. In this sense we may say, that even here, their works still follow them.

In regard to the denomination to which they belonged, we may truly say, that no denomination surpassed it in the ability of its ministry, or the religious intelligence of its private members. Its ministers were thoroughly indoctrinated, and possessed that intellectual culture in a high degree so essential to a clear and comprehensive grasp of that science whose field is the moral faculties of man. Its private members studied religious works as their text books, and the first grammar put into the hands of their children, was the grammar of theology—the Shorter Catechism.

And now, to make a practical improvement of the subject, and of the occasion, let us learn from the example of the pious dead, and the blessing of God upon them and their labors, the importance of self-denial, and diligence in our Master's work. Did they forsake the comforts of home, beyond the great ocean, to build up the church in this new and wilderness land; or, forced to flee home and country and take refuge in the land of religious liberty, did they direct their energies to the propagation of the gospel here, as their proper work; and shall not we be stimulated by their example to labor more for the conversion of sinners here, in our own, our native land? Let us catch from them the missionary spirit, and feel that it is not only a duty but a privilege to labor, and toil, and make sacrifices for the spread of the gospel throughout the world. And while we gaze upon the cold marbles that head their dust, let us resolve to return to the charge against the power of darkness with renewed energy. We see the fruits of prayer, and the pious consecration of children to the Lord. Their children were brought up around the family altar, and instructed from their infancy in the principles and practices of religion, and the result was that nearly all of them embraced religion at an early age; while many of the young men devoted themselves (often two in a family,) to the work of the ministry. Come, then, my friends, let us devote our children to the Lord, with our *whole heart*, and train them up wholly for his service, that like our pious ancestors, we may be blessed in our death, and our works may follow us.

LETTER FROM REV. DR. JOHN BLACK TO HECTOR DAVIDSON.

PITTSBURGH, February 19, 1833.

MY DEAR FRIEND—I have received and carefully read over your letter which our friend John Wallace brought up to my house, and I do assure you I most heartily agree with many of the sentiments contained in your letter, while there are some others about which I would perhaps think and express myself a little differently, and probably your manner of expression may convey to my mind an idea different

from what you yourself entertain or intended to convey. I shall endeavor to explain to you my views, and likewise wherein I may think your views incorrect, with all the feelings of Christian friendship of which I am capable, for I do view and esteem you as a brother.

It may be that our Reformers in Scotland made the door too narrow, and required more unanimity of sentiment in church members than is consistent with the present imperfect state, and a fair conclusion from this would be that they thereby excluded some worthy members; but how this could produce the very opposite effect, namely, to fill the church with persons of very different sentiments, as you suppose, I confess I do not see. And how a wider door would have kept out hypocrites, I cannot see either; for if, as you say, and I believe it, that hypocrites will subscribe any creed if it be for their worldly interest, then the wider the door the more readily will they enter, and the only alternative would be no creed at all; and even this would not mend the matter, but if it has any weight, would only prove that all creeds and terms of communion are useless. And, indeed, they are utterly incompetent to keep hypocrites out of the visible church.

With your opinion, that in this country, and I would add in every other country, all Presbyterians who are sound in the faith, where discipline is impartially administered, and the ordinances of religion purely dispensed, might unite together, I most cordially agree. I know not what more could be asked. Previous to your stating your opinion of the principles of the Reformed Presbytery concerning magistracy, you give me your views of the Reformers under Charles I., the Protectorate, and the two brothers. I admit with you that there might be defects in their system of church government—that they might be too much attached to establishments, but I am not prepared to charge them with any criminal intolerance, much less with persecution; nor do I, perhaps, attach the same idea precisely to the rights of conscience which you do. I know that according to their views, one of the sins forbidden in the second commandment is the tolerating a false religion, by which, according to their own explanation and practice, they meant an authoritative toleration or guarantee by law. But they did not mean that all in Scotland should be compelled to profess the Presbyterian form of religion as by law established. Nor did they admit the modern plea of the right of conscience to perform overt acts of violation of any of the ten commandments. Believing that these were moral and not ceremonial, they made laws to punish for murder, theft, adultery, Sabbath-breaking, blasphemy, gross idolatry and the like, and they did not think that any of these laws were persecution, or that they violated any of the rights that God; who is alone Lord of the conscience, had ever delegated to the conscience of man. And as for original and undelegated, or independent rights, whether of conscience or any thing else, they knew none. Thou shalt throw down their altars, break in pieces their images, &c., they never viewed as persecution or the violation of any right given by God to the consciences of men. [See Fisher & Erskine's Catechism on the second commandment, and the sins forbidden therein.] I have not been able to find any repeal of the law to punish gross idolatry in the New Testament. Christ

LATAKIYEH, SYRIA, Dec. 3, 1874.

REV. S. O. WYLIE, D. D.: *My Dear Brother*—The news of the missions' persecution has no doubt reached you by this time. An order had been sent by the Turkish government for the closing of the schools, and we had not yet opened in B'hamra when on the 15th of October the Turkish troops, under the lead of a commander, climbed over the wall of our premises, broke open the door of the house, and took Assad Canaan, Ibrahim Halafy, and Hadid Rahjah (all of them teachers). Salim Halafy and Usef Jedid were in the house at the time and were re-taken. When I received, at home, the news of the arrest of the three teachers last year, I did not dream that the matter would have remained unsettled until this date.

Religious liberty guaranteed by an Imperial firman seemed to have been so well established, that on the strength of this, multitudes of missionaries had devoted their lives, and much labor and vast sums had been expended for the evangelizing of the Sultan's subjects. It has now been fully proved that however sincere the Sultan may be in his desire to honorably fulfil the stipulations of the decree guaranteeing religious freedom, his executives have demonstrated by many overt acts, that the spirit of Islam is unchangeably intolerant. It is well known that Mohammedans in Turkey have of late been endeavoring to re-establish the regime prevailing before the edict was issued. In several instances their bigotry and fanaticism have carried them, as in the present case, at B'hamra, *beyond* the bounds prescribed to them by treaty. The violation of foreign domicile by *Turks* is looked upon by all civilized governments as detestable; and any trespass of this kind is very properly classified with violence, rapine and robbery. We feel, therefore, that the forcible entrance of our premises in B'hamra will lead to an adjustment such as we could not have hoped for. The outrage was duly reported to the United States authorities. (From Beirut I sent you a copy of the evidence officially taken.) The case has been fully reported to the Constantinople, Beirut and Berlin branches of the Evangelical Alliance. Messrs. Peoples Bros., of Liverpool, with their usual kindness and zealous interest in our mission work, have presented the case to the Secretary of the Evangelical Alliance at London. You see the facts are before all Christendom. We hear, indirectly, that an order has already been issued rescinding that formerly issued for the closing of the schools. We believe this to be true, although as it must first go to Damascus, and thence come through Tripoli to the local authorities at Latakiyeh, it may be some time before it is officially received here. Yesterday we received a telegram from Col. Fisher, U. S. Consul at Beirut, which reads, "Ascertain all the damages to your mission, and send, with proofs, forthwith." This telegram looks strongly like speedy adjustment.

Should we receive damages—no matter how small the sum—it will be a virtual recognition of our schools by the Turkish government, and place the question at rest.

We are not anxious for the exemption of Christians from the conscription. As we view the matter, it would be better both for our work and Christians themselves that they should be conscripted. 1st. Because it would prevent men from joining the church merely to escape conscription. 2d. If Christians were admitted into the army as *Christians*, the end of Islamism would not be far distant. The Mohammedans are well aware of this. The Christians, numbering three to their one, having all the education that is found in their empire, having by far the most wealth, and

backed by the moral force of their cause, the sympathy and interest of civilized powers, would soon wrest from Moslem grasp the power they have so long usurped and so oppressively used. The Turk of to-day is the same ugly Tartar he was when he crossed the Bosphorus. God in his providence has made their efforts to close the door of the gospel against the Fellahin, the very wedge by which it shall be opened wider than ever before, never again, we hope, to be closed.

Poverty and starvation are stronger than any imperial edict—stronger than any false religion. In the very face of the order against the schools, the Fellahin are flocking to us, making the question of the present, what shall we do with such numbers? Mr. Beattie had written you to await more definite intelligence of our prospects for schools. In consultation yesterday, it was agreed that I should write you on the subject. We conclude that we must be guided by the amount of funds you can furnish us. Let us know as soon as possible how much you can send us, and we will regulate the number of children accordingly. We have at present fifty pupils in Latakiyeh and several in B'hamra. We will anxiously await opportunity to increase the number.

We have a letter from the teachers in Damascus. All of them except Halil were put in the army. So you see Salim and his brother are both conscripted contrary to Turkish law, which forbids the taking of two at the same time from the same family. Halil drew blanks. Mr. Beattie has just received a letter from Daoud in Constantinople. He says he receives no pay, is not in uniform, nor is he taught the drill. He was recently so beaten on the head and face, that his face sloughed in *five* places!! and he was confined in the hospital thirteen days! Free Turkey! Very free! The bearer of the letter is a Fellah from B'hamra. He had served his time, and had just returned. He had seen Daoud and talked with him. In his letter he asks the prayers of the brethren. He said he had been offered a large bribe if he would forsake Christianity. His reply was, "Though you should fire me from the cannon, I will not leave my religion." "My chief comfort is in reading my Bible. I am not allowed to attend Christian worship." This is Daoud's own testimony of what was transpiring while the English ambassador was receiving the bland assurance of the Grand Vizier (?) that Daoud should not be curtailed in his liberties! Now is the church's grand opportunity. We feel that this will be a year of great prosperity. Far from being cast down, we are more hopeful than ever.

Fraternally in the gospel,

DAVID METHENY.

LATAKIEYEH, January 15, 1875.

REV. S. O. WYLIE: *Dear Brother*—I had prepared my financial statement in time to have it off by 1st January. The 2d, dragoman from the U. S. Embassy came from Constantinople to receive full evidence in regard to the "violation of domicile" in B'hamra. Mr. Beattie and I accompanied him to B'hamra to assist him. Being a lawyer, he did not fail at once to see the full strength of our case. He lost no time in securing the full evidence from eye-witnesses. Turkish soldiers had evidently *entered* "foreign domicile." The Tartars (Turks) had replied to our Minister resident, that "it was a house in which one Mr. Jeradini gave lessons;" *i. e.*, it is not American domicile. This is what *they* would be glad to establish, if they possibly can. But *our* ground of complaint is, that our "domicile was violated" by the entry of Turkish officials without the knowledge of

the American government, and without its consent. The fact that the property has long been in our possession does not, *of itself*, establish our claim to domicile rights; for we might lose our right by renting it or giving it to others. But the facts are: 1st. The property has been in our possession *continuously* (for over fifteen years). 2. We have apartments for ourselves and our horses. 3. Our beds and furniture (distinct from the school beds and furniture) are in the house. 4. These apartments and appurtenances are *constantly under the care* of a person *paid* to care for them. They are used by ourselves only. Mr. Dodds and family have summered there; Mr. Beattie and family have summered there. In a word, our domicile stands on no less footing, to be considered such, than Mr. Boker's winter quarters in Constantinople, or his summer residence in Therapia. We see no escape for the Turks from the dilemma in which they have placed themselves; nor can we see any honorable excuse for the American government to withhold its full and prompt support to Mr. Boker in his effort to obtain justice and vindicate our honor as Americans. Our government only needs to take a firm stand. You might use any amount of *entreaty* to a wolf to release a lamb from his teeth, and it would be no less vain than "*kind offices*" to the Turks. They don't *want* to understand or heed. They must be *compelled* to do both. The presence of *one* gun-boat, accompanied by *assurances* of a proper kind, would be so effective, so efficient, that not *even one* cartridge need be fired. Only let plenty of them be on hand, and the result will be a full and final adjustment of present claims and an *effectual* preventive of all the *multitude* of annoyances they perpetrate on those who labor for the good of all.

Every Mission Board should meet—and what Board would not have the full weight of its whole denomination's influence—and ask the administration's careful consideration of the case.

This would receive the co-operation of all Christians, and it would not be a *party* affair, but a common cause. Had our consul, Mr. Hay, been properly supported, he would have adjusted all these difficulties, and put a complete quietus on Turco-Mohammedan pretensions and fanaticism. Those who are on the ground here fully appreciate the propriety of this course. Every delay only adds new aggravations. The question stands simply thus—If the Turks can escape their dues and responsibilities and estop *our* mission work, they will proceed to further violence in other quarters. Thanks to Providence, they have been so fully brought before the clear light of civilization, that they are now standing before the world in their real character. They have found the value of their civilization. They are placed before all Christendom and Christian governments in their native ugliness, and are put in the category to which they belong. The public prints of every European nation are speaking out in such strong terms of condemnation and disgust, that it is not likely they will soon be guilty of entering foreign premises without careful consideration. The English, French, Prussian and Italian consular agencies in Latakiah have been ordered by their respective superiors to report the case to their governments, whose Ministers resident at the Porte—except Elliot—have joined with Mr. Boker to make a joint movement and protest against the Sultan. How little did the Turks realize this when violating national obligations by entering our house at B'hannra! They have stirred a hornets' nest—have irritated a beehive—and they need to make a vigorous effort at good behavior if they expect to be *allowed* to govern much longer.

Our government has sent a man to secure full evidences and report to Mr. Boker. The Turks have sent several deputations to take evidence.

This has demonstrated to the Fellahin that the missionary has a force of support larger than they ever dreamed of. The soldiers had tied our teachers with our well-rope. One of the Fellahin remarked the other day that "if so many dignitaries have come all the way from Damascus and Constantinople to inquire about a well-rope, what would have been done had they taken the bucket along with the rope!"

Satan has done our mission great service, through this opposition of the Turkish government, and has made our work more popular than ever. Indeed, from appearances, we have made more progress this year than any other year since the mission began. The last has merely become first. The government newspapers are vigorously denying that the government ordered the closing of the schools. But as all the consular agencies received a circular *ordering* them to close the schools of their respective jurisdictions, this circular has been exposed, and also an order from the governor of Latakiah to the villagers of Bahlulee has been procured and sent to Constantinople. In a word, take whatever horn of the dilemma they may, they will certainly be gored by it and receive a humiliating check to their pretensions. As a nation, their resources have reached zero long ago. They have difficulty in borrowing money enough to pay the *interest of the interest* of their public debt. They have killed every "goose that laid a golden egg," and they seem by their stertorous breathing to be in a comatose state.

To-day Mr. Beattie and I on our return from B'hamra, were hailed by Hammūd's father. What a change had come over him. A highway robber, he had put his son in Mr. Lyde's school, where he learned the way of salvation, and set such a good example before his parents that his aged mother accepted Christ as her Saviour, as we feel assured, before her death, which occurred about nine years ago. To-day we were delighted with the manifest change we saw in the old man. He does not seem to have any motive for or any thing to gain by empty professions. He kissed us and inquired politely for our several families and our welfare. He had risen from a bed of severe illness, which seems to have been sanctified to him. He bid us God-speed *in the name of Christ*—a thing they disdain to do, and assured us that he had come to love Christ and think as Hammūd did, and assured us that he had no friends whom he loved as he did us, for the sake of his son Hammūd. He said he was coming soon to see us to have a talk over these things. Wishing us many blessings in the name of the Anointed, he separated from us, and we came on our way.

The gospel has made a *very* marked change on all Syrian society, especially in our field, and we are assured that many, like Hammūd's father, are on the way to Jerusalem. We could have hundreds upon hundreds under our instruction, if we could accommodate them. Should we be permitted to operate only on our present scale, I am confident the church is soon to reap large rewards in addition to the large remuneration she has received for her efforts and prayers. In regard to my own personal work, I may say I have never been so prospered and helped in my life. Since we arrived, a year ago, I have been allowed a large sphere to revolve in! I have prescribed somewhat over seven thousand times last year, and *dispensed* the medicine myself. The extreme poverty of the people in general compelled me to do most of this gratis. If you add the 15,571 $\frac{1}{2}$ piastres in the enclosed financial statement to the amount reported in a former quarter, i. e. 6,787,00, you have the total 22,359,00 piastres=£192 14s. 6d., which amount I have spent on the building, as also the 17,997 $\frac{1}{2}$ piastres contributed as per report for the purpose, which, with the 29,050,00 given by you for this purpose, has secured *two* commodious dwellings. Mr. Easson is already occupying the first story, and I trust about the time you receive

this, we shall have completed the mason and carpenter work for seven rooms on the second story, which I hope to occupy soon. I have paid for all the lumber requisite to finish the house, and we have finished burning two lime kilns, which will be sufficient to plaster it, and floor it from top to bottom, and roof it. But I hope to send you a full statement of all the expenses. But I must close this already too-long epistle, and finish at another time.

Fraternally, D. METHENY.

FROM MISS CRAWFORD.

BUT the more the devil tries to crush out our work, the more it prospers and grows. We have *fifty* scholars under our roof to-night, and have refused six others. There are about ten whom we have given our promise to take, whom we are expecting down every day. That will make sixty, and there will be many more applications during the winter. What are we to do with them? Must we turn them away? The outside number that our house will at present accommodate would be about seventy, and that would make close packing and heavy work for the present force.

I wish I had the genius of a Reynolds or a West, to paint for you some of the groups that come to us from time to time. Yesterday there were six, four girls and two boys, in charge of two women, who came in and sat down on the ground in the yard in front of the house, waiting to see whether the "wicket gate" would open to them. Filthy, even in this land of filth, tattered, naked all over in spots, pinched and hungry looking, they sat and amused themselves picking off the vermin—voracious and lively enough to bite through all the accumulation of dirt. One of the women carried an infant of but a few months old, in the same condition as to dirt and tatters. Mrs. Easson offered the mother a suit of clothes for it on condition that she would allow it to be washed. To which she gravely objected on the ground that it would take cold!

The church has a great work before her. If anything is to be made of Suediah, you will need teachers there shortly. May God give our people willing minds, that they may give of their substance in still more abundance to this great work of evangelizing this people, whom the land of Canaan "spued out" on account of their wickedness, and who have continued all these ages under the shadow of death.

SOUTHERN.

THE SELMA MISSION.

I BELIEVE nothing of importance has been communicated to the church since the opening of the fall term of school. The pressure of labor upon the teachers has prevented their writing as frequently as we would desire. The fall term opened on the 28th of September with fifty scholars. At the opening of the second week there were eighty-eight. At the close of October, there were one hundred and twenty-three. The roll now numbers over two hundred. They continue to come in, not from the city only, but from various parts of the country. Since the opening of the other schools, many have gone back to their former teachers, but the most of those who were in the mission during the summer still remain. The other schools of the city closed very early in the summer, and the parents not wishing their children to lose any time from school, sent them to us; comparatively few of this number, we may say, have returned to their former school. The cotton season has detained a great many from school. The night school

accommodates those who cannot attend in the day. Many work hard during the day and spend a portion of the night in school, thus manifesting their thirst for knowledge. All are making satisfactory progress. Their love for study is becoming more and more intense. One of the main objects in the school is to stimulate them to the love of study and incite to high and noble aims.

The Sabbath services are well attended and quite interesting. The scholars manifest much interest in the exercises. The Catechism is being pretty generally learned, and they are gradually becoming acquainted with the Reformed principles. Many are anxious inquirers after truth. There is a number of the more intelligent who are not altogether satisfied with their present situation; the doctrine of their own body not exactly filling their notion of truth. We hope that the "Testimony" and "Confession of Faith" will soon be placed in the hands of all the scholars, or at least most of them. We think the principles of our church are better suited to successful missionating among a people whose morals and manners are very crude, than that of any other religious body, for this reason, they lay a broader foundation for moral culture; they closely connect religion and morality with society in its various ramifications; they ever hold education and religion to be indissolubly connected. In missionating among a people whose religious notions are crude and unsettled, we think these things cannot be too early considered. It is always a great deal harder to correct a blunder than it is to make one. If the right kind of seeds are not sown in the mind at first, it will be found difficult to root up these and sow the good afterwards. In all probability some of the bad will be left, and springing up will choke the good. Without a doubt, right principles will eventually prevail, and if they are first planted there will be no occasion for change. It devolves upon the missionary in the South to lay first principles. He must deal with young minds. They are the hope of the nation with which they are identified. Their influence will have a bearing upon society, that will be for good or for evil, according as they have been educated. Therefore, too much stress cannot be laid upon the proper training of these youth who are to take an active part in both church and state in coming years. In our instruction in the mission, we have endeavored to impress upon the minds of the children the necessity of being thoroughly prepared to meet coming responsibilities. The seal that is stamped upon the minds of the Southern youth will be seen upon the future character of the South.

As to the hopes of the church in Selma, they are growing brighter every day. Prayer meetings are held regularly every week. These are punctually attended and very interesting. Services twice every Sabbath. Hearers increasing in number. The principles of the Covenant are being soberly meditated upon. All things are encouraging for an organization, as soon as circumstances may permit. In fine, we have every reason to rejoice in what is already accomplished, and may say, "hitherto the Lord hath helped us." Truly there has been a manifestation of his presence from the very beginning. His candle has gone before us at all times directing our path.

Our heart's desire and prayer to God is, that this mission may prosper, that all hindrances may be moved from the way of its progress; that a mission may be founded there to the glory of God and to the best good of his people; Let the church be unceasing in her prayers for this mission, that the downtrodden may yet rise in the scale of civilization, that Ethiopia may soon stretch out her hands to God.

G. M. ELLIOTT.

December, 1874.

SELMA, ALABAMA, Jan. 1, 1875..

DEAR SIR—Since I wrote you my last letter, the whole country seems to have undergone a political revolution. But we are thankful to an all-wise and kind Providence, that affairs, so far as murder and outrage are concerned, have changed for the better, in a very great degree. The Democrats have promised "to respect and guard the rights of all classes of men and citizens, without respect to color, race or previous condition," &c.; and in his inaugural address, Governor Houston said: "I shall, to the best of my ability, enforce good laws, and see that the rights of all citizens, irrespective of color or class, shall be protected."

So sudden and fearful to the colored people here was the change of power from the Republican party to that of the Democratic, that the colored people are talking seriously about emigrating from those States in which the elections have gone against them. Already have they had two conventions—one in this State and the other in Georgia—in order to consult as to the propriety of going where their rights would be better protected. But we, as teachers, rather discourage any such an idea among them. We tell them that Alabama is their home; they were born and raised here, and this climate is congenial to their physical constitution; that there is hope of things becoming better after a while. "If God be for us, who can be against us?"

That these poor people, in their low and ignorant condition, have good cause to fear Democratic rule, every one unprejudiced will admit. The colored people believe that the Democracy will make a strong effort to return them back to slavery, if it ever gets power enough. They judge the Democratic party by "old massa," who leads the party in these Southern States. A good way to judge, too, because, "by their fruit ye shall know them." It was by outrage and intimidation of the colored people, that Alabama was carried in the election by the Democracy.

Notwithstanding all this, that retrograding newspaper, the *New York Tribune*, I see, frequently denies that such a state of affairs exists. Well, the great trouble with the *Tribune* is, that it has become so very liberal that it has a fire-eating rebel, of the John C. Calhoun school, here, who pretends to be a liberal Republican, that furnishes it with reports. One would think, from the *Tribune*, that all the southern men were Christian gentlemen, and none were bad men but "carpet-baggers" and Southern Republicans. You may think this a grave charge that I bring against this once glorious and faithful old paper—this advocate of justice and freedom to all men. For the sake of getting a few subscribers here in the South, it winks at injustice, and fails thereby to tell the whole truth.

You want to hear from the mission, which will probably be of more interest to you than much of what I have written. I am glad to inform you that the school is encouraging, though we are having vacation during the holidays. We have enrolled in the school, up to this date, two hundred and twenty pupils. This number fills our little chapel and recitation rooms quite full, and is as many as three teachers can well manage or teach, and do justice with them.

Our method of teaching, or imparting instruction, is that which is most comprehensive, including religious knowledge along with secular. We have adopted and follow the plan of having all the pupils that can read, beginning with those in the Second Reader class, on up to the highest, commit and recite daily a portion of a Psalm and Catechism. By this means we hope to have them all more or less acquainted with these important parts of our training. As Mr. Johnston will give in his report to the Board the

number of *classes* and how conducted, I shall now speak of our Sabbath school.

The Sabbath school is one of the very interesting parts of our work. We have it divided into four classes, taught respectively by Mr. Johnston, Mrs. Johnston and myself, and one of the advanced lady scholars of the school. Mr. Johnston has a class in the Testimony and Confession of Faith. His class is of some of the advanced scholars of the mission school. He is preparing them with a view of organizing a church. Mrs. Johnston teaches a class in the New Testament. My class is studying the Book of Genesis. The smaller children are catechized by their teacher from the Children's Catechism. We have preaching every Sabbath afternoon at 2 o'clock, at which we have a goodly number, including the Sabbath school scholars.

Mr. Johnston's sermons are practical and instructive for the young folks. These young people, and children such as we have in our day and Sabbath school, teaching them as we are trying to do in the first principles of truth, honesty, temperance and manhood, are the hope of this down-trodden and long oppressed race. We have faith to believe that our labor will not be in vain among these people. Already we are permitted to see much improvement as the result of what we are trying to do for them in the matter of education. The work of elevating this people is a great and glorious one. It is a work that I am to believe the Saviour is smiling upon, as he certainly does upon all good causes. I had a letter just the other day from Miss Clara L. Baldwin, a dear lady friend of mine, a missionary now to Bassien, India. I speak of this, here, because she was my first teacher, and the only teacher I ever had before I went to West Geneva. It was through her influence that I went to West Geneva to school. A noble Christian lady she is.

We were made to rejoice the other day by the arrival of Rev. A. M. Milligan, and Mr. J. A. McKee, who were here on important business, of which they themselves will tell. I am yours, D. W. BOXLEY.

We regret to say of the great newspaper referred to in the above letter, that we in the main agree with the writer's strictures on its course, and we feel that it must eventually lose the support of anti-slavery people, because it shuts its ears to the cry of the oppressed.—*Eds.*

EDITORIAL NOTES.

We gave in the January number the result of the deliberations of the various committees on Presbyterian Confederation. The design of the movement is to associate denominations holding much in common, for certain great ends in behalf of truth and in opposition to error. What of the differences in the meantime? The leader of the movement, Dr. McCosh, said they would leave "to an indefinite time the discussion of their disagreements." This certainly is plain. Others, however, see in the movement an opportunity to present to a larger audience their distinctive views. Time will tell which of these designs is to be accomplished—whether truth is circumscribed or enlarged by such associations. The Evangelical Alliance hardly represents the idea of confederation—this latter is to be closer—and so the range that obtains in the proceedings of the Alliance is rather wider—and yet even in that assembly the objections to the secret orders were not admitted. Nor does the union of the old and new school bodies represent confederation—this latter is not to be so close.

Union can hardly yet be asked of us by the leaders in the Presbyterian Church with any flattery of our principles, since we and they see that the new school men own no change of opinion. Their views are no barrier to confirmation as professors in the seminaries of the United Church. This association will be between the two. Delegates are to be sent by churches, not as to the Alliance by local associations. Conclusions reached are to be laid before the various churches represented, and are to receive respectful consideration.

We suppose that this confederation will develop the advantages and make plain the disadvantages of confederation—as did the confederation of the States during the Revolution—and that the end will be a deep feeling of the need of a further step—organic union.

Now, unless we wish to bury our distinctive principles, we need to look well to them in all this movement (for the good to be reaped from it is not unmixed—there is a certain danger), that they may be preserved in such force among us, that they will assert themselves in any step towards organic union. We may not be afraid to venture our principles into any movement, but we need to live up to them.

Of course this movement generates union meetings, and this confederation implies them. In these meetings the worship of God will be engaged in, besides business, as is usual in all such gatherings of professing Christians. Now, we have a distinct position as a church, that God is to be praised only by psalms of inspiration—this is a point wherein we differ—one of the points, according to Dr. McCosh, only to be discussed in the indefinite future.

We now quote from the *Evangelical Repository*. Part of the quotation applies here. We give it all, to put it on record here, and we agree with all its strictures:

PRESBYTERIAN CONFEDERATION.

The committees appointed at their last meeting by the several General Assemblies and Synods of the United States and Canada to confer in relation to a confederation of Presbyterians, met in New York on the 3d of December. There were present representatives from the Presbyterian Church in the United States, the United Presbyterian Church, both branches of the Reformed Presbyterian, the Reformed (Dutch) Church, the Welsh Calvinistic Methodist, and from the Canada Presbyterian Church. The meeting of this joint committee was a pleasant and harmonious one, and considerable progress was made towards the end desired to be attained. Besides the committees from the several churches named, there were present a number of ministers of the different branches represented. These, it is stated, were there "by invitation of the committee." What committee it was that invited these brethren is not stated; nor do we see what right the joint committee, or any part of it, had to invite others to constitute a part of the committee. These invited ministers (all worthy men) seem to have been constituted a part of the joint committee, and two of their number were made the secretaries. We do not suppose that the presence and votes of these brethren made any essential difference in the results of the committee's work. We simply think that they had no right to be there as members of the committee.

The Rev. Dr. A. P. Van Geisen, of the Reformed (Dutch) Church, was chosen chairman of the joint committee. The meeting was opened with prayer; and then it was proposed that some one should sing a "familiar tune." Dr. Rogers, of New York, one of the invited members, struck up "Blest be the tie that binds, etc.," to what "familiar tune" we have not learned. As this hymn was sung in the worship of God, and as the delegates of one-third of the churches represented could not conscientiously join in it, these would have time for reflection during the singing. What was the nature of their reflections when, at the very beginning of their deliberations in regard to Presbyterian confederation, their mouths were shut when God was to be praised, we do not know. Perhaps some of the brethren can give us their experience just at that point of time. It is but just to say, that following this a prayer was offered which was word for word in the language of two of the Psalms, and also that the 23d Psalm in the old version was sung.

How does this do for a beginning? Is this union? Cannot our hymn-singing brethren get into their minds what our position is, even if they do not accept it? Does not the plan of this confederation require that the psalms of inspiration be sung, in which we all unite, or that there be no praise in these meetings, certainly not by hymns in which we cannot unite, nor by instrumental music, whose use we do not approve. This ought to be stopped in the beginning, and the representatives of the psalm-singing churches ought to present a resolution, if necessary, which will regulate the matter of praise, for in these meetings they represent churches which have a distinct position. Even then, it will need a continual reminder to keep our hymn-singing friends to the agreement. They do not enter into the feelings we entertain. Yet some do. We like the spirit of the following from the *Interior*, written in view of the meeting:

"Dr. McCosh is working intelligently and earnestly for the proposed universal Presbyterian Convention, which will be held within the next two or three years. He states that the English, Irish, Scotch and Welsh Presbyterians abroad are greatly pleased with this grand design. The German, Swiss, French, Canadians and all others who are Presbyterians in polity and doctrine will be represented. We shall have a supply of the United Presbyterian old version of the Psalms, (supposing it will meet in Chicago, which is a matter of course). In hymnology we shall have to go back to first principles—go back to the point of divergence. To hear universal Presbyterianism roll up the 'Old Hundred' in one sea-like voice would be worth many hundred miles of travel."

If we are not careful, all we shall do will be to drop our protest against certain errors in other bodies in the very place where a protest would do good—in the face of the men and churches which hold them, and this we shall do in order to unite in protesting and laboring against other errors.

We always knew the door was open to us to unite with or to enter the Presbyterian Church, even with our present opinions, if we are content practically to fall in with its order. This is not what we are looking to certainly, in this plan of confederation.

THE Westminster Assembly briefly states the law of God when it declares that the Sabbath day is to be devoted to the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. We know that the heart of man tends to pervert this day, to deny its hours to God, to spend them in idleness, or in sin.

We see this in the way thousands spend the Sabbath in a land where hundreds of church doors are open, and many pews remain vacant. This is bad enough, but we are measurably on our guard against this.

We see, however, another danger which is coming on the church herself in her use of the Sabbath day.* There are organizations which have long been known as Voluntary Societies, composed of Christians, and working for praiseworthy objects—as charity, temperance, &c. When these first began, they held their anniversaries on a week-day. Reports were read, addresses were made, and subscriptions were taken for the furtherance of the special object. But how is it now? These associations are gradually encroaching on the hours of public worship. During the war, meetings were held on Sabbath evenings where religion and patriotism were united as a basis of appeal, and vast multitudes attended, public worship being neglected or not held at all. And now, in the large cities, the anniversaries, to which we have referred, are held on Sabbath evenings. Circulars are sent asking the ministers to dispense with the evening services, and great audiences gather. Now, we rejoice in the good these organizations accomplish, but in their interest, as well as in the interest of the Sab-

bath, we protest against the use of the Sabbath for their meetings. Such meetings are not "the worship of God." Except as other good deeds are, when done for his glory; these organizations cannot claim that the hearing of their reports, and of addresses in their interest with the wide range such addresses take, introducing even anecdotes, is on an equality with the hearing of the word of God. Their desire is to gain large audiences. They at first had them on the week-day. The novelty passed away, or the speakers did not draw so well, there was labor in securing speakers. So the Sabbath is taken when all are at leisure—as it is taken for funerals. A large audience gathers, for the people would rather, from corruption of heart, sink on Sabbath to a *meeting* than attend *church*, just as on a week-day they will forsake these meetings to attend some place of amusement. We naturally go down. We need to be held up.

What will the end of this be? The sense of the sanctity of the Sabbath service—which many now feel—will be lessened. The people know that attendance at these meetings we refer to, is voluntary. They may, or may not, go. Many will idly stay at home, and thus the Sabbath, meant to be wholly given to God's service, will be encroached on, and the interests of religion will suffer in the neglect of the hearing of the word of God, and the world or self will grasp the unused time, and these organizations, which draw their life from the church as the church does from Christ, will dwindle away as the church dwindles. Had not the ministry better resist the temptation to give up the hours of worship and the disposition to get rid of one service, and had not the members of these organizations better tone up their week-day meetings and not encroach on the Sabbath? Let each work keep its place, and in observing the due order there will be better development of Christ's kingdom on earth, which embraces all the objects for which these organizations are laboring.

OUR readers will, we are sure, be pleased with the discourse published in this number, by Rev. Samuel Donnelly. It appeared shortly after it was delivered, in the *Banner of the Covenant*, a magazine at that time published in connection with the N. S. General Synod. From want of information, the author of the discourse failed in some instances to present the facts of the case as they really were. He seems not to have known that the separation of 1833, by which the church became two bodies, was a consequence of the abandonment of her distinctive position by that one known as the General Synod. In it is the statement, that "the Old-Light body has perhaps nearly an equal number of ministers and churches" with the New Light body. The sermon was preached in 1858. Our number was then quite in excess of the number of their ministers and churches. The mistake was quite an easy one for a person to make who had not access to our magazine, which contained our statistics as part of the minutes of each meeting of Synod.

But we are glad to have the opportunity to lay the sermon before our readers. It will warm the hearts of true Covenanters to read what these noble men did and endured to give the church a foothold on soil where slavery flourished, and where it decayed and died. Who can tell how much the faithful preaching of these men, whose ashes now lie neglected in the grave-yard of the old brick church, contributed to the overthrow of that system? One thing is certain, that those who were forced by its cruel laws to seek homes and ordinances in the Western States, carried with them the strongest hostility to the inhuman system, and did not spare to exert their influence for its overthrow.

WE give in this number the conclusion of Mr. Hutcheson's article on the Cherubim of Glory. We regret that the demand on our space from other matter has compelled us to publish this in parts. The ideal of the ministry as given in his concluding words, is worthy of careful study by those who are set apart to this work.

HOME CIRCLE.

SAVE A MOTHER'S TEARS.

NOT long ago, two friends were sitting together engaged in letter-writing. One was a young man from India, the other a female friend, part of whose family resides in that far-off land. The former was writing to his mother in India. When his letter was finished, his friend offered to enclose it in hers, to save postage. This he politely declined, saying: "If it be sent separately, it will reach her sooner than if sent through a friend, and perhaps it may save a tear." His friend was touched with his tender regard for his mother's feelings, and felt with him, that it was worth paying the postage to save his mother a tear. Would that every boy and girl, every young man and every young woman, were equally saving of a mother's tears.—*Presbyterian*.

BIBLE QUESTIONS.

1. Where do we find in the Bible a sentence divided between two verses, where correct punctuation does not admit a comma?
2. Who was deeply distressed because his sister had a fair complexion?
3. How many persons are mentioned in the Old Testament whose names were foretold before their birth, and who were they?
4. How many in the New Testament, and who were they?
5. If Methuselah had made a feast at the birth of his son, Lamech, who of his ancestors named in the genealogical tables in Gen. 5, could have been present, and what were their ages respectively at the time?

ENIGMAS.

The following enigma refers to places named in the Bible, and each sentence contains the name of one. The letters that give the name follow in order.

Deliver us from evil.
Sing unto the Lord a new song.
A false balance is not good.
How can a man understand his own way?
The wicked are like the troubled sea.
Blessed be the Lord God who alone doeth wondrous things.

The initials of the following names form one of the titles of Christ in the Old Testament:

1. A man who was the father of a great nation.
2. A country subdued by the Israelites and which afterwards furnished the Jews a ruler.
3. A prophet who urged on the building of the second temple.
4. A king of Israel who came to the throne after the reigning king had burned himself.
5. The oldest son of Samuel.
6. The grandfather of Saul.
7. A name given to the Jewish nation among the Egyptians.

ANSWERS.

- QUESTIONS.
1. Acts 9: 6. Saul.
 2. Mark 10: 26. The disciples.
 3. John 6: 68. Peter.
 4. John 18: 38. Pilate.
 5. Psalm 88: 14. David.
 6. 1 Cor. 15: 55. Paul.

- ANSWERS.
- Micah 6: 8.
Acts. 10: 35.
Matt. 11: 26.
John 14: 6.
Isaiah 59: 2.
Hosea 13: 14.

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EASY QUESTIONS FROM PROVERBS

1. Pride. 13:10.
2. The fear of the Lord. 1:7.
3. Wisdom. 3:15.
4. When found in the way of righteousness. 16:31.
5. Lest thou learn his ways and set a snare to thy soul. 22:25.
6. A word fitly spoken. 25:11.
7. Lest I be full and deny thee and say, who is the Lord, or lest I be poor and steal, and take the name of my God in vain. 30:9.

ENIGMAS.

Your first is *at*, for *at* means near,
 For second *Parbar* does appear.
 Your third is *westward*, for the sun
 A westward course has ever run.
 Your fourth is *four*, if right I be,
 Your fifth and sixth are *at* and *the*.
 Your seventh, *causeway*, which you say,
 Is still to all an open way.
 Your eighth is *and*, and may unite
 Your ninth to fourth, if that is right,
 Your ninth is *two*, then *at* comes next,
 Then *Parbar* closes up the text,
 Which may not sound to all sublime,
 As truth in either prose or rhyme;
 Yet strange, however, it may sound,
 It on the sacred page is found,
 And they who doubt it only need
 First Chronicles again to read,
 Of XXVI, the verse 18,
 Is just the verse as may be seen.

PORTERSVILLE, PA.

E. H.

My first is near you say, then *at*
 Is just the word we want for that.
 Equal and hindrance both appear
 In *Parbar* this very clear.
 The sun within the *west* goes down
Ward is a district of a town
 So *westward*, then, is the third word
 Of the strange verse so seldom heard.
Four is the word which next we see,
 Take th from fourth still four there'll be.
 The fifth and first are just the same,
 Why need we, then, repeat the name?
 The sixth is *the*; and that we've heard
 Will now define the following word,
Cause is a reason, *way*, a road,
 And *causeway* is the seventh word.
And will unite the ninth and fourth,
 Thus adding to it half its worth.
 The fourth is four, we've found that out,
 Then half of four is *two*, no doubt;
 And now the tenth, and last, I ween,
 Are *at* and *Parbar* which we've seen.
 Now, should you wish the whole to find,
 And so impress it on your mind,
 In Chronicles first, it can be seen,
 Twenty-sixth chapter, verse eighteen.

PHILOS,

2. Aaron, Boaz, Rehoboam, Ananias, Hannah, Arioch, Matthias. The initials form the name of Abraham.

The first enigma in the February number was answered as above, also from Pine Creek, and by Mrs. D. C. Pattison, New Castle, Pa. The key word, *westward*, is omitted in the editions of Cruden's Concordance to which we have access, and this makes the enigma more difficult.

The second enigma was solved by Albert Campbell, Yelverton, O.; Robert Adams, Jr., Pittsburgh; Willie Harshaw, Savannah, Ills.; J. Sophia McLam, Ryegate, Martin Love, Oil City; Elsie Smith, Stanton, Ills.; Rachel S. Calderwood, Wilkinsburg; R. S. Magre, Winchester, Kansas; Robbie Knox Young, Philadelphia; Maggie McKinney, Allegheny; Sarah Isabel Alexander, Garrison; Emma Moffatt, Indianapolis, and Eliza A. Maddin, Antrim, O.

The easy questions from Proverbs were answered by Maggie Bell, Delhi, N. Y., and Willie A. Harshaw, J. Sophia McLam, Maggie McKinney, Robert Adams, Jr., Sarah Isabel Alexander and Emma Moffatt.

Replics to questions and answers were given by W. C. Steel, New Alexandria, Pa., Maggie Bell, Albert Campbell and Agnes Alexander, Orange, Ind.

Answers to all but the first enigma were sent by Nellie Murphy, Northwood, O., L. S., Philadelphia; Maggie Houston, Sparta, Ills., Jennie and Sadie Mahaley, Allegheny, Jennie George, Rushsylvania, O., J. M. Coleman, Lisbon Centre, N. Y., Mollie M. Thompson, Londonderry, O.

Answers to all were sent by J. M. and J. C. Sproull, Tunnelton, Pa.

OBITUARIES.

THOS. METCALFE died 2d Nov., 1874, of pyæmia. Deceased was a worthy member of the Third congregation, Philadelphia. He has left a widow in feeble health and a family of six children to mourn the loss of a husband and father. May the God of the widow and the fatherless provide for them.

CLAY CENTRE, CLAY Co., KANSAS, }
December 16th, 1874.

Received for distribution among the destitute in this community, one box of clothing from the Ladies' Missionary Society, First Miami congregation, Ohio, per Miss M. H. Pollock, secretary; per McSamuel J. Johnston \$31.14, from First Miami congregation, Ohio; one large package of cloth, calico, muslin and yarn from Ladies' Missionary Society in Elkhorn, Ill., per Miss Sarah Stevenson, secretary. These contributions come in good season, and with the assistance of the deacons in Tabor congregation, have been distributed among those who feel their worth, and are glad to enjoy their comfort.

S. M. STEVENSON.

RECEIPTS FOR SOUTHERN MISSION.
1874.

Nov 17	Rehoboth congregation, Iowa, for books per S M Sampson.	\$ 7 00
18	D Gregg & Co on account of funds in their hands	320 00
21	North Jackson cong per Rev E J George.	20 17
21	North Jackson Sabbath school per Rev E J George	17 00
22	N Union cong, Pa, per James Bogg.	29 00
24	A member of Sharon cong per G C	5 00
24	Monongahela cong per Rev T C Spruill	10 00
27	Slippery Rock cong per W Wills	10 13
Dec 7	J S Bell, Longton, Kansas	5 00
11	Old Bethel cong per R W Lyons	37 00
12	Ladies' Missionary Society of Elkhorn, Ill, per E. M. Sloan, secretary	10 00
12	First Miami cong per S F Johnston.	10 05
12	Southfield cong per Jas A McKinney	12 39
16	Bobt Macklin, Shalbana, Ill, per Rev D B Willson	5 00
22	D Gregg & Co on account of funds in their hands	200 00
23	Clarksburg cong, Pa, per Samuel Henry	9 60
31	Parnassus and Manchester congregations pr A B Cope land	15 58
1875.		
Jan 16	M J Finney, Kossuth, Ind, per Rev J W Spruill	2 00
16	Ladies' Missionary Society, New Castle, Pa, per Rev J W Spruill	5 00
18	Rev A M Milligan by cash returned from Selma	5 00
19	D Gregg, Allegheny, Pa	50 00
19	D Gregg & Co, balance of amount in their hands.	180 64
	Interest	23 64
Feb 4	John Quilan, Oil City	1 00
8	John Miller, Allegheny cong.	2 00
10	D G Thom, son, Oakdale, Ill.	20 00
11	Sabbath school, New Alexandria, per R Dornan	20 00
13	A G McKee, Douds, Iowa	1 00

LAWRENCE EUBANK, Treasurer,
352 Ridge St., Allegheny, Pa.

FOR EXPENSES OF THEOLOGICAL SEMINARY.

York cong.	\$45 98
Laurens cong	8 20
Parnassus cong	5 33
Clarksburg cong	5 00
Southfield cong.	14 81
J Allen for interest on note	40
Elkinsburg cong	26 20
A Dodds for lat on endowment	3 00
ng.	6 35

Jan 13	Jas Anderson, North Union.	
	Interest on endowment note.	1 50
20	John McDaniel, Utica	4 30
		\$121 05

RECEIPTS FOR ENDOWMENT FUND.
1874.

Nov 27	T J Allen student, acct of note.	\$25 00
1875.		
Jan 5	T J Allen student balance of note	25 00
13	Jas Anderson, North Union, for endowment note	25 00
		\$75 00

RECEIPTS FOR FOREIGN MISSION INVESTMENT.

Jan 9	David Gregg, of Central cong. Allegheny.	\$5,000 00
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RECEIPTS FOR MEMORIAL BUILDING.
1874.

Dec 24	J Hunter, Stirling Valley, N Y.	\$100 00
24	Miller's Run cong.	2 00
1875.		
Jan 1	Sundry members of Jonathan's Creek cong, viz.,	
	A McFarland	\$50 00
	J A McFarland	25 00
	H P McFarland	25 00
	G H McFarland	25 00
	Robert Thompson	4 00
	W Thompson	25 00
	G Thompson	20 00
	S George and family	40 00
	J George and family	30 00
	Samuel George	10 00
	Samuel Johnston	25 00
	W Wylie	15 00
5	W F Bell, Brooklyn	330 00
		100 00

\$532 00

WILLIAM WILLS, Treasurer,
110 Market St. Pittsburgh, Pa.

The Treasurer respectfully calls the attention of the church to the fact that of the \$3,000 required by Synod for current expenses of the seminary but \$1,144 have been received. Every dollar of the remaining \$1,856 will be needed before the meeting of Synod. It will be well for the congregations who have, as yet, not reported for this fund, to do so at an early day, as there are not \$30 on hands.

The Treasurer, also, begs leave to state that the final payment on the Seminary Memorial Building of \$10,300 falls due March 15th next, which the Trustees have decided to pay, as the mortgage cannot be renewed except at a high rate of interest. There is now in the treasury for this purpose \$1,915.03, leaving a balance of \$8,384.97 to be provided for. Prompt remittances from all who have not yet contributed for this purpose, or from any who may desire to add to past contributions, are respectfully but urgently requested.

CHURCH EXTENSION FUND.

Jan. 18	Bethel cong per Rev D S Faris.	\$7 80
19	Sharon cong per G Cunningham	19 80
20	Princeton cong per W Peoples.	5 00
22	Syracuse cong, addition, Rev. S R Wallace	5 00
20	Rochester cong per J Ernise.	14 58
23	Ramsey cong per Rev R Shields.	10 00
25	Pennsylvania cong per J Mitchell.	10 18
23	Olathe per Rev W W McMillan	5 50
25	North Cedar per S W Patterson	3 65
26	Newark cong per H B Thistle.	9 00
23	Miller's Run cong per W M George.	23 20

Jan 29 Mrs Jane Crawford, of Rock- county, Maine, per John Guthrie.....	6 00
Feb 1 Church Hill cong per R. T. Edgar.....	15 10
2 Church Hill cong per A. McKown 6 40	
3 West Horton cong per T. Hays 2 25	
2 Brookland Branch cong per A. Douds.....	10 15
4 Brookland Branch cong per do 2 80	
4 Hickory Grove cong per A. Orr 10 15	
5 North Jackson cong per Rev. R. J. George.....	14 25
11 For Indianapolis Church prop- erty, rents per T. N. Farris 53 00	
WALTER T. MILLER, Treasurer, P. O. Box 553, New York.	

RECEIPTS FOR BOARD OF EDUCATION.

1874.	
Dec 17 Union cong per J. C. Douds \$ 4 80	
17 J. C. Douds for apparatus 5 00	
21 York cong per Revs Bowden. 39 34	
21 Tullahoma.....	612 70
25 Brooklyn cong per Alex Fraser 21 00	
1875.	
Jan 6 David Gregg, of Central Alle- gheny.....	50 00
14 Rev P. H. Wylie, Bushyvan'a 10 00	
21 New Concord cong, F. M. S per Mrs Harrison A. Gibson 15 00	
15 Newark cong per H. B. Thistle 7 00	
Feb 2 Fourth New York cong per H. O'Neill.....	24 82
4 Monongahela cong per Rev T. C. Spruill.....	11 50
6 Tullahoma.....	240 00
8 B. J. Kirkpatrick, Garrison, for apparatus, per Miss M. J. Cook.....	5 00
13 A. G. McKown, Douds, Iowa, per J. B. Willson.....	1 40
DAVID RYD, Treasurer, Bellevue, Ohio.	

RECEIPTS FOR DOMESTIC MISSION.

Jan 19 D. Gregg.....	53 00
22 Republican City cong per Wm Lockhart.....	2 50
21 Mackinac Branch cong per Rev A. McKown.....	11 00
27 Church Hill cong, Ill. per R. S. Edgar.....	11 00
23 Eliota cong, Minn. per Rev N. H. Johnson.....	121 50
Feb 4 Fourth cong. New York.....	31 83
8 Mrs Anne Eliza Wilk, Green ville.....	1 00
12 A. G. McKown, Douds, Iowa.....	1 00
Salem cong, Pa. per Rev A. J. McFarland, on 25th ult.....	18 19
	8219 02
DANIEL KUWER, Treasurer.	

FOREIGN MISSION FUND.

Jan 19 Sharon cong per G. Canning- ham.....	53 85
19 A. Friend per G. Cunningham 25 00	
19 S. Baird.....	10 00
19 S. J. Shields.....	5 00
21 Mrs Margaret Mawhinney of Eight St. Church, Pitts- burgh, per Dr S. A. Sterrett, to be used at the discretion of Dr Metheny.....	40 00

Jan 21 "Jarvis" cong per A. McKown 31 00	
21 1st cong of N. Y. per J. C. Douds 121 00	
22 Syracuse cong, additional per Mrs S. H. Wallace of Parker Street, Syracuse, N. Y.....	10 12
12 Third cong. Philadelphia per Wm. McFarland.....	47 85
23 Salem cong per Rev A. J. Mc- Farland.....	80 00
25 Ladies' Mission Society of Salem cong, per Rev A. J. McFarland.....	21 50
23 James McFarland per Rev A. J. McFarland.....	20 00
23 Imbodia McFarland per Rev A. J. McFarland.....	40 00
28 Ladies' Mission Society of Parnassus and Manches- ter congs per Miss Mary Dunn, treasurer.....	10 00
28 Sabbath school of Third cong, Philadelphia for support of five Syrian children in Syria per J. H. Stewart 304 72	
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COMBINED SERIES,

VOL. XIII, No. 4.

THE
Reformed Presbyterian
AND
Covenanter.

APRIL, 1875.

J. W. SPROULL,

D. B. WILSON,

EDITORS AND PROPRIETORS.

"Wherein we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS,

ALLEGHENY, PA.

776
South Side
Pittsburgh

PITTSBURGH:

BAKEWELL & MARTENS, PRINTERS, 71 GRANT ST.

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As item in our February number has been misunderstood. The \$14,440 referred to were intended for a special purpose. The entire amount remains intact, and will be used as intended by the donor.

THE congregation of Stirling promises to Mr. Allen, for whom a call was moderated, \$700 with manse.

ALL moneys received as late as March 15th are acknowledged this month. Will subscribers who have remitted their subscriptions please examine the tab, and if credit is not given, notify us at once? Subscribers who have not forwarded their subscription will oblige us by examining their tabs, and forward at once amount due.

BACK numbers have been sent to all who have requested them. If they have not been received the fault is not ours.

MONEYS and clothing sent to us for Kansas sufferers have been forwarded, and will be acknowledged by parties receiving it. The names and amounts will be given in our next issue.

REV. T. A. SPROULL, co-editor of the *Reformed Presbyterian and Covenanter* prior to 1874, will send bills to all persons who owe the former editors on back account. Subscribers in arrears will greatly oblige the former editors by promptly paying what is due. If mistakes are noticed, proper credit will be given when attention is directed to them.

SYNOD will meet at Coulterville, Ill., May 23th, 1875, 2 P. M.

THE collection for McKinney Fund is to be taken up, by direction of Synod, on the first Sabbath of April.

MR. JNO. CALDWELL, of Philadelphia, who for several months has been suffering from injuries received on shipboard, when crossing the Atlantic, is now in Massachusetts under the care of skilful surgeons. Mr. Caldwell has always taken a deep interest in the missions and benevolent schemes of the church. In his affliction he has the earnest sympathy of his brethren. Our readers will be glad to learn that there is good reason to believe a permanent cure in his case will be effected.

THE Ohio Presbytery will meet at New Concord, Ohio, April 7th, 10 A. M. Pittsburgh, in Allegheny church, April 13, 7 P. M. Lakes, in Second Miami church, April 13, 7 P. M. Philadelphia, in First Church, Philadelphia, May 3d, 3 P. M. Rochester, in Rochester, May 4th, 11 A. M.

THE
Reformed Presbyterian and Covenanter.

VOL. XIII.

APRIL, 1875.

No. 4.

ORIGINAL.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. IV.

BY THOS. SPROULL, D.D.

CHESTER DISTRICT, South Carolina, is a name that was familiar to Covenanters of the past generation, and is so to some who are still alive. It is the place where the Reformation vine early took root, and for a time flourished. Though afterwards, when withering under the blasting shadow of the upas tree of slavery, it was transplanted to a more genial soil, the place of its first growth deserves more than a passing notice.

It is probable that the climate of South Carolina, as well as the adaptation of the soil to agriculture, attracted the Covenanters emigrating from the old country to this district. In what year the first of them arrived, we are unable to tell. As Rev. Mr. Martin came from Ireland to minister to them in 1773, a considerable number must have preceded him. A descendant of one of their families has kindly given the names of a number of persons who were members of the Reformed Presbyterian Church in Chester District and vicinity in the latter part of the last century. A record of them will be interesting to many readers of the *Reformed Presbyterian and Covenanter*. They are given in the order presented by the correspondent referred to above. John Kell, James Kell, John McDill, John Cooper, James Harbison, John Rock, Adam Edgar, James McQuiston, Hugh McMullan, Hugh McKelvey, Andrew Stephenson, James Nisbet, John Orr, Robert Hemphill, David Stormont, Jas. Stormont, John Hunter, Jas. Hunter, Robert Black, Daniel Wright, Samuel Little, Robert Little, David Boyd, Thomas Neil, James Faris, John McClurkin. There were doubtless many others who were active in maintaining the principles of a covenanting testimony, whose names, if known, would be worthy of mention. These, however, will suffice to keep up the memory of many whose remains lie in the graveyard of the old brick church.

Of the labors of Mr. Martin, during the seventeen years that he

ministered there alone, we have no record. Unfortunately his social habits, it seems, led him at times into irregularity of conduct that impaired his usefulness. The following, contained in a letter from a correspondent in Chester District, we take the liberty of publishing: "Mr. Martin was of revolutionary times. I have heard my parents speak of him often. When clearing a piece of ground on my plantation some twenty years ago, I found two trees growing about seven feet apart. There had been a notch cut in each tree and a board placed between them, resting on the notches. On each of these trees I found a knot that had grown just above the notches, and extending to within four inches of meeting on the top of the board. I was told by my parents that this was the place where Mr. Martin preached in the grove. Mr. Martin was a warm whig during the Revolution, and I have heard a great many anecdotes about him."

The following extracts from Mrs. Ellet's "Domestic History of the Revolution," will be interesting reading. They are kindly sent to us by Mr. John C. Nisbet, of Xenia, Ohio, who many years ago left the South. Speaking of the Covenanters who first settled in Chester District, the writer says:

"This settlement was composed of a congregation of recent emigrants from the north of Ireland, commonly called Scotch-Irish. They had come to America about the year 1773, accompanied by their pastor, the Rev. Wm. Martin." * * * "Here, in the summer of 1773, the pious Covenanters might be seen, from day to day, felling trees and clearing a space of ground, on which they reared a large log church, many of them living in tents at home, till a place was provided in which they could assemble for religious service." * * * "Such was the condition of the Covenanters, who had left their native Ireland for the religious liberty found in the wilds. During seven years after their settlement in the woods, they enjoyed a life in which nothing of earthly comfort was wanting. Every Sabbath morning the parents, in their Sabbath-day clothes, with their neatly-dressed and well-behaved little ones, might be seen at the log meeting house; their pocket Bibles containing the old psalms in their hands; turning over the leaves, they would follow the preacher in all the passages of Scripture cited by him as he commented on the text. Their simple, truthful piety caused the wilderness to rejoice." * * * "It was always insisted on as a point of duty among the Covenanters, that children should be brought to church, with their parents. The little ones sat between the elders, that they might be kept quiet during divine service, and be ready at the appointed time for the Catechism. The strict deportment and piety of this people had already done much to change the customs formerly prevalent; men and women who used to hunt or fish on the Sabbath now went regularly to meeting, and some notorious ones, whose misconduct had been a nuisance to the community, left the neighborhood."

The following statement in the Historical part of the Testimony contains all that we know of Mr. Martin and of Mr. McGarragh, who was his co-laborer subsequent to the arrival of Mr. King. We are sorry that it is not of a more satisfactory character. "The committee of the Scottish Presbytery which acted in Carolina, was now providentially dissolved. Mr. McGarragh had, on account of irregular conduct, been suspended from the exercise of his office for a specified time, and before

that had elapsed, Mr. Martin had returned to his former habits of intemperance. In consequence of such conduct, Mr. King and the elders could no longer recognize him."

At the death of Mr. King, which, as we formerly stated, took place August 24th, 1798, the church in South Carolina was left without a ministry. His wife and two daughters survived him. His widow married Hugh McQuiston, and one of his daughters married Archibald McClurkin, and the other, John Cooper. They all removed into the free States, where it may be presumed there are still some of their descendants.

The only ministers left in regular standing in the church after the death of Mr. King, were Rev. James McKinney and Rev. Wm. Gibson. The latter arrived in this country in 1797. By these two, with ruling elders, the Reformed Presbytery was constituted in Philadelphia in the spring of 1798. The year following, in the month of June, at a meeting of the Presbytery in Coldenham, Orange county, N. Y., Messrs. Thomas Donnelly, John Black, Samuel B. Wylie and Alexander McLeod, were licensed to preach the gospel, and were sent forth into the extensive field that was languishing for want of cultivation.

Mr. Donnelly was ordained and installed pastor of the congregation in Chester District, S. C., March 3, 1801. Being a resident of that part of the country, it may be presumed that he had labored there most of the time from his licensure till his ordination. It was not until the year 1813, when Rev. John Riley was ordained to the pastorate of Beaver Dams and Wateree, which had been part of his charge, that he enjoyed the benefit of a permanent ministerial co-laborer. The pastorate of Mr. McKinney was but of a few months duration between his installation and his death in 1803. Of Mr. Donnelly little need to be added to what is found in the sermon by his son in the last number of the *Reformed Presbyterian and Covenanter*. It is due to his memory to state that he continued firm to his principles till his death. Owing to the condition of affairs in the South, there could not be much intercourse between him and his brethren in the free States after 1833, when the church was divided by the abandonment of her position in relation to the government of the United States, by a number of her ministers and people. It is likely that his distance from the great body of the church and want of correct information in regard to the true cause of the disruption, may have caused him to hesitate to avow himself as fully identifying with those who held to their former position. By his death in 1847, he was mercifully saved from the severe trial to which the opponents of slavery in that region were subjected before and during the rebellion. It must have been painful to him to see his congregation gradually diminishing, by many of his people, seeing the danger that was before them, going away to places where they could hold and exemplify their principles without being exposed to the insults and cruelties of slaveholding despots.

The remains of Mr. Donnelly and those of his wife, who survived him but a few months, lie in the graveyard of the old brick church. He was the last of four ministers that were buried there: William King, James McKinney, John Riley, and Thomas Donnelly.

The pastorate of Mr. Riley lasted about seven years. His labors seem to have been greatly blessed. His congregation grew under his ministry, and he performed a good deal of missionary work in the surrounding country. For this he seems to have been well qualified. From some facts related of him, he appears to have possessed a spirit of gentleness and kindness balanced by unwavering attachment to what he knew to be right. He was a man of deep-seated piety, and at the same time skilled in the knowledge of human nature; quick to avail himself of the best expedient to accomplish a good end. Of this the following is an instance. The facts the writer had from the lips of the late Dr. John Black.

There was a member of Mr. Riley's congregation who had been dissatisfied with some deliverance of the church, conceiving it as tending to defection. He was a man highly esteemed for his intelligence and piety. On the occasion of a communion he declined to receive a token on Saturday. Mr. Riley and Dr. Black, who was the assistant, labored with him in private to overcome his scruples, but in vain. He could not, without doing violence to his conscientious convictions, partake of the sacrament, because he would be giving countenance to defection. The case seemed hopeless, and all attempts to convince him were abandoned.

Early on Sabbath morning, Mr. Riley went out into a grove near by, no doubt to enjoy an opportunity of meditation and converse with God in prayer. While thus engaged he saw at a short distance from him the man who was the cause of his anxiety, evidently there on the same errand. Moved by some sudden impulse, Mr. Riley approached him, and looking him earnestly in the face, addressed him by his name in these words: "Do you love your Redeemer?" Startled by the question and the earnestness of the speaker, he answered in a faltering voice: "I hope I do." Mr. Riley rejoined, still with his eye fixed on him: "Your Redeemer is to be glorified this day by his people in partaking of the symbols of his body and blood, and (taking a token out of his pocket and presenting it to him,) there is a token to you that you are called on to glorify your Redeemer. Retuse it if you dare." A moment of suspense followed. The offer being repeated in the same manner, the person addressed with trembling hand accepted the proffered symbol. This ended his scruples, and he continued an active and useful member of the church.

Another incident illustrating his firmness and faithfulness, though not so well authenticated, may be received as in the main correct. When travelling as an itinerant in the neighborhood of Pittsburgh, on horseback, he came to the Monongahela river. A loat, or, as it is called, a flat, managed by one man, was the only way of crossing. The ferryman was very profane, and on some slight provocation while crossing, he uttered some blasphemous expression. Mr. Riley gently reproved him for his profanity. This irritated him, and he used still worse language, adding that he would throw his reprovor into the river if he said another word. Mr. Riley informed him that he might find that not very easily done. The blasphemer rose from his oars and seemed disposed to put his threat into execution. Mr. Riley took a hasty step

or two towards him and said, in a tone of firmness and determination, "Cease your swearing and put me to the other side, or I will throw you into the river;" and suiting the action to the word, made as though he were about to take hold of him. The braggart, glancing his eye at his size and the development of his muscles, sank down into his seat and rowed the flat to the shore. Mr Riley paid him his ferriage, and on parting, gave him some good advice that we may hope was not lost. It is said that the ferryman would relate the incident in some such language as this: "I had a passenger one day in the flat, who was going to throw me into the river for swearing." To the poor ignorant creature the conduct of Mr. Riley was inexplicable.

Mr. Riley died of billious fever in August, 1820, aged fifty years. His wife survived him twenty-six years. She died in 1846, in the eightieth year of her age. It is stated in Sprague's Annals, that "such was the strength of her affection for him that she could never be induced to leave the neighborhood where he died, on the ground that she wished her remains and those of her husband might rest side by side." He left no children.

After the death of Mr. Riley, Mr. Donnelly continued to labor alone until 1822, when Messrs. Campbell Madden and Hugh McMillan were ordained to pastoral charges in neighboring congregations. A committee of Synod was appointed to this service, consisting of Rev. John Cannon and Rev. Robert Lusk. They fulfilled this appointment, and having settled some difficulties and re-organized the Southern Presbytery, left the church there in a comparatively prosperous condition.

Mr. Madden was licensed in Ireland, and came to South Carolina in 1820. Soon after his settlement his health began to fail, and for a length of time before his death, which took place in 1828, he was unable to perform pastoral labor. "He died greatly lamented by all, and especially by those who had enjoyed the benefit of his ministrations."

The intolerance of slavery towards those who dared to oppose it as a sin against God, and an outrage on the rights of men, began about this time to render the condition of Covenanters uncomfortable in the South. Many of them, for this reason as well as foreboding the judgments of God for the sin of the people, disposed of their lands and emigrated to the Western States. Among these was Rev. Hugh McMillan, who, with a number of his parishioners, selected the neighborhood of Xenia, Ohio, as his home, where he lived a number of years highly respected, both as a man and as a minister. His views of the relation of the church to the government of the United States led him to go with the part of the church that is known as the New Light Synod. The writer had a personal acquaintance with him. He was a man of culture, a Christian gentleman, and an able preacher.

In a letter from a correspondent in South Carolina, from which extracts have already been given, we find the following, which will be read with interest as presenting the condition of the church in the South when her members were about to flee to a place of safety: "The last Covenanter preacher that I heard at the brick church was Rev. John Kell. He administered the sacrament there just before the main body of the people left for the North West. Their pastor,

Rev. Hugh McMillan, had already gone. The congregation was so large that they had to dispense the sacrament at a stand outside the house. There was a young preacher, not ordained, with Mr. Kell, whose name was Black.* In the closing remarks of Mr. Kell, he advised the people to leave the South, for he said the judgments of God were hanging over it, and sooner or later they would be poured out. There was an old slaveholder sitting near me, and he said, in a low tone of voice, 'that is a lie' (prefixing a profane expletive). I have lived to see the judgments inflicted; and the children and grand-children of that slaveholder were among those who suffered from them."

A description of the present condition of the graveyard connected with the old brick church, from the same pen, will bring our sketch of this church to a close. "I visited the graveyard near the place where the brick church stood, and found it in a very dilapidated condition. The site of the church and the ground around it are overgrown with cotton, and the wall in some places has fallen down. After all the Covenanters except one or two families had left, these families, with the consent, I suppose, of those that had moved away, sold the house, with the ground belonging to it, for the purpose of building a more permanent wall around the graveyard. But the man employed did not do his work well. The wall is only about three feet high; it is surrounded by a thicket of briars, and the graveyard is overgrown with bushes."

The inquiry forces itself on the mind: Should not an effort be made to revive the cause of the testimony of Jesus in that place, where it was at one time faithfully maintained? No doubt there are still, in a partially torpid state, the germs of truth cast in that sterile soil, that now, when the blasting sirocco of slavery has spent its force, might, with culture, spring up and bear fruit. It would be worth a trial. We have the men, and God has given to a goodly number the money. Who is there that will freely offer of his substance to raise again the standard that was nobly borne by a King, a McKinney, a Riley, and a Donnelly? Who, that has the heart of a Covenanter, can think of that old graveyard that contains the precious dust of God's servants, in ruins, and not be ready to make a sacrifice, if required, to bring back to Chester District the departed glory?

TOTAL DEPRAVITY—ANSWER TO AN OBJECTION.

"When the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; who show the work of the law written in their hearts." Rom. 2: 14, 15.

HERE is a nut to crack, of which some theologians make much capital against the doctrine of depravity, so accurately exhibited in our Standards; and taught by solid divines, long before the Synod of Dort, or the birth, even, of Augustine. The mere reader of English finds it a hard shell. For if the "law" be written in the heart, this is all

* The late Dr. A. W. Black, son of Dr. John Black. This must have been as early as 1831. The writer remembers to have heard Mr. B. speak of that sacrament after his return from the South.

that the new covenant proposes of that kind. Heb. 8:10. And if the writing be ever so small, and that scarcely visible, only microscopic, it is an obstacle, in so far, to *total* depravity.

On the one hand, it will serve no good purpose to "blink" the difficulty; while on the other hand, there is no necessity. A careful scrutiny of the original clears the whole mystery. The adjective for "written" [grapton] will not agree with "law," but with work [ergon], and construes in this way: These * * * are a law unto themselves; who show the work of the law; which work is written in their hearts, &c. This develops a very different state from that of Adam, who had the law written in his heart, though deleble; and from the subject of the new covenant, who has the same written indelibly—the law of love growing every day into unswerving, as well as supreme affection. No gentile ever claimed to love Jupiter, or Vulcan, or Saturn or Baal. Fear of loss, and hope of gain, has ever been an impelling motive of pagan worship. Jer. 44:17-19.

Still the question arises: What is meant by this *work* of the *law*? 1. The knowledge of right and wrong, especially in relation to the second table, is not obliterated, though it is badly blurred. 2. This knowledge infers a sense of sin, Rom. 7:7, so far as it reaches. 3. This sense of sin infers punishment. Rom. 1:32 and 4:15. 4. The sense of right gives relief to a natural conscience, so far as the man follows that right. And this may occur to some extent where there is not a particle of love.

THE GIVING DEACON.

THERE was a good deacon in a church in New England who had learned the lesson of giving from the Bible. He felt that it was his duty to lay aside one-tenth of all the money he received to be used for charitable purposes. Out of the fund thus formed he always had money to give away, and he gave very freely. The other members of the church had not learned this lesson. They gave very little, and talked together a great deal about the deacon. They thought that he gave away too much money, and at last persuaded the minister to go and see him about it. The minister did go, and said:

"Deacon Jones, I am requested by your brethren to say that they are afraid you are too liberal, and will ruin yourself and family. They wish you to be more sparing in your gifts."

"Oh, there's no danger of my coming to poverty," said he; "my family are comfortably supported, my children are getting a good education, and my property is increasing in value all the time. I have only given *one-tenth* of my income thus far, but God has blessed me so much that I have been thinking lately that I ought to give *two-tenths*."

The minister felt that the good deacon was right, and as he went home, thought to himself what a blessing it would be if all church members would learn to give as Deacon Jones had done.—*Ex.*

THE SACRAMENTAL WINE.

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God."—Gen. 14:18.

ARTICLE SECOND.—THE VARIOUS NAMES OF WINE.

"Once in ten days, store of all sorts of wine."—Neh. 5:18.

It is not needful here to prove that wine will make a man drunk. From the first mention of the article, it is barricaded with warning; as well in the history of nations, the writings of philosophers, and the precepts of moralists, as in the sacred records themselves. Nor is the warning less needed to day than at any former period. Still the use and the abuse are carefully distinguished, and to this we call attention, under all the variety of names given to "all sorts of wine." It has been shown that there is no table drink recognized under the name of Tirosh.

2. There is no unfermented juice of the grape recognized under the designation of Yayin—the Hebrew word most commonly representing wine, and that, too, in great variety—the genus, including all the species except Tirosh, which is not strictly a species, but the raw material.

(1) It has already been noted that this is the juice of the grape, refined, matured and ready for the table. It never includes Tirosh, either as species, kind or quality; nor does Tirosh include Yayin. This is the article of merchandise, Neh. 13:15.

(2) This Yayin is prohibited under a variety of circumstances, as—

(a) To priests in the exercise of public function. Lev. 10:9, "Do not drink wine nor strong drink, * * * when ye go into the tabernacle of the congregation, lest ye die; a statute forever throughout your generations." So, Is. 28:7, Ezek. 44:21. Does the injunction extend any farther?

(b) To judges attending court. Prov. 31:4, 5, "Lest they drink, and forget the law, and pervert the judgment of any of the afflicted." That this did not apply to other times is evident from Nehemiah's custom of "once in ten days, store of all sorts of Yayin" chap. 5:18. It is here indicated that Nehemiah would enforce, as well as practise, moderation; for he allowed it only *once in ten days*. Had it been unfermented, he might have allowed it ten times a day without fear or danger.

(c) To the Nazarite, during his term of Nazariteship. Num. 6:3, "He shall separate himself from wine and strong drink." That this does not apply to other periods of his life, is expressed in verse 20, when the days of his separation are fulfilled, and his offerings duly presented; "after that the Nazarite may drink wine." That this abstinence was entirely ceremonial is evident from the extent of the prohibition. No vinegar, green grapes, raisins, nor anything that comes of the vine, was to be eaten or drank; not even Tirosh.

There is much parade made of this institution, as well as of individual cases of perpetual Nazarites—Samson, Samuel, the Rechabites, and John the Baptist. We might almost fancy that they had been fed on Tirosh from the cradle, sweetened with dibs, and alternated with mashed raisins, but allowed no fermented drink, and that this was the chief agency of promoting their greatness. This is the impression made by the books of the National Temperance Society; but it is not the idea of the Scriptures; for these noble characters abstained from the "fruit of the vine" in every form, and so can be of no avail to us in our approach to the Lord's table. The Rechabites sowed no seed, nor built houses, and are commended for

observing the *unreasonable* injunctions of a fallible ancestor, while Israel disregarded the *reasonable* service of their Redeemer. These same Rechabites are commended for their assiduity in repairing Jerusalem under Nehemiah, when they built the dung-gate, and set up its doors, locks and bars. Neh. 3:14. The Rechabites had nothing to do with "unfermented wine."

John the Baptist came, neither eating bread nor drinking wine. The great Nazarite, Christ himself, presented quite a contrast—using the very things from which John abstained; furnishing, as well as using, wine at one time, bread at another, in abundance. Is every man a winebibber that does not follow John? Had John anything to do with Tirosh or mashed raisins? Did he require his followers to take *his* course, or his *Master's*?

(d) Yayin is prohibited when offered to false deities. Deut. 32:37, "Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, drank the wine of their drink-offerings?" This is the wine that is "the poison of dragons, and the cruel venom of asps," verse 33. Not any more after fermentation than before—their very Tirosh is from the pit. Verse 32, "Their vine is of Sodom, their grapes of gall, their clusters are poison." It was on this principle that Daniel and his fellows lived so abstemiously in Babylon while under surveillance. They would not contaminate themselves with the idolatries of the court, either in food or drink. When Daniel obtained his release, he could use wine, as well as "pleasant bread," excepting when he kept a protracted fast. Dan. 10:3. Still the Jewish people went into that sin, Is. 65:11, and were punished for it, verse 12. Amos 2:8.

(e) When mixed with narcotics, it is prohibited. Prov. 23:30, "Who hath woe? Who hath sorrow? * * * They that go to seek mixed wine." Of this kind is the wine so often used to symbolize divine wrath. Ps. 75:8, "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring out and drink." This is the kind of mixture offered to Christ on the cross. Such a cup, full of abominations, we have in Rev. 17:4, Jer. 25:15 and 51:7. There are other mixtures not deleterious, some of aromatics, and some only diluted with water; allusion is made to the diluting, in Rev. 14:10, where the undiluted wine of wrath is poured into the cup of indignation. But besides all these,

(f) The great danger of wine is *excess*, on which account we are so constantly warned from the days of Noah down to our own time. It would not be needful to dwell on this item, so plain in itself, but it is confidently denied by those who know better, yet who affirm that the fermentation is the thing prohibited chiefly, and not the excess, a point utterly without evidence in the Scriptures. Passing by the notable examples of historical warning in Noah, in Lot, in Nabal, in Benhadad, in Belshazzar, take the following illustrations:

- Prov. 23:20.—Be not among winebibbers, and riotous eaters of flesh.
- Prov. 23:21.—The drunkard and the glutton come to poverty.
- Prov. 23:30.—They that tarry long at the wine. 35, and seek it again.
- Ecd. 2:3.—To give myself to wine—to lay hold on folly.
- Is. 5:11.—Rise up early in the morning, * * * continue till night.
- Is. 5:22.—Mighty to drink wine, * * * to mingle strong drink.
- Is. 56:12.—I will fetch wine, * * * fill ourselves with strong drink.
- Is. 29:9 and 51:21. Hos. 7:5. Jer. 23:9.
- Micah 2:11.—I will prophecy to thee of wine and strong drink.
- Nah. 1:10.—While they are drunk as Sabeans, they are devoured.
- Luke 12:45.—To eat and drink, and to be drunken.
- Luke 15:13.—Wasted his substance with riotous living.

Luke 21:34.—Surfeiting and drunkenness, and cares of this life.
 Rom. 13:13.—Not in rioting and drunkenness.
 Eph. 5:18.—Be not drunk with wine, wherein is excess.
 1 Thes. 5:7.—They that be drunken, are drunken in the night.
 1 Pet. 4:3.—Excess of wine, revellings, banquetings, &c.

The *Oinos* of the New Testament is so nearly synonymous with the Yayin, that they need not be kept apart as will appear from instances yet to be given: it does not include Tirosh, although the *Oinos* of the LXX. does include it.

1 Tim. 3:8.—Not given to wine—a bishop
 1 Tim. 3:8.—Not given to much wine—the deacons.
 Tit. 1:7.—Not given to wine—a bishop.
 Tit. 2:3.—Not given to much wine—aged women.

From these passages, it is sagely inferred that the deacons were allowed a little wine, even in health; but ministers and elders none at all, unless they were sick. This wisdom is accredited to Moses Stuart of Andover.

(g) There are times when it is *unseasonable* to touch this wine at all, Ecc. 3:4, times of fasting or other self-denial, of famine or other distress; when it leads to evil company—strange women, riotous men; or in an idol's temple. Prov. 23:20, 30, and 28:7. Is. 22:12, 13. Amos 6:6 and 2:11. Matt. 24:49. Rom. 14:21. 1 Cor. 8:9. But these very restrictions, numerous though they be, imply the liberty at other times, and so the apostle claims in the last cited passage. "But take heed lest by any means this liberty [right or power—*εξουσία*] of yours, become a stumbling-block to them that are weak." And in Gal. 5:13, "Brethren, we have been called unto liberty; only use not liberty for an occasion of the flesh, but by love serve one another." So also 1 Pet. 2:16. Now on this principle of the *stumbling-block*, can be, and ought to be, rested the entire work of temperance, without torturing the historical character of Scripture wines.

But none of all these restrictions applies to the Lord's table. Whether mistaken or not, good people have been using fermented wine at the Lord's table up to the present century, and just as good people as any that have lived since the advent of Dr. Duffield; while there is another class, embracing millions, who have been denied "the cup" at "the table" for five centuries, and are the veriest drunkards on earth since the days of the Sabeans.

3. This wine (whether Yayin or *Oinos*), though prohibited in so many cases, is nevertheless allowed in many other cases. The same article is both allowed and prohibited according to the *use* made of it, but not according to its qualities, as fermented or not. Its temperate and reasonable use is as *fully allowed*, as the abuse is prohibited. The following are samples, not exhaustive:

(a) As a mere *dietetic*, like our, tea, coffee, chocolate. Gen. 49:11, The blessing of Judah. Josh. 9:4, The Gibeonites. Jud. 19:19, The travelling Levite. 1 Sam. 16:20, The present of Jesse to Saul; chap. 25:18, Abigail's present to David. 1 Chron. 27:27, David's wine cellars. 2 Chron. 2:10, Solomon's contract with Hiram; chap. 11:11, Rehoboam's military stores. Amos 9:14, A promise of restoration. So much was this in use, that the privation of it is reckoned a severe calamity. Deut. 28:39 and 29:6. Jer. 48:33. Lam. 2:12. Amos 5:11. Zeph. 1:13. Mic. 6:15. Is. 55:1.

(b) For *exhilaration*. Eccles. 10:19. "A feast is for laughter, and wine maketh merry; but money answereth all things." Yet to love any of the three, is destruction. Gen. 49:12. 1 Chron. 12:40. Neh. 5:15. Job 1:13.

Ps. 78:65, and 104:15. Eccles. 9:7. Zech. 9:15. Song 1:2, 4, and 2:4, and 4:10, and 7:9, and 5:1. To which may be added Joseph entertaining his brethren, Esther's banquet, and numerous other occasions of rejoicing, not excluding the wedding at Cana in Galilee. The privation of such exhilarant is recognized as a calamity, Is. 24:9, 11.

(c) It was much used in the worship of God. The drink-offering comes very often—the third part or the fourth part of a hin of wine, not Tirosh. In this, and other parts of the service that we do not now particularize, large quantities were used both at the tabernacle and the temple. 1 Sam. 1:24 and 10:3. A skin-bottle held no small quantity. 1 Chron. 9:29. The tithes of crude oil and Tirosh (Deut. 14:22, 23), soon passed into the refined state. The first fruits, free-will offerings, thank-offerings and vows, produced a vast amount. See Neh. 10:35–39. Jeremiah had abundance of Yayin, with cups and pots for drinking, when he invited the Rechabites into the sanctuary. Somebody used what the Rechabites refused. The quality of this wine is put beyond a doubt by Num. 28:7, "In the holy place shalt thou cause the strong wine to be poured to the Lord a drink offering." The original here is not Yayin, nor Tirosh, but Shechar, the very word for an intoxicant, and elsewhere rendered strong drink. We will meet it again.

It is claimed from a heathen poet, that "pouring to the gods" is the best use that can be made of any intoxicating drink, as being unfit for human utility. Certainly to pour it out to Beelzebub would be better than to get drunk. But there was one broad distinction between the offerings of the heathen and those of the Jews, namely, when the former sacrificed a hog, they scorched off the bristles, roasted and ate the flesh, and burnt to the deity the intestines. This was not always the rule, but they did it sometimes. The Jews offered the best they had of everything—that was the requirement—the fat went all to the altar. The strong wine, though an article easily and often abused, was yet held in high estimation in the court of the Lord. When the drink offering was cut off, there was cause of mourning in the Lord's house. Joel 1:9; Hos. 9:4.

There was a kind of service embodying all the three ideas, and called "eating before the Lord." Deut. 14:23. In this the Yayin and "strong drink" held a large space. Deut. 14:26, "Thou shalt bestow that money * * * for beef, or for mutton, or for wine, or for strong drink, or for whatever thy soul desireth; and thou shalt eat there before the Lord thy God; and thou shalt rejoice, thou and thy household, and the Levite." chap. 12:7–18. This is largely illustrated in 1 Sam. 1, and from the conversation of Eli, it would seem that, like the people at Corinth (1 Cor. 11:21), they sometimes drank too much. To this kind of service belong, probably, Gen. 14:18 and 27:25, as well as 1 Sam. 1:24 and 10:3, with many others, including the eating of holy things by the priests.

(d) We have, too, the medicinal use of wine. 2 Sam. 16:2, "Wine, that such as be faint in the wilderness may drink." Both debility and melancholy are included in Prov. 31:6. Not the drowning of sorrows in the bowl, as is too commonly done, but judiciously stimulating the system till it rises to healthy circulation. Mohammed admitted that wine had its uses; but because the abuse overreached the use, he joined the National Temperance Society. A wiser course by a wiser counsel, is that of Paul, 1 Tim. 5:23, "Drink no longer water, but use a little wine, for thy stomach's sake, and thy frequent infirmities." This is a passage that defies perversion. Why the caution, only a little? Use a little maple syrup, a little sorghum molasses, a little dibs, a little Ripley Tirosh, a little fudge.

With the uses on one side, and the abuses on the other, so largely exhibited, and clearly distinguished, we might expect a distinction between the fermented Yayin and the unfermented; but no such distinction is recognized in the Scripture.

An attempt is made to draw a distinction from the *symbolical* use of Yayin, which is often used to represent divine wrath, as well as the procuring causes of it. But (1), the distinction of use and abuse is abundantly sufficient to meet all that arises under this head. (2) It is the most common occurrence for the same article to be used in symbol for the most opposite ideas. Witness *Lion*, used for Christ, and Antichrist, and even Satan himself; for the best class of righteous men, and the worst class of rapacious despots. Witness *Fire*, for divine love, and divine wrath; for human passion, and glowing grace; for the Spirit of all grace, and for the torments of the damned. Fire is a good servant, but a bad master, and so of Yayin. It is of the very essence of a symbol, that it cannot illustrate all the properties of its subject, nor can all its own accidents be taken into account; hence, in mercy, the same symbol is used in an opposite direction, to guard us against carrying the *parable* too far. (3) It is pretended that leaven is the demon of wine; yet we have the kingdom of heaven compared to leaven, as well as malice, wickedness and hypocrisy. (4) Tirosh itself is used as the symbol of *bad*, proportionately with Yayin. Tirosh occurs only thirty-eight times; Yayin one hundred and forty-one times; all the intoxicating wines, including Yayin, two hundred and twenty times. This leaves Tirosh about one seventh of the whole space, and yet it figures largely in the symbol of evil. Deut. 32:32, "Their vine is from Sodom, and the fields of Gomorrah; the grapes are gall, the clusters are deadly; the recent wine is the poison of dragons, and the matured drink is the cruel venom of asps." Joel 3:13, "The press is full, the vats overflow; for the wickedness is great." This is in the valley of Jehoshaphat—decision, judgment, threshing, utter destruction. Rev. 14:19—"gathered the vine of the earth, and cast it into the great wine press of the wrath of God; and the wine press was trodden outside of the city, and blood came out of the wine press, even to the horse-bridles, by the space of sixteen hundred furlongs." Chap. 19:13, "And he was clothed with a vesture dipped in blood; * * * and he treadeth the wine press of the fierceness and wrath of Almighty God." If Tirosh must be spiced with fumes of sulphur, we have that, too, in connection, verse 20. Yes, he washes his clothes in the gushing juice of the grape, as well as in the Yayin. Gen. 49:11. So in Is. 59:17, "He put on garments of vengeance for clothing, and was clad with zeal as a cloak." Chap. 63:3, "I have trodden the wine press alone; * * * I will tread them in mine anger, and trample them in my fury; their blood shall be sprinkled upon my garments, and I will stain all my raiment," to verse 6. How the Tirosh oozes, gurgles, splurges, splashes, red as crimson, over all the kingly robes! Even the punishment of his own people in the Babylonish captivity, is couched in similar terminology. Lam. 1:15, "The Lord hath trodden the daughter of Judah in a wine press."

3. *Shechar* represents no such table drink as unfermented juice. This is the word usually rendered "strong drink;" but we are not to suppose it as strong as "proof spirits." The same warnings are given in relation to it as to Yayin; and they are usually ranked together in producing *inebriation*. It has already been shown from Num. 28:7, that it was poured out to the Lord in the holy place; and from Deut. 14:26, that the drinking of it was allowed before the Lord in the place that he should choose; from 1 Sam. 1:15, we learn how it was *abused* even there, by the children

of Belial; and from other places we find how it was perverted to the worst of purposes. Prov. 20:1; Ps. 69:12; Is. 38:1, 29:9, 56:12; Mic. 2:11. There is no hint given in any passage that it was unfermented, or that there were two kinds. Yet the want of it is a privation, like that of bread or wine, Deut. 29:6, and the time when they lose a relish for it, is a time of deep distress. Is. 24:9. It had the same medical value as wine, Prov. 31:6; and in twenty-one of the twenty three places where it occurs, it has the accompaniment of Yayin. There is no unfermented *Shechar*. In the ordinary use, Yayin was uniformly diluted with water or milk. The *Shechar* and *Sobe* were undiluted, while the *Hemar* was probably spiced.

4. *Ausis* is the choice of all the vinous drinks; because it comes from grapes fully ripe, and is obtained in two ways. First, when the press is filled up with common vintage, some ripe, some green, some defective; the mere pressure of the heap on itself will break the ripest berries, and these early droppings are kept, with the *first* flow of the treading next morning, apart from the general fulness of the wine press. Second, the same result was obtained by selecting the very ripe bunches, and picking off the defective berries before pressing. This was the sweetest at first, the quickest to ferment and the richest when matured; but the general stock was the worse for its separation. It is sometimes rendered "new wine," and is the special type of the Pentecostal joy. To this we will return again. Still it was capable of abuse. Is. 49:26, "They shall be drunken with their own blood as with *Ausis*." The privation of this fine drink is threatened as a penalty on the amateurs who abused it, Joel 1:5. It was sometimes spiced and combined with the juice of the pomegranate, Song 8:2, and is among the richest of enjoyments, as in Joel 3:18 and Amos 9:13, which we reserve for the present. There was no unfermented *Ausis*.

5. *Sobe*. This would make drunk, Nah. 1:10. It would go into the acetous fermentation after the vinous, Hos. 4:18. When mixed with water, the mixture was a suitable symbol of apostasy, Is. 1:22. The verbal form of *Sobe* is rendered drunkard, and classed with glutton. There is no unfermented *Sobe*.

6. *Hemar*. This is the wine drank by Belshazzar and his lords, Dan. 5:1, 2, 9, 23; and most probably the Yayin with which Daniel and his fellows refused to *defile* themselves, as well as with the king's food. Apart from idolatrous defilement, there is nothing evil in it, for Ezra received the same kind from Darius, Ezra 6:9, and from Artaxerxes, chap. 7:22, "even to one hundred baths." It is the "red wine" so happily set forth in the vineyard of the Lord, Is. 27:2, after it has been purified as in Deut. 32:14. The purifying process will be resumed in another article. "The wine of Nebuchadnezzar, of Belshazzar, of Darius, of Artaxerxes, was not the unfermented juice of the grape."

7. *Mesech*. This is the drugged wine of Prov. 23:30, and Ps. 75:8, already noted; and in its deleterious qualities, unmitigated, was a suitable offering to a false deity. Is. 65:11.

8. *Shemarim*. This word is always in the plural, and is rendered dregs or lees in Ps. 75:8, Jer. 48:11, and Zeph. 1:12. The only other place where it occurs is Is. 25:6, where it is rightly translated "wines on the lees," and not *preserves*, as some would have it. Old wine fully matured, and of the richest kind, seems to be the idea; but not a hint that it was unfermented.

9. *Eshisha* is the last Hebrew word translated wine in our English Bible, and is generally conceded to mean dried grapes in some kind of cakes,

rather than any sort of drink. Whatever it be, it is subject to abuse, Hos. 3:1, and illustrates to us how even a thing good in itself may be *very bad* when so abused, when *loved*. The warning against fermented wines is more frequent than against abuse of food, but scarcely more severe, Prov. 23:2, "Put a knife to thy throat, if thou be a man given to appetite." It is remarkable how often the drunkard and the glutton are associated in the Scriptures. *Eshisha* occurs in four places only, 2 Sam. 6:19, 1 Chron. 16:3, Song 2:5, Hos. 3:1.

From the Greek of the New Testament, Dr. Duffield admits that nothing can be gained for his side. The *Oinos* of the Greek comes so near in sense, as well as in sound, to the Yayin of the Hebrew, that we pass it over for the present, and the only other word used is *Gleukos*, which claims attention, inasmuch as it embodies the potency—the *vim*, the *vires* and the *virtutes*, eliminated out of all the others. It occurs only once, but there it is "a lion." Acts 2:13, "These men are full of *new wine*—*Gleukos*." The most accurate critics would render it "sweet wine," and this identifies it with the *Ausis* of Joel 3:18, and Amos 9:13. Now Peter, on the occasion, tells us that the scene was just what should have been expected—exactly what was "spoken by the prophet Joel;" and cites the direct language of the third chapter, leaving us to apply the language, highly figurative, of the fourth to the same event, particularly verse 18. "The mountains shall drop down new, sweet wine"—the *Ausis* of the Hebrew, and the *Gleukos* of the Greek. Although there is no connection between the two words *merely verbal*, the connection *real* is doubled in Amos 9:9-13; for it was on that day that "the tabernacle of David" was raised up; and on that day the mountains began to drop the "sweet wine." Now what is the character of *Gleukos*, which represents all this? We turn again to Job 32:19, in the Septuagint, which brings down the date much nearer to the event, than the days of Job. "Behold my belly is like *Gleukos* which has no vent; bursting like the brazier's blow-pipe." Here we have the picture—the new wine of best quality, in new skins of tightest seam; swelling, stretching, puffing, bursting, "like a smith's bellows;" with a report that resounds through the city; through Jerusalem, Judea, Samaria, and unto the uttermost part of the earth. These men are turning the city, the world, upside down. Paul, thou art mad. They are all full of sweet, new, fermenting wine; and the old is better yet. The symbol can be abused by excess, to our great damage; but the reality can never be overdone. Eph. 3:18. And yet in the visible church, how much of our sweet wine is soured into vinegar, according to Hos. 4:18, above under *Ausis*.

In the next article we hope to show that the *vinous* fermentation is not the "rot," that it is a natural process, and very different from the *panary* fermenting in the raising of bread. See Webster, *sub. vv.* R. H.

—On page 39, article first, the line following the columns should read, "leaving only *three* passages to be used by themselves." These three are

Jud. 9:13.—Tirosh on the vine.

Is. 24:7.—Tirosh and the vine.

Hos. 4:11.—Idolatry, Tirosh, wine, apostasy.

They are all used on page 40, and make the concordance complete. In the second column, read Eccl. 9:7. Other inaccuracies are easily observed.

HOW TO FILL OUR CHURCHES.

It is not often we find anything in the editorial department of *The Independent* of which we can approve. The following extract, however, from an editorial on "How to Reach the Masses," is excellent. The opinion prevails very largely that on the minister, and the manner in which he performs his duties, depend wholly the size of the congregations, and the attendance on public worship. This is a great mistake. The minister can do much, and should be held responsible for the faithful and acceptable performance of his duties. But in order to any large success it is necessary that his efforts be seconded by those of his people. Successful ministers, are always pastors of earnest congregations; while on the other hand it happens very frequently that the efforts of able and earnest preachers are counteracted by the coldness, inertia and inactivity of those to whom they preach. Congregations of this kind discourage the heart of a minister and prevent his putting forth the efforts which otherwise he would. And moreover they interfere with his usefulness by their coldness and indifference, nullifying his influence and repelling from his ministry those who had been attracted by his earnestness and warmth. With many this is the result of ignorance. There are some who appear not to know that they should exert themselves to promote the growth and life of the congregation. They fear to put forth any effort in this direction, lest, going out of their own sphere of duty, they might interfere with official members in the discharge of theirs. There are others again who are awake to their duty in this regard, and yet do not know in what way to set about its performance. There are few Christian pastors to whom again and again the question has not been addressed, "What can I do to advance the cause of Christ?" In all our congregations there are many who would gladly exert themselves in this direction if they only knew where to begin. To both classes we commend the following practical suggestions, assured that the congregation whose members reduce them to practice will be greatly benefited thereby, and have a more earnest pastor, a fuller church, and a more active and consistent membership for the efforts thus put forth. * *

"Begin, then, by creating within your own church such an atmosphere of kindness and good-will that everybody who comes into it will want to stay. Let the type of Christianity which you preach and practice be one that commends itself to the consciences and the sympathies of all your neighbors. Make it perfectly plain that religion with you means honesty, truthfulness, square dealing; that it means malice towards none and charity for all; that it demands 'honor for all men,' rather than for long purses or high titles or fine clothes; that it shuts the envious eye and stills the slanderous tongue; that it puts into constant and unflinching practice the new commandment of love to one another, and you will soon find that all the people will come to your church that you can make room for. If there be warmth and comfort and good cheer inside your church, you will not keep it a secret. The people will find it out, and it will bring them in, never fear.

Then if you go abroad to carry the invitation, as you must and will do if you are true disciples of Christ, stop talking of 'the masses,' and begin to think of the men and women whom you happen to know or can easily get acquainted with, who do not come to church. There is Brown, the new neighbor, who stays at home Sabbaths. Call on him and tell him that there is a vacant place in your pew. There is young Jones, the clerk,

who boards over the way. Just mention to him, as you meet him in the street car, that your Sabbath school needs him as assistant librarian. There is Robinson, the gardener's family; poor people, but Protestants, and always church-goers in their old home in England. Can you not contrive in some way to convince them that they would be perfectly welcome and at home, even in their plain garments, if they would come to your church on Sabbath?

If all of you will thus faithfully carry the invitations of the gospel to the individuals whom you know and whom you ought to know; to the neighbors who are close at hand, and the poor who are never very far off; and if you can convince these people that the religion of which your church is the exponent makes those who receive it 'men of good will,' and so brings peace on earth, you will have no further occasion to discuss the question, 'How to reach the masses.'"

THE PSALMS IN ARABIC.

THE metrical version of the Psalms in Arabic, on which the Mission in Latakiyeh has been engaged for three or four years, has been completed. They will be printed in the press of the United Presbyterian Mission in Egypt, under the competent editorship of Dr. Lansing. At the request of their missionaries in Egypt, the U. P. Board in this country will assume the cost of the publication of the first edition—\$400 in gold. The satisfactory completion of this undertaking which, in the progress of it proved to be a very difficult work, is an era in the history of our mission. If we had done nothing else, the preparation of an inspired book of praise in a language spoken by more than a hundred millions of men, is worth all the labor and cost of the Syrian Mission during the sixteen or seventeen years of its existence. We esteem it as one of the most notable events in the current history of missions, and regard it as a special honor put upon our mission that it has, under God, accomplished this work. The following letter from the *Christian Instructor*, by Dr. Lansing, gives a full account of the matter, which our readers will be glad to have laid before them:

"I enclose, for the inspection of the Board, the first printed sheet of a new version of the Psalms, and I have to make, in connection with it, the following statement:

We, in Syria and Egypt, who hold to the doctrine of a Scripture Psalmody, have hitherto been sadly straitened in the matter of securing a proper metrical version of the sacred songs contained in the book of Psalms, which God has given us to be sung in his worship to the end of time. At first, we were forced to pick out the few Psalms which were intermingled with the hymns in the book prepared and published by the brethren of the American Board in Syria. Then, nine years ago, we published a few of the Psalms which were prepared by one of our Coptic converts, who was a poet. Subsequently, the Beirut brethren published a large Psalm and Hymn book, and for our use, they bound the Psalms in a separate volume; and this is the work which we now use. But prepared as it was on the principles on which Watt's Psalms, in use in the hymn-singing churches with you, were prepared, the book is a very deficient one. But few of the Psalms were given entire. Even the first half of the fifth verse of the 23d Psalm is omitted, and many of the parts of the Psalms which are given, are in such a free version that we cannot conscientiously use them. Under

these circumstances we have felt much the need of a new and literal version of the whole book. God, in his providence, has put it into the power of our Reformed Presbyterian brethren of Latakiyeh to take the first great step in supplying this need. They had there a poet, by name, Mr. Elias Salih, and they engaged him to do the work, explaining to him the principles on which they wished it done. More than five years ago, they submitted to us the first installments of the work, and these being found satisfactory, they have, at large expense on their part, steadily continued the work until their poet had made a version of the whole book of Psalms in common metre, with other metres of some of the Psalms in more common use.

It was arranged before I went to America, that the poet should bring his work here so as to revise and publish an edition of it under our inspection, and on reaching home a month and a half ago, I found that he had already been here twenty days. None of the brethren being able, in addition to their other engagements, to undertake the responsibility of revising and editing the book, they had decided that I should undertake it on reaching here, and since coming, I have given to it my chief attention. In connection with the poet, and Bro. Watson before he left for Osiout, and since with Bro. Harvey, we have gone over the book as far as the end of the 108th Psalm, making what corrections we thought necessary, and we now feel prepared to give an opinion concerning the work. The Arabic language being cognate with the Hebrew, and having great poetic flexibility and resources, furnished singular facilities for the satisfactory execution of such a work, and our opinion is, that the version is more literal and agreeable to the original than Rouse, and as smooth and poetical as our revised Psalms; and so we have begun the work of printing this week, and we hope soon to have a version of the whole book of Psalms which we can conscientiously and profitably sing, and thus remove the reproach which we have felt when our converts have asked us, "Why put the title, 'The Psalms,' on the cover of a book which only contains an imperfect version of a part of the book of Psalms?"

The expense of publishing the book will be heavy. The brethren at Latakiyeh asked that, as they had been to the heavy outlay of paying for the versification, we should undertake the expense of revision and publication. This we felt was only reasonable, and they made an arrangement with the poet that, while here engaged in the work, his wages should be at the rate of 20 Napoleons, or say, \$80 in gold per month. As nearly as we can now estimate, the expense of getting out the first edition and supplying our churches with it, independently of what may be expected from the proceeds of sales, will be about \$400 in gold. As no provision was made in our estimates for the current year for this unforeseen outlay, we have on consultation, concluded that it was best to ask the Board to make provision therefor. We feel sure that the above statement will be sufficient to induce many to give liberally for an object so intimately connected with the purity of God's worship, and the edification of his church in this land.

Yours, truly,

G. LANSING.

[At its meeting this week, and deeply impressed with the importance of the work here described, the Board at once complied with this request, viz., to furnish the money to defray the expense of publishing the first edition of a metrical version of the Psalms in Arabic. The sum called for is \$800 in gold. Is there not some lover of the Saviour, and of the "Sweet Songs" he has given, that will generously furnish the Board this money? Or, could not a few friends combine together and do it? Is it not touchingly worthy of the effort?—*Eds. Instructor.*]

MISSIONARY INTELLIGENCE.

FOREIGN.

LETTER FROM MISS CRAWFORD.*

LATAKIYEH, November 7th, 1874.

DEAR SISTERS—Will you just step over and admire the neat, comfortable school-room, which your munificent gift enables me to show? When we returned last December, our baggage did not come along, and by the time it got here the school was so full that we could not spare the room long enough to have it prepared, and the desks set up. The floors here are made of cement, and trenches had to be cut in the school-room floor, strips of wood laid in, and then fastened with the cement. No one here had ever seen such things before, so Dr. Metheny had to show them how to do it, and with his hands full of building, and so much sickness, it was hard to find time to instruct the carpenter; but, at last it is accomplished, and for the past week we have been enjoying the comfort of it.

With the money you gave me I bought fifty iron-framed desks, with hinged seats attached, three large maps (*i. e.*, The World, the Lands of the Bible, and Palestine), six kerosene lamps, with fixtures to screw to the wall, a hand frame with sliding balls, to teach counting on, a quart of liquid slate to make a blackboard, and a stove.

These all arrived safely except the iron frames of four desks, which were broken during the severe storm they encountered on the passage. Thirty-five we have set up in the room we use for a chapel. It is 18x45 feet, with eight windows in it, two towards the sea, four towards the north, and two facing the town. The third of the rooms towards the west had to be left clear for convenience at communion seasons, so the remaining eleven desks will be set up in a room on the south side, which Miss Dodds will use. I have a teacher's desk, presented by Mr. Peoples, of Liverpool, which, also, answers for the preacher on Sabbath, and stands in the cleared space towards the west. To the right of this, Miss Dodds and I made a blackboard on the wall. The map of Palestine hangs facing the audience, back of the speaker. The room is spanned by arches, and the other maps hang on the north wall, one at each end of the room, outside the arches. Between the arches on the south side, hang two illuminated texts in Arabic, "Suffer little children," &c., and "God so loved the world," &c. Two of the lamps are in this room, one on the other side, one in the native assistant's room in the second story, and one lights the two stairways (which we hope to have removed next vacation). The other will light the place left by the removal of the stairs, which we hope to have done next vacation, as we need the room badly.

We have no day school in operation at present, nor can we have until we see what action will be taken by other nations in reference to the new order promulgated by the Sublime Porte (!) against all foreign schools. The boarding school here is on American property, and the Turks cannot stop us from doing anything we please in our own house, though, if the recent outrage in entering our B'hamra house is not sharply rebuked, and that soon, by our government, the next step will be to drive all Americans out of the empire. We have over thirty boarders here at present, and in a few weeks will have as many as it is possible for us to take care of. Miss Dodds and I have fixed the number at sixty, as we feel as though that was the outside limit of our strength, though if there comes a heavy pressure we are likely to go over it.

* Written to the Ladies' Missionary Society of the First Philadelphia congregation.

Dr. Metheny and Mr. Beattie have just returned from the mountains, where they have been collecting evidence in reference to the breaking into our house in B'hamra, and the capture of five of our members, who were sleeping there; also, the spoiling of the houses of the members. Foodda, Salam Khalafie's wife, who joined our church last spring, had her clothes nearly torn off her back, because she wore the Christian dress. A soldier went into Assad's house, and dragged off the shoes of his wife; seeing a ring on her finger he attempted to drag it off; she told him to have patience and she would give it to him, which she did. She had a sick child in her arms at the time. They did not leave any of the families an article of clothing, or any winter stores; and why did they do this? Because they were felons? No. "Because they were Christians, and as an example and warning to any others who might be inclined to join the religion of the Americans!" The American schools in Aintab and Marash have been forcibly closed by the Turks. They have threatened to tear our house stone from stone, and kill the inmates, but "God is our refuge and our strength, a very present help in time of trouble."

Pray for us, my sisters. We are not discouraged; we take this opposition of Satan as evidence that our work is growing, that his kingdom is giving way.

With kind love to you all, I am your sister, BECKIE CRAWFORD.

WE take the following extract from a letter sent to the New Alexandria Missionary Society by Miss Dodds: "Letters came from Yusef, Ibrahim and Assad this week. They are in Beyrout and are well. They together with Selim are in a nominal Christian regiment. It is officered by so-called native Christians, and they say they have permission to go to worship on Sabbath, but never get the opportunity. From poor Daoud nothing has been heard for a long time. How glad he would be if he knew that his wife was baptized and sat down at the Lord's table on Sabbath! Yes, it is even so. She with her two little girls has been in school this winter. She and Yusef's betrothed, who is also here, together with four others from our school, four girls and a boy, applied. Yusef's betrothed with three other girls were advised to wait, the others were received. Four other natives and Dr. Metheny's eldest daughter were also received. It was indeed a day of joy. The number of our communicants was forty-six; a great number were absent for various causes. We are not cast down at all. Indeed, I think the people at home are more inclined to look on the dark side than we, who are right in the midst of the troubles; we take it as an omen of good when the wicked hate us. It certainly speaks well for the work when Satan takes so much trouble to overthrow it. We shall work on, hope on, pray on, knowing that in God's own time he will take to himself the kingdom."

Dr. Martin, we understand, intends to leave for Syria about the first of March.

RECIPE FOR A HAPPY HOME.—Six things, says Hamilton, are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection and lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity every day, while over all a protecting canopy of glory, and nothing will suffice except the blessing of God.

SOUTHERN.

LETTER FROM REV. LEWIS JOHNSTON.

SELMA, ALA., Feb. 10, 1875.

REV. D. B. WILLSON—*Dear Sir*: The mission is still successful. Our roll numbers nearly three hundred. Average attendance, one hundred and fifty to one hundred and sixty; boys, from seventy to seventy-five; girls, eighty to eighty-five; Mrs. Johnston's (primary) room, eighty-five pupils; Mr. Boxley's, forty-five, and my room, thirty. Each of us has a class in Sabbath school, Miss Mallory has one also, about fifteen to a class, sixty being the average attendance. January 17th, a very cold day, there were thirty-seven; 24th, a pleasant day, eighty-five; 31st, seventy, the day being cool.

I preach to the same number, mostly our scholars, who have become regular hearers. I have missed no day in school or in Sabbath day work, and now I teach a night school, yet not a large one. I am now six hours in the school room in day, and three at night. The pupils do well in the Catechism. They are getting acquainted not only with the doctrines, but the practical manifestation of them is felt in the community—in the morals of our pupils, their piety and conduct. The knowledge of the Scriptures among them is increasing, and the desire to read them. Many began with the year to read through the Bible. Some are in 2 Kings, Ruth, Judges, Numbers, Exodus, and some, I am sorry to say, are yet in Genesis. Since I have returned, ten have finished the Catechism, and five will finish it this week. I have laid on the pupils a tax of ten cents a month. Perhaps I may get one-half. They keep the house clean. * * * *

Yours, &c.,

LEWIS JOHNSTON.

SOUTHERN MISSION.—The mission at Selma is in a prosperous condition. The teachers will be reinforced in April by Mr. George M. Elliott, who has concluded his second year in the Seminary. The Selma school is in the condition of the Latakiyeh school—a limit had to be placed upon the admission of scholars, but Mr Elliott's presence will allow of an increase. The building was out of repair, and at the March meeting of the Board bids were presented for the work to be done, and a committee was appointed to attend to the matter at once. The expense will be somewhat over \$300. Let the church remember the needs of this mission.

 ECCLESIASTICAL.

OPENING OF BETHEL CHURCH.

FOR more than forty years Bethel congregation worshipped in the church at Eden. The building having become unsuitable for the purposes for which it was originally intended, it was resolved to erect another better adapted to the present necessities of the congregation. A change of location was deemed advisable, and Sparta was selected. The old building was sold for \$600. Subscriptions were obtained to the amount of \$5,200. A lot was purchased for \$600. The new building cost \$5,200. The furniture and improvement of the lot cost \$400 additional, for paying which \$200 have been raised, leaving \$200 yet to be raised. Of the \$5,200 subscribed, all has been paid, or is certain, except about \$200. This leaves the entire

indebtedness of the congregation only \$400, which they expect to raise before the meeting of Synod. We congratulate our brethren at Sparta in their success in obtaining a new and comfortable house of worship, and wish them great peace, happiness and prosperity in their occupancy of it.

Rev. D. S. Faria, who for nearly eighteen years has been the pastor of the congregation, and whose efficient services as chairman of the building committee contributed not a little to the success of the undertaking, preached an appropriate farewell sermon before leaving the old church, and on Sabbath, February 21st, when the new building was occupied for the first time, a sermon suitable for the occasion, from John 4 : 23 : "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." The following synopsis of the sermon, published in a local paper, will be read with interest :

Under this text, 1st, some preliminary observations and reflections were made suitable to the present situation of the congregation; and, 2d, the reasons were given why churches should not be formally dedicated.

The second particular under the first head, was a review of the religious history of this community, as follows :

The first religious colony in this part of Illinois was one of the Associate Reformed Church, in a place then called the Irish Settlement, a few miles south-west of Sparta. This colony was visited occasionally by the veteran missionary, Rev. Mr. Porter, but they had no regular administration of the ordinances, and no organization as a congregation. The colony was planted about the beginning of this century, but was still only a missionary station when Rev. S. Wylie, of the Reformed Presbyterian Church, established a mission in this field. He preached one or two years to this society. By this time the Covenanters were flocking in, and settled round about where Sparta now is. They worshipped for several years in nooks of timber, in private houses and in barns; and we have no doubt worshipped God acceptably, although with much inconvenience to the flesh. In 1821 Bethel congregation was organized, and the first communion was held on Mr. Little's place, the farm now owned by Mr. G. H. Tweed. The old frame church was built near the old grave-yard, and was occupied in 1823. The Covenanters from this time increased rapidly and far outstripped all other branches of the church. The old frame church was no longer sufficient. A new church was talked of and finally resolved upon. The location, however, brought strife, and the contention was so sharp that Hill Prairie and Eden were parted. This division was recognized by the Presbytery in 1832, when the walls of the old brick church at Eden were well in progress. They began to worship in the brick church in the winter of '32-3. At the Synod of '33 the whole church was divided into the O. S. and N. S. branches of the Reformed Presbyterian Church. The Eden congregation was in like manner divided. From this time there was a Bethel O. S. and a Bethel N. S. Each of these original Bethels soon struck off a number of new congregations. In the meantime the Preston congregation was organized, which is the mother of all the congregations of the U. P. Church about Sparta. But in those early days the Covenanter religion gave character to the whole community. This state of affairs continued until the union of the A. R. Church with the Associate Church, constituting the U. P. Church. From the date of this union, this branch of the church has shown a wonderful vigor and vitality. It has increased its congregations and membership far ahead of any other single denomination. The ranks of the U. P. Church have been repeatedly replenished from the Reformed Presbyterian, in some cases whole congregations acceding in a body. More latterly the Assembly Presbyterians have taken a vigorous root in Sparta, and show a great vitality, and are beginning to make a fair stand among the churches. The Methodists and Baptists do not come under our review, as their members have sprung chiefly from other sources than the Scotch Presbyterian; and at any rate they show little vitality in this community. The relative strength of the several Presbyterian churches in these adjoining counties, all to a greater or less extent the outgrowth of the original A. R. and R. P. missions, may be approximately stated as follows: U. P., 1,200 members; O. S. Covenanter, 600; N. S. Covenanter, 500; Assembly Presbyterians, 400; total, 2,700. This number could no doubt be brought up to three thousand by close counting. Now, it is this membership of three thousand Presbyterians that gives character and moral

tone of a very high order to this part of the State. It is true that crime, violence and bloodshed occasionally crop out in our midst, but in almost every case these have come from the lewd fellows of the baser sort who are among us but not of us. Our community has been scandalized by these outbreakings of wickedness, and the finger of scorn has been pointed at our religion, but wrongfully. Our contributions for the Bible cause, as well as our high-toned morality, proclaim the virtue there is in sound doctrines and scriptural views, thoroughly and fearlessly preached, and brought to bear on the hearts and consciences of the people. And now this congregation of Bethel has had a great share in all this work; and although reduced in numbers by sending out colonies, we need not reckon ourselves old—rather we should renew our youth and mount up with wings as eagles, run and not be weary, walk and not faint. We may well set up our Ebenezer and say, Hitherto has the Lord helped us; and take new courage as we take our position in Sparta by the other churches, and do our part in the evangelization of the community.

THE SYRACUSE CONGREGATION.

A WORD concerning the Reformed Presbyterian congregation at Syracuse, N. Y. Fortunate in securing the Rev. S. R. Wallace for their pastor, this congregation has entered upon a new era, with bright prospects. The ordination and installation services were fixed for December 8th. The weather was favorable. The good people assembled in the evening, with many of their neighbors, deeply interested in the ceremonies and warmly welcoming their pastor to the congregation and community.

At a pleasant meeting held on New Year's eve, the congregation distributed gifts to each of the teachers and scholars of the very encouraging Sabbath school. Nor did they forget their young and diligent pastor, who had already done much to revive the spirits of the members and increase the interest of all the friends, but remembered him in the gift of a beautiful, costly and most comfortable chair for his study. Then they looked forward to the communion season. It had been many months since the last, and during the time many families among them had been made lonely by severe bereavements; many were anxious. As the time drew near, the session carefully removed difficulties. Adherents were diligently visited, faithful appeals were made to the youth. At the gathering of the flock to the table of the Lord, on January 10th, six, among whom were three heads of families, were seated for the first time among the defenders of the Testimony of the Reformed Presbyterian Church. Although the day was cold without, it was a season of feasting and gladness within. Assisted by the Rev. Wm. McFarland, the pastor led the flock to the top of the mount, where they were fed from a table furnished indeed by the Master of assemblies, whose banner over them was love. They sat down under his shadow with great delight, and his fruit was sweet to their taste. We would not forget the absent, one of the elders in Florida; another, an aged father, detained by distance and infirmity; another stricken by sudden sickness, and several of the members too weak and feeble to endure the cold and fatigue. For these many earnest prayers were offered, that they might be made sharers of the consolations, although separated from the brethren. And now in hope they go forward. The field is wide. The vineyard is bearing its fruit. The quiver is full of arrows prepared for the hand of the mighty. United, strong and faithful, may they do valiantly, working together with our Lord Jesus Christ.

WM. MCFARLAND.

ORDINATION OF J. F. CROZIER.

THE following information respecting Bear Run, Mahoning and Piney congregations over which our young brother, J. F. Crozier, was installed last November, will be of interest to our readers.

Brother Crozier's charge consists of three branches, known as Bear Run, Mahoning and Piney. These were originally a part of the extensive congregation under the pastoral care of Rev. R. J. Dodds; and after he was chosen missionary to Syria, were for a short time under the ministry of Rev. T. M. Elder. While he was pastor, about the year 1860, the congregation was divided into two congregations, one retaining the old name of Rehoboth, comprising the two branches Mahoning and Piney, and the other called Salem, now under the pastoral care of Rev. A. J. McFarland, comprising three branches. Sandy, Warsaw and Bear Run. Brother Elder remained pastor of the congregation of Rehoboth for some years, when at his request he was released. From that time to the present it remained vacant. Meanwhile, in the spring of 1870, Bear Run branch of Salem congregation was, at the request of the pastor, and with the concurrence of the people, separated from the congregation, and the following year was united with Mahoning and Piney, forming the congregation now under the pastoral care of Rev. J. F. Crozier.

A. J. MCFARLAND.

THE following extract is from the *Newburgh Journal*. A pastorate of twenty-five years duration is, unfortunately, the exception in these days, and on that account the more deserving of notice. We congratulate our brother on the success that thus far has accompanied his ministry, and the present happy relations that continue to exist between him and his congregation. That he may have length of days, and see still more the work of the Lord prosper in his hand, is our earnest wish, in which we are sure his brother ministers will most heartily join us.

A MINISTER SURPRISED.—Rev. Samuel Carlisle received last evening, December 17th, from his congregation, a present, consisting of a silver tea set numbering seven pieces, with salver. It was a complete surprise, made without ostentation. Obeying the summons of the door bell, after having retired for the night, the recipient was handed a basket containing the above named gift, inscribed simply: "To the Rev. Samuel Carlisle, from the First Reformed Presbyterian Church, Newburgh." For twenty-five years Mr. Carlisle has been pastor of this congregation, being ordained and installed November 16, 1849, during which he has received many valuable tokens of the affection and esteem of his people, his first and only pastorate. The instances are exceedingly rare, in these days of short pastorates, in which the relation between pastor and people extends over a quarter of a century; rarer still, possibly, in which a pastor entering upon the second quarter of a century's labor, receives such tokens of the affection and regard of his people.

MESSRS. EDITORS—There is a settlement here in Atchison county, Mo., adjoining Page county, Iowa, of seven families of Covenanters. Others have bought, intending to come soon. We are hopeful of having a congregation before long, as there is much good unoccupied land in our bounds, which can be purchased at very low rates. There are two causes for this: first, this was on the line between slavery and freedom, till about the close of the war; second, the distance from market. The first and chief obstacle to its development has been removed; and it is expected that the sound of the locomotive will soon be heard in the valleys of the Tarkio, and that the Lord's people will build up his cause. Rev. Mr. McKee preaches here occasionally. Any inquiries will be cheerfully answered by Samuel McGinnis, or the writer, John H. Walkinshaw, Willsburg, Page county, Iowa.

TARKIO, MISSOURI, March 10th, 1875.

A REQUEST.—The undersigned would take it as a favor, if persons who are in possession of authentic facts relating to the history of the Reformed Presbyterian Church in this country, would furnish him with them. He refers especially to South Carolina, Pennsylvania, New England, the central part of New York, and other places, of which there is mention in the historical part of the Testimony. There is much that is interesting in "Sprague's Annals" of our deceased ministers, but there are doubtless many things that have never been put on record, that should, if possible, be saved from oblivion.

THOS. SPROULL, 259 North avenue, Allegheny.

MISS JANE ANDERSON, of Newtownards, Ireland, sister of Mr. Charles Anderson, long an esteemed elder in Pine Creek congregation, has given a thousand dollars to be permanently invested, the interest of which is to be applied to the support of the ordinances in that congregation. The gift is very opportune. A call has been moderated, and by the thoughtful help thus generously given, Pine Creek is able to agree to take half the time of a pastor.

COMMUNIONS—March, 2d Sabbath, Newark, S. O. Wylie. March, 4th Sabbath, 2d Philadelphia, S. J. Crowe. April, 2d Sabbath, 3d New York, Prof. Sloane. April, 3d Sabbath, Pittsburgh, D. McFall. June, 3d Sabbath, Kortright, Prof. Sproull. June, 4th Sabbath, Bovina, Prof. Sproull.

HOME CIRCLE.

LETTER TO THE CHILDREN.

MY DEAR CHILDREN—I was pleased to see a notice in the *Reformed Presbyterian and Covenanter*, that it was to have a family department, for it affords me the opportunity of writing you a letter, and asking you what you are doing for Jesus. And now, I see those little eyes open up so wide, and look at me in blank amazement, while the soft, rosy lips utter the exclamation, What am I doing for Jesus? so little a child as I am! What could I do for the cause of Christ? A thousand things, my little friend. But, you look at me incredulously; nevertheless, my words are true. And there are just as many things you might refrain from doing, because Christ loved and died for you.

When you kneel to say your daily prayer, you might do it with more love for Jesus in your heart. You might be more willing to assist mamma when she is tired, to take baby and rock him to sleep, to run errands, &c. Then you might always wear a pleasant face (this is a wonderful assistance to all who are about you); you might be kind to brother and sister, often yielding for the sake of peace. In this way you can serve Jesus just as faithfully in the child world as we big people can in the grown up world, for you know by these little acts of kindness you are following in the footsteps of your Saviour, lightening the burdens of those about you, going about *doing good*. I fear that my little friends often forget that this is their way of serving Christ,—obeying parents, being bright and cheerful, always ready and willing to do as they are told.

Or, if you wish to labor more directly for Christ, some of you who are older might get together and organize a little missionary society, as our little girls here have done. Their object is to excite and deepen in the minds of its members an interest in the cause of Christ, and to co-operate with older persons in the work of missions.

Perhaps you would like to know how they expect to attain their object, and so I will tell you. They meet together one Saturday every month.

The meeting is opened with prayer and praise. The minutes are read, business attended to, after which an interesting article is read by some one of the members, and they are very happy in their society.

They occupy their time working—making fancy articles (which little hands can make so nicely), and which they expect to dispose of, and from which they anticipate a goodly sum, to be devoted to the support of the mission.

How much better that these little hands be employed in this way, while in their minds is the consciousness of doing good, than if they were engaged in the service of the world, which is most unsatisfactory service!

Little girls, if you organize a missionary society and work for Jesus, or work for him in any way which presents itself before you, you will never regret it, but you will in after years look back upon those working days as the happiest of your life; for he is a kind and loving master, and will reward each one who labors for him in the right spirit with *life eternal*.

Now, wherever a band of little ones starts a society, we want to hear from them, no matter how childish a letter it may be. Just send it to the kind editor of this magazine, and I know he will insert it for you, so that we may know who loves to work.

AUNT MAGGIE.

THE MOTHERLY INSTINCT IN A CHILD'S ASYLUM.

A LITTLE story was told us lately which seems to be worth repeating. Some time ago a child ill with hip disease was brought into a certain asylum in New York—a little girl of five years old, who, from fright or weakness, cried bitterly on her admission. Another girl, a little Swede of about nine, heard her. "Is she crying because she has left her mother?" she asked the matron. "No, she has no mother; she is an orphan." "Her friends, then, may be?" "She has no friends. She has nobody in the world to take care of her, unless she finds one here." Jenny, the little Swede, stood for a minute or two soberly looking at the stranger. She was not a pretty child, nor attractive in any way, being homely, diseased and ill-tempered. "I think I will take care of her," and she went over to the stranger, then and there, and began to soothe and humor her. The matron, thinking it only a passing childish outburst, paid no attention to it, even when she found that Jenny had secured a seat at the table next to the child, and had managed to have her placed in the bed next her own in the dormitory. But when the story was told to us, a year afterwards, the little girl had never failed once in her self-imposed trust. As far as was practicable she took the place of a mother or elder sister to the child, who, still lame and suffering, needed a constant attention and care which the matron could not give. She cut and prepared her food at meals, humored her peevish fancies during the day, and at night was in the habit of lying down half dressed, to be ready to spring up at a moment's warning, and she passed many a night, it was discovered, holding the child's head in her arms or soothing her. On any holiday or when visitors came, Jenny's first anxiety was to make her little charge presentable, just as a fond mother would do; and when the children were once given an excursion, or an afternoon's romp in the grounds, Jenny had an excuse to account for her not going, and actually, although her tears choked her, she being but a child, would have stayed, patient and cheerful beside the lame child, who could not go, if her deception had not been found out. The singular part of the story was, too, that the child was not a lovable nor grateful one; but peevish, jealous and tyrannical towards her poor little nurse, who apologized for and made the

best of her to others. There were many other children in the asylum prettier and more winning; but Jenny was true to the one whose only recommendation was "she had no friends."—*N. Y. Tribune.*

STORM PROOF CHRISTIANS.

AFTER twenty years of pastoral experience I have come to divide all church members into two classes—fair weather Christians and storm proof Christians. This division holds good through all the routine of religious life. The first is composed of those who rarely practice any self-denial for Christ. They not only dread a storm of rain and snow, but a storm of reproach or unpopularity. They are capital soldiers on parade days, but are not worth a rush before the cannon's mouth. They are loud in profession before a battle and loud in exultation after a victory, but during the fight they are always *missing*. Demas is the representative apostle of this class, as Paul is the representative of the storm proof disciple. Fair weather Christians are of no possible use, except to shame better men into better conduct.

Commend me to the Christian who, when the Sabbath bell rings, consults his conscience rather than his barometer. Commend me to the follower of Jesus who chooses death or defeat rather than desertion. Commend me to him who, when duty sounds her trumpet, is always ready to answer "Lord! what will thou have me to do?" He is Christ's minute-man. When at last the messenger of death shall call the roll, this man shall calmly and promptly answer: *Here!* And after he has gone to his heavenly reward, his name, like that of the gallant young Huguenot captain, shall be kept on the roll of the regiment, and whenever it is called some comrade in the faith shall step forth and respond: "*Died on the battle field!*" In these days of self-indulgence, may God send us more religion that is *storm proof*.—*Rev. T. L. Cuyler.*

WHO MADE IT?—Sir Isaac Newton, a very wise and godly man, was once examining a new and fine globe, when a gentleman came into his study who did not believe in a God, but declared that the world we live in came by chance. He was much pleased with the handsome globe, and asked, "Who made it?"

"Nobody," answered Sir Isaac. "It happened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant.

The Bible says, "The fool hath said in his heart, There is no God." Must not that man be a fool indeed who can say this beautiful and wonderful world came by chance, when he knows that there is not a house, or ship, or picture, or any other thing in it, but has had a maker? We might better say that this paper we are reading grew just as it is, than to say that the sun, moon, and stars, and this globe on which we live, came without a creative hand.—*S. S. Visitor.*

AWAY with the doubts and cavils of unbelief. God lives, and souls perish. If you will be his servant, and endure his cross, and obey his commandments, and do his work, he will lead you through trials, toils, hunger, cold and nakedness, it may be, but he will crown your labors with a blessing, and preserve you blameless until he shall appear.

Put away whining, grumbling, envying others or complaining at your lot. Turn to God. Your congregations are as large as you will want to answer for on the day of judgment. Your one talent is quite enough for you till

you dig up the old mouldy napkin and get it out and use it ; and as for salary, reputation, and bodily comforts, you are ten times as well off as your Master was—so now, what more do you want? What more can you ask for?—*The Christian.*

“WHOSOEVER.”

THERE were children on the floor,
 Conning Bible verses o'er.
 “Which word all the Bible through.
 Do you love best?” queried Sue.
 “I like Faith the best,” said one;
 “Jesus is my word alone.”
 “I like Hope,” “and I like Love,”
 “I like Heaven, my home above.”
 One more, smaller than all the rest—
 “I like Whosoever best ;
 Whosoever, that means all,
 Even I, who am so small.”
 Whosoever! Ah! I see ;
 That's the word for you and me.
 “Whosoever will,” may come—
 Find a pardon and a home.—*Selected.*

BIBLE QUESTIONS.

1. Who slew six hundred Philistines with an ox goad?
2. What king, in his sickness, sought physicians rather than God?
3. Who disputed with the devil about the body of Moses?
4. Where is archery first mentioned in the Bible?
5. In whose reign was silver so plenty, that it was accounted as nothing?
6. Who sent out sixteen home missionaries, and what were their names?
7. Of the burial of what women is mention made in the Bible?
8. Who is the latest man whose age is recorded in the Bible as exceeding one hundred years?

DOUBLE ACROSTIC.

I am composed of five words.

My *initials* form the name of one who greatly troubled Israel; and my *finals* of a resident of Padan-aram.

The father of Kish, is my first, you will find,
 Next a steward of Herod call to mind ;
 Then a brother-in-law of the meekest of men,
 Now, a captain for Absalom, then for David again ;
 My last, of a Hebrew month is the name,
 And as the month Abib, is the same.

QUI.

ENIGMAS.

I'm one and more, my names are two ;
 I'm just and wicked, old and new ;
 I lead to bliss, I lead to woe ;
 A faithful friend, a treacherous foe ;
 I'm loved and hated, shunned and sought ;
 Unknown, and yet I'm clearly taught ;
 I'm true and false; darkness and light ;
 I'm wrong, and I am also right ;
 In sea and air, I'm low and high ;
 I'm living, and I'll never die.
 I am, where I am not, and where
 I am not, you may find me there.
 To know my name employ your wit,
 And show you're right from Holy Writ.

ANSWERS.

BIBLE QUESTIONS.

1. 2 Chron. 30:18 and 19. 2. Aaron (Numbers 12:13). 3. Isaac (Gen. 17:19), Ishmael (Gen. 16:11.), Josiah (1 Kings 13:2), Cyrus (Isa. 44:28). 4. Two, John the Baptist (Luke 1:13), Jesus (Matt. 1:21). 5. Adam 874, Seth 744, Enos 639, Canaan 549, Mahalaleel 479, Jared 414, Enoch 252.

ENIGMAS.

1. Rome, Dan, Seba, Cana, Kedar, Bethel.
2. Jacob, Edom, Haggai, Omri, Vashni, Abiel, Hebrews—the initials forming the word Jehovah.

ANSWERS, in addition to the names published last month, were given to the prose enigma and easy questions published in our February number, by Jane McFarland, Hebron, Ind., Mattie Moreland, Clarinda, Iowa, and by Eva Johnson, Harper, O.; and to the poetical enigma by E. K. F., Brooklyn, N. Y.

We have received answers to the enigmas in our March number from Jennie Mahaffy, Allegheny; to the enigmas and some of the Bible questions, J. M. and R. E. Sproull, Tunnelton, Pa., Lizzie McKinney, Allegheny, and to all except question 1, by Lizzie M. George, McDonald's Station, Pa., and R. S. Magee, Winchester, Kansas; and to all by Elma McCourtney, Cambridge, O., J. T. and M. E. Bovard Allegheny. The answers in all cases were not entirely correct. The senders, by comparing what they sent with the correct answers, can easily detect their mistakes.

Our correspondents will accept thanks for the interest manifested in this department of the Magazine. We gladly receive communications for this department. Those on hand will be published as soon as space will admit. We have been obliged to omit the *nom de plumes* of some of our correspondents, in order to embody in the same lists, Bible questions, &c. "Honor to whom honor is due," requires us to state that kind friends have supplied us thus far with almost the entire material for the "Home Circle." As it is our rule to give credit to the proper parties, when extracts from books or exchanges are inserted in our pages, all contributions not so credited it will be understood were prepared expressly for us.

A friend who writes us that one of the enigmas appeared some time ago in our pages, is mistaken. If he turn to the back numbers, he will find other enigmas of a similar kind, but none of those that have appeared since we resumed a children's department.

MARRIAGES.

By Rev. J. French, Nov. 3, 1874, ANGUS STEWART and MARTHA JAMISON. November 5th, 1874, CALVIN B. JAMISON and MARY J. MORROW. February 18th, 1875, CALVIN J. BROWN and MAGGIE E. MORROW. All of California, Michigan.

By Rev. J. C. Smith, near Mount Chestnut, Butler county, Pa., at the house of the bride's father, JAMES M. BALPH, M. D., and Miss E. DODDS.

By Rev. E. G. Elsey, at the residence of Mr. Wm. Carson, Rehoboth, Iowa, February 25, 1875, Rev. J. C. McFEETERS, Parnassus, Pa., and Miss NANNIE C. DILL; J. B. DILL and Miss M. ADDIE DUNN; OWEN L. SAMSON and SADIE A. DILL. All, except the first, of Crawfordsville, Iowa.

OBITUARIES.

JOHN KNOX HOUSTON, M. D., M.CH., L.M., Q.U.I.—Familiar as we are with sudden deaths, and with the abrupt closings of young and hopeful careers, it is but seldom in a generation that we have to record an event so surpassingly mysterious and disappointing to all human expectations as the recent removal by death of Dr. John K. Houston. He was the youngest son of Rev. Dr. Houston, of Knockbracken, and had the inestimable advantage, from childhood, of the best parental training, and of the highest encouragements and facilities for prosecuting his educational career. Gifted with a physical constitution of unusual vigor and elasticity, and endowed with mental faculties of the most powerful, ardent and aspiring texture, he yet controlled and direct-

ed his amazing powers of application so as to secure at every stage an evenly development of character and a masterly equipoise of labor and of attainment, such as one might expect to find towards the end of an honored and useful career rather than in those spasmodic and specially selected courses by which eager students generally snatch their earliest prizes. But over and above all these finely-marked and distinguishing properties there sat, as the very efflorescence of his nature, a combined nobleness, gentleness, and generosity of disposition, that endeared him to all his acquaintances, and elicited even from his keenest competitors the strongest wishes as well as hopes for his ultimate success.

Having selected the medical profession as the business of his life, he concentrated all his talents on the task of laying a broad and deep foundation for future efficiency in its practice, while, as his studies advanced, he was ever rising to grander conceptions of the true nature and importance of the work he had undertaken. At college his course was unusually brilliant. Thirteen class prizes, four scholarships and two exhibitions suffice to attest the indomitable energy of his spirit, and the almost unparalleled success with which his efforts were crowned. Shortly before his graduation at the Queen's University he was unfitted for close study by a dangerous bronchial affection, so that he could make no special preparation for the examination. Nevertheless, it did not surprise any of his friends to learn that he had won his M. D. with first-class honors and gold medal, and that he was specially recommended by the examiners to the Senate of the university for answering of an exceptionally high character.

When ready to enter on the practice of his profession he found no difficulty in getting appointed to any situation that happened to be open for him. He possessed testimonials which would have introduced him, at the beginning of his career, to situations of the highest responsibility. Dr. Henry, President of Queen's College, Belfast, thus testifies regarding him: "I can safely say that Dr. Houston's antecedents, both here and in the university, taken in connection with his known mental ability and his high Christian character, enable me to place him in the first rank of the foremost men who have adorned this college. . . . I have arrived at the conclusion that he possesses qualifications of the highest order, by the application of which, if God spares him, he will be certain to rise to eminence and distinction." But God, in his sovereign purposes, had so ordered it that this eminence and distinction, for which he seemed so admirably fitted, were not to be attained to in this life. His intense and too exclusive application of mind and body to study—at times appropriating three whole nights in the week for this purpose—was beginning to tell severely upon his constitution, especially in destroying the natural habitude for sleep, so necessary to the regular recuperation of the exhausted system. Besides, the seeds of a fatal chest disease, which had already put forth alarming symptoms, were often fostered by that peculiar ardor of mind which led him to pursue his public duties, altogether forgetful of the changes to which, in this climate, we are so often exposed. On the night of Saturday, the 19th of December last, he retired to rest without any intimations of approaching danger, and on the morning of Sabbath he was found in full conflict with the last enemy, when, after a brief but painful struggle in uraemic convulsions, he peacefully expired about ten o'clock, in the 24th year of his age.

For some time it was apparent to all who knew him that, as he progressed in ripe scholarship and in a thorough appreciation of the duties and responsibilities of life, he was manifestly progressing in that calm spiritual wisdom which springs from deep spiritual conviction and a living personal faith. On one occasion, when lying ill at the manse, his father found him in the morning gloomy and restless with regard to his spiritual condition. After talking and praying with him he left him for the day. On returning to him in the evening he was bright and happy, and could say, "I see it all now, and am able to rest with confidence in him with regard to the future." Wherever he went his conversation was as becometh the gospel of Christ. He was an earnest supporter of the Students' Total Abstinence Society. Profane language and atheistical references were never permitted to pass unproved in his presence. Without the slightest tendency towards self-manifestation, his solemn composure of spirit and earnest sympathies with the holy and the true were so apparent that men everywhere took knowledge of him that he had been with Jesus. An old fellow-student, now an active minister in the church, thus expressed the feelings which the unexpected intimation of his death had produced: "He had as much, if not more, of high-souled manliness than any of my acquaintances. To know him was to admire him. As to the future, now the present to him, I cannot entertain a doubt on that question. If there be the recognition of friends in heaven, to me it shall be no little pleasure to meet one who thoroughly commanded, and was every way worthy of, my highest regard while here."—*Covenanter, (Ireland.)*

DIED, on January 4th, 1875, Miss M. E. MACKIE, daughter of Alexander and Elizabeth Mackie, aged 25 years. Father and mother, two sisters and a brother, deeply mourn their loss, besides a large circle of friends and acquaintances.

The following resolutions of the Female Missionary Society of the Third R. P. Church, Philadelphia, of which she was a member, attest the high esteem in which she was held by her co-laborers in Christ:

"WHEREAS, it has pleased our Heavenly Father to remove by death, on Jan. 4th, 1875, our dear sister, Miss Margaret E. Mackie; therefore,

Resolved, 1st That we hereby express our high estimation of our deceased sister. She was amiable in a high degree, and her Christian virtues endeared her to those with whom she was associated, in the household to which she belonged, and in the church which she loved.

2d. That this society has lost by her death a zealous and efficient member, and we sadly miss her presence and co operation in our missionary work.

3d. That we sympathize with her friends, and especially with the family of which she was a member, in this stunning blow which has fallen upon them by the removal of one so greatly beloved; yet this is their comfort and ours, that he who loved her with an everlasting love has taken her home to himself.

4th. That we recognize in this painful providence an admonition to diligence in our Christian work, and to prepare to meet the Bridegroom.

CATHARINE LAUGHLIN, *Secretary.*"

THOS. LAUGHLIN died Oct. 25th, 1874, aged 66. He was raised in the Reformed Presbyterian Church, in Ireland, and belonged to Faughan congregation, under the care of Rev. Mr. Sweeney; emigrated in 1847 to St. John's, N. B., and in 1849 to the United States. He was several years a member in the Second congregation, Philadelphia, connected himself with the Third congregation in April, 1857, was chosen and ordained as ruling elder in said congregation in August, 1860, and continued to exercise his office therein up to the time of his death. His disease, cancer of the stomach, subjected him, at times, to fearful suffering, but he bore it with uncommon patience and submission. He passed away from earth on the eve of a communion Sabbath, a season which he loved so well, and we have good reason to believe that the Master of Assemblies called him home to endless communion with himself.

The following resolutions were adopted by the session of the Third congregation, Philadelphia, at their meeting, 12th of January, 1875:

WHEREAS, It has pleased the Head of the church to remove by death, Mr. Thos. Laughlin, a member of this session, on 25th Oct., ult.; therefore,

Resolved, That we hereby record our high appreciation of the worth of our deceased brother and fellow laborer in Christ, exemplified in his zeal for the cause of truth, his diligent endeavor to discharge faithfully the duties of his station, and his Christian integrity in general.

Resolved, That we recognize in this painful dispensation the voice of the Master admonishing us to be faithful, and warning us to watch for his coming.

Resolved, That we tender to his family our deepest sympathy, and pray that this sore bereavement may be sanctified to them, and that by the grace of God they may be enabled to submit to his fatherly chastisement, and be prepared to meet their Lord at his coming.

R. J. S.

DIED, suddenly, of paralysis, near Coldenham, N. Y., on Saturday, August 15, 1874, ANNA LOUISA, wife of James Thompson, and daughter of the late Matthew Duke, of Newburgh, aged 32 years. Having been trained during childhood in the way she should go, she was attracted by the loveliness of Christ and his religion, to give herself away at a very early age to her Saviour, in a covenant not to be forgotten, by a public profession of his name, and from that time to her decease, were exhibited in her life, strong faith, ardent zeal, and genuine devotedness to God manifested by making the privileges of the gospel paramount in her estimation to every other enjoyment, and submitting with meekness and Christian resignation to the discipline of the covenant, (in her case protracted nearly three years, the disease being paralysis). Her language was, "All the days of my appointed time will I wait till my change come." She was an affectionate and tender wife, and a kind and loving mother, ever evincing the greatest solicitude for the welfare of her two little children. As we drop the silent tear over the loss of the dear companion of our joys and sorrows, we have the sweet consolation that what is our loss is her gain, and that she now realizes the blessedness of

"the dead who die in the Lord;" and in contemplating the setting of so bright a household sun before reaching the meridian, we sadly realize the unsubstantial nature of all earthly hopes and happiness, and of the great importance of securing our title to the heavenly inheritance, where, reunited to those we love, our joys will be unending.
COM.

DIED, Oct. 12th, 1874, SARAH MCGIFFIN, of Salem congregation, Jefferson county, Pa., in the 68th year of her age.

Deceased was, previous to the year 1856, in the communion of the Associate Church, but in September of that year, in company with her husband, acceded to the communion of the Reformed Presbyterian Church, in which she remained a consistent member while she lived. She was quiet, unobtrusive, and without ostentation in disposition, but to those who knew her best it was evident, by her thoughtfulness, her prayerfulness, her relish for religious reading and conversation, and her diligence, rarely excelled, in attendance on all the ordinances of the church, that she sincerely aimed to live the Christian life. Her attachment to Reformation principles was sincere and strong. With an intense interest in all the work of the church, she freely did what she could to aid it, and sought to keep herself informed as to its progress. Her husband, an esteemed elder, and four children all in the communion of the Reformed Presbyterian Church, are left to mourn her removal, but they "sorrow not as those who have no hope."
COM.

DIED, on the 18th of February, 1875, WILLIAM FERGUSON, in the 80th year of his age, after a severe illness of about ten days. "The righteous shall be held in everlasting remembrance." The writer believes he is enjoying a blissful immortality.

(Irish Covenanter please copy)

W. J. F.

DIED, near New Alexandria, Pa., March 25th, 1874, CHAS. WILLSON, only child of D. T. and Anna Chow.

May 15th, 1874, of consumption, D. T. CHROW, a member of the Reformed Presbyterian congregation of New Alexandria, Pa.

By these mysterious dispensations of Providence a young mother and wife has within two months been made childless and a widow. May she remember that God has sent these trials; and knowing that he doeth all things well, be enabled to say with the Psalmist, "I was dumb, I opened not my mouth, because thou didst it." T. A. S.

HUGH GLASGOW was born in County Down, Ireland, July 25th, 1786; came to America in 1796; when a young man joined the Pine Creek, Union, &c. congregation, in Western Pennsylvania, retained in it his connection till his death. He died on the 10th of July, 1874, having been for eighteen months confined to his bed. His long and consistent life, as well as his peaceful death, affords to his friends the comforting evidence, that in his case "to die was gain." His twin sister, MARGARET CUNNINGHAM, whose farm joins that of her brother's, died on the 14th of January the same year, both being in their 88th year.

DIED, at the home of her parents near Greensburg, Pa., Feb. 16, 1875, MARY JANE, only child of James and S. J. McFarland, aged 7 months and 9 days.

"The Lord gave, and the Lord hath taken away." May he give grace to the bereaved parents to say, "blessed be the name of the Lord."
COM.

"DIED in faith," January 22d, Miss JENNIE RUSSEL, member of the Baltimore congregation, aged 33 years.
COM.

BOOK NOTICES.

FROM Robert Carter & Brothers, 530 Broadway, New York, and for sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh, Pa.

CLEFT OF THE ROCK; or, The Believer's Guide of Confidence in Christ. By J. R. Macduff, D. D.

In this volume are seventeen sermons. The design of the author is to set forth in them "the leading grounds of safety and security, comfort and peace, which are to be found in the adorable character and completed work of the Divine Redeemer." Like a wise builder he begins with the deity of Christ, "the word was made God," then de-

scribes his humanity, his atoning work, his resurrection, &c., &c., closing with a presentation of him as reigning forever and ever. The design has been well executed. Familiar truths are presented in a clear, attractive and practical light.

THE FLAG OF TRUCE. By the author of "The Wide, Wide World."

A pleasant and instructive story, intended to illustrate the petition, "Thy will be done."

A TRACT FOR THE PERIOD: Thoughts on Self-Examination, for "Converts" and Church Members. By James Dick, M. A., Minister of the Gospel, Wishaw.

The truth discussed in this tract is, "that Scripture truth, reverently and prayerfully considered, and studied in dependence on the Spirit of God, is the standard by which the sincerity of our profession and the reality of our faith is to be tried." One of the evils resulting from the religious awakening in Great Britain and Ireland is, many persons rely exclusively for salvation upon a persuasion that they are saved. So long as that is not had, they have no peace, and as soon as it is obtained, their peace they believe is certain. The writer successfully shows such a foundation for salvation is opposed to some of the plainest teachings of God's word. The tract is very reasonable, and its careful perusal by church members could not but be productive of good.

Copies can be obtained by applying to Mr. J. W. Caldwell, 3617 Spring Garden street, Philadelphia. 12 cents per copy.

Mr. Caldwell has also for sale a number of the "Scots Worthies," and "Cloud of Witnesses," handsomely bound. The price is very low, \$2.25 per copy. His address is 3617 Spring Garden street, Philadelphia, formerly Bridge street.

WE have received the Report on the Signs of the Times, submitted to the Synod of the Reformed Presbyterian Church of Scotland, 12th May, 1874, and adopted by that Court, and ordered to be printed and circulated. We observe that the notice of the "revival," so closely associated with the labors of Messrs. Moody and Sankey, so well known to Americans, occupies a considerable space in this Report. The references to it differ very much from those made by the foreign correspondents of our religious journals. We may, in a future number, present to our readers the opinions of our brethren in Scotland on this subject.

PRESBYTERIAN YEAR BOOK, and Almanac for the Dominion of Canada and Newfoundland. Edited by Rev. James Cameron, Chatsworth. Toronto: James Campbell & Son. 1875.

The Year-Book is, as its author intended it should be, a hand-book of reference on all important matters connected with the Presbyterian Church in British North America. The information is full, and the arrangement is systematic. To the members of the Presbyterian Church it is almost invaluable, and to members of other churches interested in its progress and growth, it is replete with valuable information. The author should receive such encouragement as will enable him to carry out his design, and make the Presbyterian Almanac an annual.

THE Sunday School Visitor, a weekly of four pages, intended for children, neatly printed and generally well gotten up, published at Nashville, Tenn., has been received. Accompanying it are its Lesson Papers, intended for the Sabbath school, and the Sunday School Magazine, full of interesting reading matter, and intended for the more advanced scholars. How much better Sabbath school would sound!

WE again call attention to *The Star of Bethlehem*, the March number of which is received. It is circulated gratuitously to promote the cause of Christianity among the Jews in this land. It is issued by the American Christian Society of New York. The cause is one that should enlist the prayers and the contributions of all who wish the advancement of the kingdom of our Lord Jesus Christ. Remittances may be sent to Rev. Abraham Tris, 413 W. 45th street, or William H. Jackson, 18 College Place, New York.

WE have received a copy of *The Advocate*, a bi-monthly magazine "in behalf of Reformation principles, missionary enterprise, and the revival and extension of true religion. Glasgow: Geo. Gallie & Son, 99 Buchanan street. Price, four pence." The editors are Rev. John McDonald, B. A., B. D., Loanhead, and Rev. J. Kerr, Greenock. Communications to be addressed to the editors, care Mr. W. Munro, 81 Virginia street, Glasgow, Scotland. The *R. P. Witness*, the able advocate of Reformation Principles in Scotland, is published bi-monthly, commencing with January. It is the intention of the editors of the *Advocate* to have the new magazine appear alternately with the *Witness*, thus giving our Scotch brethren all the advantages of a monthly magazine. The *Advocate* is well gotten up, edited with ability, and full of church news.

RECEIPTS FOR SOUTHERN MISSION.

1875.
Feb 26 Second cong, Boston, per Edward W Spragg.....o.\$15 00
Mar 6 Sharon Female Missionary Society per Miss J H Bollinger for books 20 00
8 Syracuse cong per Jas McClure. 12 00
10 Second cong Philadelphia per T Walker..... 57 73
13 Ramsey cong, Ont, Canada, per Rev R shields \$10 gold, \$1.30 premium..... 11 30

\$116 03

DANIEL EUWER, Treasurer,
352 Bidge St., Allegheny, Pa.

RECEIPTS FOR DOMESTIC MISSION.

1875.
Feb 26 Interest on invested funds per Wm Wills.....\$70 47
DANIEL EUWER, Treasurer.
Allegheny, March 16, 1875.

RECEIPTS FOR BOARD OF EDUCATION

Feb 21 Jas M Milligan, Garrison, per J Milligar, for apparatus.....\$25 00
Behoboth cong per W Martin... 10 38
DAVID BOYD, Treasurer,
Bellefontaine, Ohio, Feb. 22, 1875

RECEIPTS FOR LITERARY FUND.

Feb 16 Jas McBride for Memorial Vol...\$1 50
16 Rev S O Wylie for Testimony..... 50
WALTER T. MILLER, Treasurer,
P. O. Box 653, New York.

FOREIGN MISSION FUND.

Feb 15 A G McKeown, Douds, Iowa, per Rev D B Willson.....\$ 2 00
15 Mrs Mary E McKeown, Douds, Iowa, per Rev D B Willson.. 2 00
23 North Union cong per John Magee 17 35
23 Maquoketa cong per J W Stevenson..... 18 85
23 John Dunlop per J W Stevenson 6 00
27 Bequest of Samuel McIlhenny, dec'd, per A F Carithers30 00
27 Bequest of Ann W Reed, dec'd, per A F Carithers 25 00
Mar 4 Bequest of Mrs Elizabeth J Greer, dec'd, per W J Greer..100 00
4 Mrs T M Morgan per D Gregg.. 6 00
4 Miss Lizzie R Slater per Thos Slater..... 5 00
4 Springfield Branch, Springfield cong per T Allen..... 16 15
4 Interest on investment per Wm Wills, treasurer217 45
12 M J Finney, Kossuth, per J W Sproull..... 2 00
12 W J Porterfield, Macedon, per J W Sproull..... 10 00
WALTER T. MILLER, Treasurer,
P. O. Box 653, New York.

AVE T, IOWA, Sept. 18, 1874.

Received of William Huston, one hundred dollars from the estate of the late John Huston, of Pennsylvania.

WILLIAM CHISHOLM,
JOHN BEDFORD,

Trustees of the Reformed Presbyterian congregation of Hickory Grove, Monroe Co., Iowa.

FOR MEMORIAL BUILDING.

Jan 31	Interest on cash balance.....	\$ 72 62
Feb 27	Bovina cong.....	20 00
Mar 1	Clarinda cong.....	13 00
	Interest on Old Seminary building sale.....	539 01
		\$644 92

FOR LIBRARY FUND.

Jan 31	Interest on cash balance.....	\$4 75
Feb 28	Elkhorn cong.....	7 50
		\$12 25

FOR CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

Jan 23	W Rembo, for interest on endowment note.....	\$ 4 20
		6 10
	21 Olathe cong.....	8 00
	27 Ryegate and Barnet cong.....	723 00
	28 Third New York cong.....	42 98
	31 Interest on cash balance of endowment fund.....	63 01
Feb 2	Fourth New York cong.....	70 00
	3 Monongahela cong.....	90 00
	5 Interest on Mortgage.....	0 00
	23 Clarinda cong.....	60 00
	27 First New York cong.....	66 32
Mar 1	Interest on School Bonds.....	24 00
	1 Mortgage.....	15 00
	17 Brookland Branch.....	2 50
	22 J M Adams, Pleasant Valley, Nebraska.....	2 50
	24 W W Sloan, Pleasant Valley, Nebraska.....	2 50
		\$721 61

WILLIAM WELLS, Treasurer,
101 Market St., Pittsburgh, Pa.

CHURCH EXTENSION FUND.

The following receipts for the Church Extension Fund the Treasurer thinks were sent from in due season for acknowledgment in the February number, but as they failed to reach us, they are now published.—EWS.

1874.	Dec 11	Baltimore cong per D J Cummings.....	\$20 00
1875.	Jan 6	Utica cong per Wm Stevenson.....	\$2 44
		Allegany cong per J T Morton.....	28 71
		Syracuse cong per Wm J Park.....	5 32
		Elkhorn cong per Wm Morrison.....	32 75
		Southfield cong per J A McKinney.....	11 62
		Rehoboth cong, Iowa, Wm Martin.....	11 40
		2d Boston cong per Rev D McFall.....	23 10
Jan 11		Londonderry cong per T J Blackwood.....	3 30
		St Louis cong per A T Kennedy.....	8 50
		Idaho cong per Rev Wm McFarland.....	15 50

12	Old Bethel cong pr R W Lyons.....	18 60
13	Pleasant Ridge cong per R N Redpath.....	1 00
14	Parnet cong, Wm D C Paris, pastor, per J Macklam.....	17 00
14	Stanton cong per Wm Carson.....	7 50
14	Washington cong, Iowa, per J W Stevenson.....	10 40
14	Rehoboth cong, Iowa, per Wm Martin.....	11 30
14	Little Beaver cong per William Wilks.....	17 85
15	Winchester cong per J W Carson.....	7 20
15	New Castle cong per D McClelland.....	6 15
15	Second Miami cong per D Boyd.....	11 00
16	New Concord cong per Wilson Stewart.....	10 18
16	Central Allegheny cong per R Gilson.....	14 00

The amount credited in March number to North Cedar congregation, \$3.65, should be \$4.65.

Feb 15	A G McKeown, Bonds, Iowa, per Rev D R Wilson.....	\$ 1 00
	Evans cong per E A Stevenson.....	7 00
Mar 3	Second cong, Philadelphia, per Tina Walker.....	61 65
	4 Manchester & Parnassus cong per Alex Miller.....	19 48
	4 Sterling cong per John Hunter.....	25 00
	4 Lake Eliza cong per James McKnight.....	1 00
	4 D Gregg, Sr, Central Allegheny.....	50 10
	6 Second cong of New York per T R Gracian.....	181 87
	6 Middle Wheeling cong per T J Orr.....	5 00
	6 Springfield Branch, Springfield, cong per S Allen.....	6 00
	6 Elliot cong per Rev S R Johnston.....	4 25

WALTER T. MILLER, Treasurer,
P. O. Box 553, New York.

FOR SUPERANNUATED MINISTERS' FUND.

Jan 31	Interest on cash balance.....	\$ 7 87
Feb 4	" " bond.....	40 80
	12 Bushsylvania cong.....	\$4 00
	Less cost of collection.....	25 8 98
	24 Morning Sun cong.....	5 00
Mar 6	J M Hunter, Stirling Valley N Y.....	16 00
	8 Parnet cong.....	6 75
	8 Interest on Mortgage.....	33 00
	11 Stanton cong.....	4 00
	13 Hickory Grove cong.....	5 00
	13 Elkhorn cong.....	8 25
	15 West Hebron cong.....	24 21
	17 York cong.....	10 70
	18 Allegheny cong.....	5 00
	18 Winchester cong.....	5 00
	24 Rehoboth.....	8 35
		\$180 98

COMBINED SERIES,

XIII, No. 5.

THE
Reformed Presbyterian
AND
Covenanter.

MAY, 1875.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Wherein we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude*.

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS,

ALLEGHENY, PA.

PITTSBURGH:

BAKEWELL & MARTENS, PRINTERS, 71 GRANT ST.

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MEETING OF SYNOD.

THE Synod of the Reformed Presbyterian Church will meet at Coulterville, Illinois, on Wednesday, May 26, at 2 o'clock P. M., and will be opened with a sermon by the Moderator, Rev. J. Galbraith. The clerks of Presbyteries are requested to certify to the clerk of Synod at his residence in Newburgh, N. Y., the names of those ministers that have been ordained since last Synod; and Sessions to send to the same the names of the delegates to Synod at least one week before the meeting of the Court, that the roll may be completed.
J. E. THOMPSON, Clerk of Synod.

COVENANTERS wishing to find homes in the West, or wishing to change their residence on account of health or climate, might find it to their advantage to inform themselves in regard to the climate, healthfulness and productions of Los Angeles county, California. Those wishing to make inquiry, may address S. M. McCloy, Santa Anna, Los Angeles county, California.

THE third, and last, article of Rev. R. Hutchison on the wine question will appear in our next issue. As the June number will be out earlier than usual, our readers will have the opportunity of examining the subject from the standpoint of our correspondent before the meeting of Synod.

THE address of Rev. R. D. Sproull is 10 South Union, Alexander street, Rochester, N. Y.

THE closing exercises of the Seminary were held in the Central church, Allegheny, in the last week of March. Not having received proofs of the Professors' reports, we defer printing the report of the exercises till our next issue.

THE senior missionary in the British North American colonies has notified the Secretary of the Colonial Mission that the Colonial Presbytery has resolved to seek union with our Synod. The committee of Synod that met at Belfast, March 10, were of one mind in saying that they would in no way discourage this proposal if calculated to benefit the church in the Provinces.

TEACHERS WANTED FOR HIGH SCHOOL IN OAKDALE, ILL.—We, the undersigned committee, appointed by the Elkhorn congregation to arrange about starting a High School for the benefit of Oakdale and vicinity, and having school rooms suitable for the purpose, have agreed to try to have a school started in October. We wish to obtain a good, competent teacher to take charge of the school. We have a good country, thickly settled, and a good community, and we need such a school. We think it would pay an energetic and competent teacher well to come here and take charge of it. We promise him all the assistance in our power. For further information address Robert Ramsey, member of the committee, Oakdale, Washington County, Ill.

JOHN CARSON, Treasurer
FRANCIS TORREY, Secy.

OAKDALE, ILL., April 15, 1875.

PRIZE ESSAY.—A premium of one hundred Dollars is hereby offered for the best satisfactory, on giving a per centage of one's annual income for charity; the tract to be not more than sixteen pages, 16mo., and the manuscript with sealed names, to be sent to George W. She Birmingham, Conn., before July 1, 1875, to be submitted by him to the following committee of the Systematic Beneficence Society: Hon. Henry P. Haven, Rev. Oliver M. Daggett, Gustavus D. Pike, Geo. W. Shelton and Rev. William H. Moore.
BIRMINGHAM, April 2, 1875.
Geo. W. SHELL, Sec. Systematic Beneficence.

STATISTICAL Reports should be sent from mission stations to the Central Board, and also by all churches to the Clerks of their respective Presbyteries, early this month.

A REPORT of the proceedings of Synod will be published in the *Missouri Democrat* of St. Louis. The price of the daily is 5 cents per copy. Persons wishing to subscribe should address the Editor, St. Louis, Mo.

Will subscribers please inform us promptly of change of residence?

THE
Reformed Presbyterian and Covenanter.

VOL. XIII.

MAY, 1875.

No. 5.

ORIGINAL.

THE LAW OF THE TITHE.

BY REV. JAMES WALLACE.

THE growing liberality of the members of the Reformed Presbyterian Church for some years past in their contributions for the support and extension of the gospel at home and abroad, is one of the pleasant and encouraging aspects of the condition of our church at the present time. This increasing liberality in the members of the church, gives ground to hope that their bountiful sowing will be followed by a bountiful reaping of both temporal and spiritual blessings for themselves; and that their liberal contributions, wisely applied, will be the means of sending forth more laborers into both the domestic and foreign fields, which are now ripening for the great harvest of the world. And all earnest Christians feel that the conversion of many sinners to God, the edification of believers, the enlargement of the church, and the advancement of the glory of God in the world, are objects of their largest liberality and greatest efforts. And this commendable and growing Christian grace arises, no doubt, in part at least, from clearer views of the extent and obligation of the law of God upon Christians in all their worldly interests and pursuits, inclining them to make greater exertions and sacrifices for the maintenance of the gospel, and the extension of the kingdom of Jesus Christ in the world. Many of the most intelligent and worthy members of the church, in all her congregations, have come to see and acknowledge the obligation of the law of God upon them, to give the tenth of their income annually to religious purposes; and the most liberal of them have found that the tenth of their yearly income is more than they had been previously in the habit of giving for the support of the gospel, and that by the blessing of God upon them for their obedience to his law, they are more able to give a larger amount than they were before to give a smaller sum. They have found that in the keeping of God's law there is a good reward. They have discovered that there is that giveth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty. And when this part of the law of God shall be generally and universally understood and obeyed by the members of the church, all her treasures will be full and overflowing; and the synod, and the presbyteries, and sessions

will find themselves called upon to enlarge their schemes of Christian benevolence, and to devise more liberal things, that by liberal things they may stand. Heretofore the difficulty has been to persuade the people to give money sufficient to sustain all the schemes of the church. Hereafter, when this law is universally obeyed, the study will be to devise schemes large enough to need and use all the money the people will give. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

Those who oppose the law of the tithe do not claim that God has given any other law on the subject of Christian beneficence. The question then is between the tithe law and no law. If the tithe law is not valid and binding upon Christians, then they have no rule to guide them, how much or how little of their substance they should give to the cause of God. Now, in one of the most important departments of Christian life, Christians are without law to God. And if there be no law, then there is no transgression, for sin is the transgression of the law; and if there be no law, there is no obedience, for obedience is compliance with law. God neither requires nor forbids Christians to give any part of their income to his service. Giving to the cause of religion is no act of obedience to God, and withholding from him is no sin against him. Giving and withholding are equally acceptable to God. God has no will on the subject.

But it may be said, this is not the ground taken by those who are opposed to the tithe law. They admit and maintain that the law of God requires Christians to give a part of their income to the cause of religion, but they deny that the law of God requires Christians to give any definite part in proportion to their income to the support of the gospel. They maintain that the law of God requires Christians to give something, but every Christian has a right to say how much or how little that something may be.

But this theory is little better than the former. On this ground, a conscientious Christian can never know what his duty to God is in regard to Christian liberality. He must always remain in doubt and perplexity as to what the law of God requires him to do—an unpleasant and unhappy condition for a good man. One man esteems one dollar as much as another does ten, and if he gives that one dollar to the church he imagines he is quite liberal, and has done his whole duty. Another man, no more able to give than he, gives ten dollars to the church, and is sorry he can give no more. A has an income of five hundred dollars a year, B has an income of five thousand a year. B is an honest and conscientious man, and he believes that he has performed his whole duty, for he acts according to his understanding of the law of God. According to this theory the whole duty of Christian liberality, so essential to the character, growth, comfort and usefulness of Christians, and so necessary to the support and extension of the church, and the advancement of the glory and honor of God in the world, depends on the blind, imperfect, ever varying and conflicting impulses and feelings of man's mind without any light or guidance from the word of God.

Can it be thought strange that those who act on either of these theories are not liberal? How could it be otherwise? They ignore or deny the grand fundamental principles of all Christian duty, which consists in obedience to God's law.

But the law of the Lord is perfect. It requires the utmost perfection of every duty, and forbids the least degree of every sin. The tithe law is merely a part of this perfect law given to direct the people of God in a very important department of Christian service. It commends itself to every man's conscience in the sight of God. It is equally adapted to the poor and the rich. If a man is so poor that he has nothing to give, it requires nothing from him. If he is able to give only a little, it requires little of him. If he is rich, it requires him to give more. It relieves the Christian of doubt and anxiety in a most important duty, it makes the path of duty plain before him, and it prompts him to go forward, with the assurance that his offering is acceptable and well-pleasing unto God. It simply requires Christians to honor the Lord with their substance according to the ability which he has given them. It requires God's people to render to him according to the benefit which he has done to them.

The tithe law has the same authority or warrant to support it as the Christian Sabbath. There is no direct or positive command in the word of God to observe the first day of the week as the Christian Sabbath. But the example of Christ and his apostles is regarded by nearly all professed Christians in the world, as a sufficient warrant to observe the first day of the week as the Sabbath of the Lord our God, notwithstanding a positive command of God, previously given, to observe the seventh day. But the tithe law annuls no other command of God, and it has the example of great and holy men of God to support it. An approved example is equivalent to a direct precept. In all civil courts an authenticated precedent is regarded as of equal authority with a positive statute.

Abraham, the friend of God and the father of the faithful, and Melchisedec, the king of righteousness, and the priest of the most high God—the two most eminent and honored men of the church in the past ages, stand foremost in giving their sanction and obedience to this law of God. The story is very brief and comprehensive, as are all the records of those patriarchal times. Abraham returning from the slaughter of the kings with their spoils, was met by Melchisedec, who blessed him, and Abraham gave to Melchisedec tithes of all. So important and full of great truths are those few words, that the Apostle Paul proves from them the infinite excellency and superiority of the priesthood of Jesus Christ above the Levitical priesthood. Abraham paid Melchisedec tithes of all. Abraham did not give to Melchisedec tithes as a present, or as a free-will offering, but he *paid* Melchisedec tithes as a just debt due to him as the priest of the most high God, according to his law. And Melchisedec did not take tithes from Abraham as the king of Salem, nor as the king of righteousness, for Abraham was not his subject, but he took tithes from Abraham as a priest, to which he had a right by the law of God. The translation does not fully express the thought of the original. The apostle uses the verb in the active form,

δεδεκατωσε—Melchisedec tithed Abraham. Melchisedec decimated Abraham. Abraham was tithed by Melchisedec. Heb. 7:6-9. It is very manifest from the language used that both these men acted according to a well-known law in this case. Melchisedec had Abraham pay him tithes of all, according to the law of his unchangeable and everlasting priesthood, and Abraham obeyed it.

Now, there was nothing typical or ceremonial in this transaction. It was performed long before the Levitical priesthood, and its laws and ceremonies were appointed, and it stands out in bold relief as a high moral action performed by two great and godly men, for the everlasting instruction of the people of God in all after generations.

Under the former dispensation there were two priesthoods—the Melchisedec and the Levitical or Aaronic priesthood. Each of these priesthoods had a right to take tithes of the people, according to law. Then the Israelites paid two tithes under the former economy, and on every third year a third tithe specially for the poor of the land. Num. 18:21-32; 2 Chron. 31:5; Deut. 14:23; Neh. 10:37; Heb. 7:5.

The Levitical priesthood was chiefly employed about the tabernacle and temple service, and like those typical institutions it was abrogated in the death of Christ, and all its laws and privileges and services have ceased forever. The law of the tithe pertaining to that priesthood has long since been annulled. For there being a change of the priesthood, there is, also, of necessity a change of the law.

But the priesthood of Melchisedec, unlike the temporary and typical priesthood of Aaron, is spiritual, unchangeable and everlasting. It is the same priesthood now that it was in the days of Abraham. Jesus Christ is a priest forever after the order of Melchisedec. The person has been changed, but the priesthood continues the same. And that priesthood has lost none of its dignity and authority by passing from the type to the antitype, from Melchisedec to the person of the eternal son of God.

The Lord Jesus Christ, the great High Priest over the house of God, now in his exalted state, exercises all the authority and prerogatives that belonged to his honored type and representative on earth. For there being no change of the priesthood, there is of necessity no change of the law of that priesthood. The same law which Melchisedec administered and Abraham obeyed, is still one of the prerogatives of the priest of the most high God. And all Christians being now the children of Abraham, and having the same priesthood that he had, are under the same law that their father Abraham obeyed, when he paid tithes to the everlasting priesthood of Jesus Christ in the person of Melchisedec.

The principle of the tithe was well understood and accepted by the Jews, to whom Paul wrote his epistle. And regarding this law as moral and unchangeable, he makes it the basis of his argument to prove the incomparable excellence and glory of the unchangeable and everlasting priesthood of the Lord Jesus Christ, which is the grand central truth of the gospel. But if the tithe law had been merely ceremonial, and ceased with the death of Christ, his argument would have been wholly irrelevant, and his conclusion an entire failure. But if the tithe law is moral and perpetual, as the apos-

tle assumes it is, his argument is apposite, full and conclusive, and his conclusion undeniable. And in order to present this subject in the clearest light, the apostle places the priesthood of Aaron in contrast with the priesthood of Jesus Christ, especially in regard to the right of each to take tithes of the people. "Here men that die receive tithes ; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7 : 8. Now, under the Mosaic dispensation and the Levitical priesthood mortal and dying men received tithes ; but then, under the gospel dispensation and the priesthood of Jesus Christ, our everlasting High Priest, Jesus Christ, received tithes. The temporary and imperfect nature of Aaron's priesthood appears in this, that the priests of his order could take tithes of the people only for a short time, for they were not suffered to continue by reason of death ; but the superior dignity and excellence of the priesthood of Jesus Christ appears, in that he takes tithes in all generations. Under the former dispensation weak and dying priests received tithes, but under the present and latter dispensation the ever living and unchangeable High Priest receives the tithes in all ages. The law of the tithe pertaining to the priesthood of Aaron has long since been abrogated, but the law of the tithe pertaining to the priesthood of Jesus Christ remains unchanged and unchangeable forever. For it is an essential element of his unchangeable priesthood, and his high and distinguishing prerogative above all other priests, that he receiveth tithes in all generations. The distinct and pointed testimony of the word of God concerning the great High Priest of our profession is, that he ever liveth to receive tithes. But then, he receiveth them of whom it is witnessed that he liveth. The priests of Aaron's order were made priests after the law of a carnal commandment, but he is a priest after the power of an endless life.

The Apostle Paul in his great argument to prove that the Lord Jesus Christ is worthy of the supreme love and worship and obedience of men, and that he is a perfect and almighty Saviour—which is the most profound and logical argument ever made by man—introduces the tithe law as testimony in this most important case. And he argues that since that law is moral and of perpetual obligation, therefore the priesthood of Jesus Christ, to which that law now exclusively pertains, is supremely excellent, unchangeable and everlasting. And he regards that law not only as moral and perpetual, but as fundamental in the Christian system, and underlying the great doctrines of the gospel, and especially as decisive proof of the superior dignity and efficiency of Jesus Christ as the great High Priest of the church. For since the tithe law of the Aaronic priesthood has been annulled, and Jesus Christ in his exalted state above, has authority to take tithes of the people in all ages, therefore he is worthy of the faith, homage and service of men, and to reign over the church of God forever. His sitting as a priest upon his throne in the highest heavens, and ever living to receive the tokens of love and loyalty from his obedient people, prove the infinite excellence and glory of his character, and the grandeur and everlasting duration of his reign !

Another very clear and decisive testimony in support of the moral and perpetual obligation of this part of the law of God, is given in the

history of Jacob. On his way from his father's house to Padan-aram, and one hundred and fifty-eight years after the transaction between Melchisedec and Abraham, Jacob had a remarkable vision, the most marvellous of those in which God has appeared to man. He saw a ladder, which reached from earth to heaven, and the angels of God ascending and descending upon it. And he heard the voice of God speaking to him from heaven, and renewing with him the covenant which he had made with Abraham and Isaac, his father, and securing to him and his posterity the land of Canaan for an everlasting possession, and promising his gracious presence with him in the way in which he went, and his safe return to his father's house. Jacob awakens from his sleep, and overwhelmed with a solemn sense of the awful presence of God, and the amazing scenes which he had seen around him, exclaims, Surely the Lord is in this place, and I knew it not. And he was afraid, and said: How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." And under a deep-felt sense of great shortcomings, with a special regard to the neglect of this part of the law of God (for if not, why should there be a special engagement to observe it in the time to come, rather than other moral precepts), Jacob enters into a solemn vow, that he will observe the tithe law during his future life. "And Jacob vowed a vow, saying, If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give I will surely give the tenth unto thee." Gen. 28: 11-22. Observe the substance of this solemn vow: "The Lord shall be my God, and if he give me bread to eat and raiment to put on, surely I will give the tenth unto thee." The Lord shall be my God, and upon this ground, and for this reason, I will surely give the tenth unto thee. The same covenant relation exists between God and all true Christians, and the same moral obligation arises out of that relation and rests upon them all.

It would be no valid objection to the tithe law that it was not re-asserted in the New Testament. Many of the moral laws contained in the Old Testament are not re-affirmed in the New, and there is no good reason why they should be. A moral law once given by God is of perpetual obligation in whatever part of the statute book of the great lawgiver it may be found. That Christians should give to the service of God a tenth of their income, is as moral and reasonable as that they should give a seventh part of their time. The Sabbath law and the tithe law rests upon the same moral ground. And as Christians who give one day in seven to the worship of God, may set apart other days and times to religious duties, as fast days and thanksgiving days, as the providence of God may demand; so Christians who give one-tenth of their income to religious purposes, may, also, dedicate other gifts and free-will offerings to the cause of God, as their circumstances and the indications of God's providence may require. As the seventh part of time is the standing law for the worship of God, and no Christian in ordinary circumstances can give less, so the tithe is the standing law of Christian

liberality, and so no Christian in ordinary circumstances should give less.

But the Lord Jesus Christ distinctly and clearly recognizes, and asserts in the New Testament, the moral and perpetual obligation of the tithe law. "Wo unto you scribes, Pharisees, hypocrites, for ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; those ought ye to have done, and not to leave the others undone" Matt. 23:23. The Jews were in the habit of carrying out the tithe law in its fullest extent, and of tithing the herbs of their gardens. And while the Redeemer here condemns them for their neglect of more important duties, he at the same time expresses his approbation of the application of the tithe law to the smallest matters.

To conclude, what other law than the law of the tithe—proportionate giving—is that which is recorded in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him;" except that we have added to it that which is most necessary—system in the *time* of giving—on the Sabbath; "that there may be no gatherings when I come;" that the means may be ready at hand, provided?

JEPHTHAH'S VOW.

BY REV. N. R. JOHNSTON.

MUCH as has been written on the subject, very few know what answer to give to the question: In doing to his daughter "according to his vow," did Jephthah really offer her in sacrifice? While learned writers and profound biblical scholars give very different replies, there are many who have no fixed opinion, regarding the subject as so exceedingly difficult that the truth cannot be known. And until recently this was the opinion of the writer. But new circumstances arising, he has been compelled to investigate the subject more closely, while giving a series of lectures and sermons on the 11th chapter of Hebrews. In considering the various personal illustrations of the nature and power of faith, Jephthah came in course, and the difficulty in regard to his vow had to be met.

Thinking that many, especially the youth of the church, and, probably, even some of those whose official duty it is to expound the Scriptures, may be profited by reading the results of the investigation, we give it to the types.

The following preliminaries should be noted:

1. Jephthah is wronged by his brethren and flees from home.
2. War having arisen with the Ammonites, who had invaded the land of Gilead, the Gileadites need a judge and a military leader such as Jephthah is said to be—"a mighty man of valor."
3. He is solicited by the men of Gilead to come home to their rescue, and to head the army against the children of Ammon. He accepts their offer and goes with the men of Gilead to Mizpeh, where he is inaugurated judge and military leader; where "he utters all his words"

—the oath at inauguration—"before the Lord." Judges 11:11. It is evident, therefore, that he was chosen by the people, probably represented by the elders, to be civil ruler and military leader, and for life. Therefore he must have been known to be a great and good man.

4. He sends messengers to the Ammonites, and refutes their false charge that Israel had taken away their lands. His remonstrance against the invasion is unheeded; and so he purposes battle.

5. The Spirit of God now moves him; and being about to engage in defensive war and bloody conflict, he makes a solemn vow, or enters into covenant with God, thereby showing his faith in God—his belief that God only can give the victory. He specifies the terms of the covenant, which terms God accepts. The record is: "And Jephthah vowed a vow unto the Lord, and said: If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer to him a burnt offering." Judges 11:30, 31. That this is the correct reading will be shown in the sequel.

Among the various opinions held by able writers, the most prevalent is that of Josephus, who says: "Accordingly, when that time (the two months) was over, he sacrificed his daughter as a burnt offering, offering such an oblation as was neither conformable to the law, nor acceptable to God; not weighing with himself what opinion the hearers would have of such a practice."

Kitto, following many of the most profound scholars, argues, in a brief, but able article, "that he really did offer his daughter in sacrifice."

A second opinion, though not having so many advocates, is that maintained by Professor Bush—that, though Jephthah did contemplate the sacrifice of his daughter, he may have received better information as to the nature of vows, and ascertained that he could not legally offer a human sacrifice, but that his daughter might be redeemed at a valuation.

Neither of these opinions, especially the first, would be adopted were it not from supposed dire necessity. To show that there is a more pleasant view to be taken, and an opinion more scriptural, is the design of this writing. This opinion is, that Jephthah neither offered up his daughter in sacrifice, nor intended to do so; but that he made a lawful vow, and that he actually did just what he intended and vowed to do. In confirmation of this theory, let the following facts be carefully noticed:

1. Jephthah was a good man—a believer (Heb. 11:32), and what he did in the matter of the vow, he did under the influence of the Spirit. Therefore we must presume that he neither intended to, nor did, commit a great crime.

2. As an intelligent Israelite he could not have vowed to offer a sacrifice that God would not accept. He must have known that the divine law expressly forbade the offering of human sacrifice.

3. God accepted the vow, and entered into covenant with Jephthah on the terms of the covenant which he had presented. Thus Jephthah said that if God would give him the victory and return him in peace,

he would consecrate to the Lord whoever would come forth to meet him. God accepted the terms of the covenant, gave him the desired victory, and returned him in peace to his home; so that Jephthah was under obligation to do just what he promised or covenanted to do. And he "did with her according to his vow which he had vowed." But God could not have accepted his vow if Jephthah had intended or promised to offer a human being in sacrifice.

4. Nor is it probable that he intended to offer a beast, as a sheep or a goat; for, (a) to come forth from the doors of his house to meet him, is not predicable of a brute, but only of an intelligent being, as a daughter. (b) The promise to offer a brute in sacrifice, and to do nothing more, would be too small a gift for a great man and great military leader like Jephthah, and after such a victory.

5. When it is recorded (11 : 39) that Jephthah "did with her according to his vow which he had vowed," it is immediately added: "and she knew no man." But there would be no logical connection between the two statements, if he had either vowed to sacrifice a human being, or merely to sacrifice any animal that might come forth to meet him. The writer of the book of Judges, probably Samuel, had the logic and rhetoric of common sense, with inspiration.

6. It was lawful for the head of a family to devote any member to God in a life of religious service, in the tabernacle. The devoted might be either male or female. An approved instance is that of Samuel, who was consecrated to God in the service of the tabernacle all his life. The language of the consecration is very similar to that used by Jephthah: "And she (Hannah) vowed a vow, and said: O Lord of Hosts, if thou wilt," &c. * * * "then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." 1 Sam. 1 : 11. Thus Samuel, according to this vow of his mother, became a Nazarite, and, as soon as weaned, entered upon service in the tabernacle, under the high priest.

Heman, one of David's masters of song for the service of praise, had three daughters, who, together with their fourteen brothers, "were under the hands of their father for song in the house of the Lord, with cymbals, psalteries and harps, for the service of the house of God." Anna, the prophetess, "departed not from the temple, but served (God) with fastings and prayers night and day."

Jephthah was "a mighty man," and, in all probability, had many household servants, or members of his family, "bought with his money," or whose ears had been bored; *i. e.*, who were voluntary life servants. One of these, either male or female, he might readily vow to consecrate to God in a life of religious service, as Hannah did in the case of Samuel. If a man would first "come forth of the doors of his house to meet him," he would be consecrated as a Nazarite. If a woman, she would be consecrated for life to religious service. And this would imply virginity for life, like that of Anna after she entered the service in the temple. Thus the vow would be clearly lawful. We know the heathen had their vestal virgins, or priestesses of Vesta, who never married.

7. The vow consisted of two parts; *i. e.*, Jephthah vowed to do two

things: "Whosoever cometh forth * * * shall surely be the Lord's; and I will offer to him a burnt offering." Too many have taken it for granted that these two things were one and the same. That they were not, we will here endeavor to show.

And here we ask the careful and candid consideration of the reader while we venture to make a criticism, and to give to the verse, containing the record of the vow, a different translation. If our criticism be correct, much of the difficulty will vanish.

The passage will bear the following translation, and it is probably the only true rendering: "And Jephthah vowed a vow to Jehovah, and he said: If thou wilt, surely deliver the children of Ammon into my hand; and it shall be, on my return in peace, the one that comes forth from the door of my house to meet me shall be for Jehovah: *and I will offer (to) him a burnt offering.*"* By this accurate translation, it is manifest that Jephthah did not vow to offer for a burnt offering the one who would come forth to meet him. And that the rendering is accurate will be seen from the following criticism, which a Hebrew scholar can understand:

The suffix to the Hebrew verb is, after the manner of the Latin, a dative pronominal suffix—to *him*. As a parallel and illustration of the dative suffix, see Genesis 37:14, "Bring me word again;" *i. e.*, bring to me word again. And Joshua 15:19, "Give me a blessing;" *i. e.* give to me a blessing. In the verse containing Jephthah's vow, however, the suffix is of the *third* person of the pronoun; "to *him*," *i. e.* to Jehovah. The suffix is the *dative*, and the word immediately following is the *accusative*. In Genesis 22:2 we have the same Hebrew word, and nearly the same construction: "Offer him there for a burnt offering." Here the suffix is the *accusative*, and the word that follows is *appositive*. The dative is not expressed. Let it be observed here that the burnt offering has the prefix *lamed*, "*for* a burnt offering." This should, by analogy, have been the case in Jephthah's vow, if the word *offering* is *appositive* to the word in the suffix. But in the Hebrew it is not. This fact, which we had not noticed until our attention was called to it by the learned professor mentioned in the foot note, is of great importance in ascertaining the true rendering of the passage, and helps to prove that the reading we adopt is the only one admissible.

Thus we have seen that Jephthah vowed to do two things: *first*, to devote to God (in the religious service of the tabernacle, probably,) that person, male or female, who would first come forth to meet him when returning an honored victor. *Second*, to offer sacrifice to God; or to worship God by offering a burnt offering according to the law.

8. He fulfilled his vow. He did exactly what he covenanted to do. And with the above reading given to the passage, what he did is plain. 1. He devoted his daughter to virginity, as we have previously explained. 2. He worshipped God by sacrifice—gave to him a thank offering.

The result of his first act was, that Jephthah's daughter "knew no

* For this translation, and for the substance of the accompanying criticisms, the writer is indebted to Prof Sproull, D D., with whom he has had correspondence on the subject, and by whose permission they are used in this article.

man." Not a hint is given, either that she was ever offered in sacrifice, or that any animal was offered as a substitute. But for two months before she entered upon the service to which she had been devoted, she and her companions—those noble damsels who had gone forth following her, "to meet him with timbrels and dances"—"bemoaned her virginity upon the mountains." And afterwards it became a custom in Israel, "that the daughters of Israel went from year to year to talk with the daughter of Jephthah, the Gileadite, four days in a year." If the marginal reading, which we have here used, be correct, it is certain that she could not have been burnt on the altar, but was still living "from year to year." Let her excellence never be forgotten. She was a noble woman—a woman worthy of her noble father. She was willing to live a life of virginity, wholly consecrated to the service of God.

And thus we can account for her father's grief. If his daughter, who was his only child, would not be married, she would be subjected to the shame of being childless—a great reproach in those days, when so many pious women hoped to be the mother of the promised Messiah. And, besides, Jephthah's name and family would become extinct, as he had no other children through whom his name or house could be transmitted.

Yet the name of Jephthah is not forgotten. He was a great and good man—a valiant warrior, a wise judge, a magnanimous patriot, a loving father, and a believer too faithful to break his covenant, even though its keeping involved very great sacrifice. Well is his name worthy of being enrolled among the heroes, "of whom the world was not worthy."

At the request of the writer of the above, and as confirming the view of the subject which he has presented, the following rendering of vs. 39, 40, is given, and the criticism by which it is sustained: "And it came to pass at the end of two months, that she returned to her father, and he performed to her his vow which he had vowed, and she did not know a man, and she became a statute in Israel. Yearly the daughters of Israel went to condole with the daughter of Jephthah, the Gileadite, four days in the year."

The rendering of the verb in the last clause of v. 39 impersonally, is inconsistent with grammatical accuracy. It is feminine. When the substantive verb is used impersonally, as in the formula, "And it came to pass," in the beginning of the verse, it is masculine. It should be rendered not "and it was," but "and she became." This is more manifest when we notice that the noun rendered "custom" is masculine. She, referring to Jephthah's daughter, is clearly the nominative to the verb. In the words, "she became a statute," there is a metonymy of the cause for the effect, a frequent trope in Scripture. We find nearly the same construction in 2 Chron. 35: 25: "And all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel." The word here rendered "ordinance" is the same that we have rendered "statute" in the verse under consideration. These singing men and singing women made themselves an ordinance; they established a custom that was afterwards observed by others.

We have rendered the word "lament," in verse 40, in the translation given above, "condole with." We find it in but three other places in the Bible. Hos. 8:9, 10; Judges 6:11, "Ephraim hath hired lovers. Yea, though they have hired among the nations." Here the word is in both cases rendered "hired." In verse 9, it is in the Hiphil, or causative voice. The idea seems to be that of giving an equivalent or compensation. In verse 10 it has a neuter signification. They have been induced by fair offers to mingle with the nations. In Judges 5:11, the verb is in the Piel voice. In the English translation it is "rehearse:" "Then shall they rehearse the righteous acts of the Lord." When far from the shout of the archers, they shall proclaim the divine retribution on their enemies, and thus in peace and safety soothe and comfort one another after their trials are over. And so the daughters of Israel, by their associating with Jephthah's daughter, four days each year while they lived, compensated her for the irksomeness of her solitude the rest of the time, and by recounting the mighty achievements of her father in his war with the Ammonites, made these visitations seasons of delight to her, as a compensation for her noble self-denial.

T. S.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. V.

BY THOS. SPROULL, D. D.

BEFORE proceeding to take notice of the organization of congregations in the several places where Covenanter families were settled, we propose to give a view of their religious character and exercises in their solitary and destitute condition. In what we present we draw partly on our own memory of what took place under our observation, and partly on information by those who were advanced in life, when in our youthful days we enjoyed the privilege of intercourse with them.

At the beginning of the present century, all the means that the church possessed to supply the people with preaching were two ministers, Messrs. McKinney and Gibson, and four licentiates, Messrs. McLeod, Wylie, Black and Donnelly. On these, the people scattered over several States, in locations hundreds of miles apart, with no public inland conveyances, had to depend for the administration of ordinances. It is easy to see that their opportunities of enjoying the privileges that they so highly prized, were few and far between. In remote places often not once in the year, rarely more frequently than twice, were they refreshed by the visits and ministrations of preachers of the word. How did they spend their Sabbaths in the intervals of these visits? How was the life of religion preserved in their souls? And how did they bring up their families in the knowledge of, and attachment to the system of truth to which they had pledged their adherence, so as to fit them for performing efficient service in the congregations that were subsequently organized out of these scattered families and societies?

To answer these inquiries, let us look into the religious history of these families. One may be taken as a sample of all.

Family worship, morning and evening, was observed in all its parts—the short prefatory prayer, the psalm lined and sung; a chapter in the Scriptures read in consecutive course, and prayer in all its parts of adoration, confession, petition and thanksgiving. No pressure of business, whether in harvest or seed time, was suffered to hinder the performance of this duty. And the time was so arranged, as to secure, as far as possible, the presence of all belonging to the household, whether children or hired laborers. Nor was it a hurried service of four or five minutes. A quarter of an hour was not reckoned too long to spend twice each day in the worship of God. The children were required, so far as practicable, to look on their Bibles or Testaments during the reading of the chapter; and to behave with proper decorum.

Due preparation was made for the Sabbath. Usually, the regular business was suspended early on Saturday afternoon, in order that there might be time to arrange the affairs of the household. Fuel was put in a convenient place, the water brought in, and all the food, so far as it could be done, was prepared. Works of necessity and mercy were confined within narrow limits. The rule was, that whatever could be done on Saturday, or put off till Monday, was not to be done on the Sabbath. They learned from the Larger Catechism, that “we are to prepare our hearts, and with such foresight, diligence and moderation, to dispose and reasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.”

Late sleeping on Sabbath morning was not indulged in more than on the morning of a working day. The time was recognized as the Lord's, and it must not be spent in idleness. When works of necessity were attended to, and the frugal breakfast partaken of, after family worship, the members of the household, according to their ages and attainments, engaged in the religious observance of the day. Small children that could read, committed the catechism and psalms. In this they were lovingly aided by their pious mother. How delightful to her the task of answering the inquiries put to her by her little ones, whose minds were fast opening to receive the light of divine truth.

On the shelves in their houses were found good books, few in number, but of the best kind. Besides the Bible and Confession of Faith, they had such works as Boston's Fourfold State, Boston on the Covenants, Halyburton's Great Concern, Cases of Conscience, Pilgrim's Progress, and others of a similar kind. Commentaries on the Scriptures were too costly for their limited means. Works relating to the history of the church were highly prized. The Cloud of Witnesses and Scots Worthies were brought by many from Scotland and Ireland when they came to this country. By such reading as these books supplied, the minds of youth were trained for the work they were afterwards called to do. And the effect of such early home instruction was to inspire with a love to the principles of the church, and to give readiness and ability to defend them. They gloried in the name *Covenanter*, and on suitable occasions they gave proof that they knew what the name meant, to the confusion of those who would reproach them on account of it, or attempt to shake their faith in the principles which it represents.

Family worship was always observed three times on the Sabbath.

The afternoon was spent as the forenoon, and in the evening the questions in the Shorter Catechism were asked in order, to all who could answer them. Younger children were heard repeating the psalms and portions of Scripture they had committed, and after the evening devotions they retired to bed. In this way Covenanter fathers and mothers, when without the opportunity of public ordinances, labored, and with marked success, to bring up their children "in the nature and admonition of the Lord."

Such reminiscences as those bring vividly to mind the well known stanza in Burns' "Cotter's Saturday Night:—"

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings;
"An honest man's the noblest work of God."
And surely in fair virtue's heavenly road,
The cottage leaves the palace far behind;
What is a lordling's pomp? a cumbrous load,
Disguising oft the wretch of human kind
Studied in arts of hell, in wickedness refined.

So soon as a sufficient number of members were located in the same neighborhood, they formed a worshipping society. This was an additional means of grace that they highly appreciated, and from which they received great advantage and enjoyment. Those social meetings were regularly held on the Sabbaths, and on some other day of the week, the frequency and time being regulated by the convenience of the members. It was good to be in those societies where pious and earnest men and women met for the promotion of their spiritual welfare in the worship of God. The services were not hurried over as a task that it was irksome to perform; they were observed as privileges on which they set a high value. Usually as much time was spent in the Sabbath society as was spent in public worship when they enjoyed that ordinance. The half of the afternoon in summer, and the whole of the evening till bedtime, in winter, was considered none too much secular time to give to the worship of God.

The rules for social worship prepared by the church in Ireland were used in conducting these social exercises. Besides the devotional services, parts of some evangelical book were read. A question that had been given in the preceding meeting was put round, and it was expected that every member would make some remarks on it. In this the women took part, and we state what we know when we say that they often contributed to make the society interesting, and profitable to the members. Important truths that had been treasured up in the memory when reading or hearing the word preached, would be brought forth with a plainness and an unction that made impressions not soon to be effaced.

One effect of these services was to strengthen brotherly love. The members of the society became like the members of a family. They took an interest in each others welfare. They enjoyed the sweetness of Christian fellowship, and realized "how good and pleasant it is for brethren to dwell together in unity."

The children received attention in the societies. Ignorance or prejudice may cry down Sabbath schools as an innovation, but the truth is, those fellowship meetings were places of religious instruction for the young, where the adult members were the teachers. In this way the services were rendered both interesting and profitable to the children of the church. They were taught the principles exhibited in the standards, and prepared for making an intelligent profession.

Their moral and religious character had a salutary effect on the people among whom they lived. However much their careless neighbors might make light, among themselves, of their strictness in the performance of their duties, they respected them too highly to sneer at, or hold them up to ridicule. Their conscientious regard to religious obligation gave them weight and influence to deter from open vicious conduct, those who felt no other restraints. Their observance of the Sabbath was not disturbed by the intrusion of those who felt no obligation resting on themselves to remember it to keep it holy. By a consistent example they gave efficacy for good to their religious profession.

It may be readily supposed that they prized highly the preaching of the word, when they were favored with the opportunity of hearing and enjoying the ministrations of those who were in the fellowship of the Covenanting church. In their prayers, both in their households and in their societies, their spiritual need was never lost sight of, and many and fervent were the petitions offered up that God would send them some one to refresh their souls with the glad tidings of salvation.

As an illustration of this, we record here an incident that we received from the lips of one of the persons concerned.

In the early part of this century there was a society of Covenanters, of which our informant was a member, in Northumberland county, Pennsylvania. They received occasionally preaching by ministers as they passed between Pittsburgh and Philadelphia. At the period of the incident which we relate there had been a long interval without preaching. Their efforts, by letter and otherwise, failing to bring relief, they agreed to observe a day in fasting and prayer as a special means to obtain the desired blessing. This was done; and what wrestlings there were that day with God, by men who we know were mighty in prayer, may well be conceived. At the close of the services, one of the members was observed to retire to a distance to an obscure place and remain for a time alone. Another, our informant, knowing the man, watched for his return, satisfied that he had been pouring out his soul to God in secret prayer. As he drew near, something in his countenance indicated that his errand had not been in vain. To the inquiry, "What speed?" the reply was given, "It is neither new moon nor Sabbath, but it shall be well." (The allusion is to 2 Kings 4 : 23.) On that same evening, Rev. John Black, then pastor of the congregation in Pittsburgh and vicinity, arrived on horseback, and preached on the following Sabbath. What a feast the preaching of that day must have been to those hungering souls, and especially would they value the blessing, coming as it evidently did, in answer to their prayers.

It was just in such circumstances as these that preaching was valued and improved. We can recall the days of boyhood when the members

of the society where we were brought up, enjoyed this privilege but once in six weeks, and then had to travel seven miles to obtain it. From the value set on the word then, it is easy to infer what must have been the eagerness for it in earlier times, when it was rarely enjoyed more frequently than once or twice in the year. A page from the book of memory may fitly be transcribed here.

Having no carriages in those days to carry them to church, they went either afoot or on horseback. The services began at eleven, and continued, with a short interval, till three in the afternoon, and sometimes later. In summer the preaching was in a barn or a grove, and in winter, in a private house. Earnest attention was given by the people. With their Bibles in their hands, they watched carefully the citations of Scripture, and turned to the places cited to verify the accuracy of the quotations. They rarely seemed impatient at the length of the services. Returning home, those who were going in the same direction travelled in groups. The conversation was, for the most part, on the discourses heard during the day, not, however, in discovering faults, but in pointing out excellencies. One would remember what was said on one subject, another something on another. The aged generally did the talking, and the young listened and improved what they heard. Thus they beguiled the tedium of the journey, and came home, though wearied in body, yet refreshed in spirit. On the next Sabbath the discourses were the subject of conversation in society.

That there were thoughtless hearers then as well as now, is true, and that there are attentive hearers now as well as then, is also true. But the difference is that then, owing in part to the infrequency of the ordinance, the attentive class predominated. "The word of the Lord was precious in those days."

And when the distinctive principles of the Covenanted Testimony were exhibited, it was then that the attention was fixed on the discourse. We have seen old men on the Mondays of communion services, when testimony was borne against the government for its forgetfulness of God, and its outrage on the rights of men, with a smile playing over their faces, and the tears trickling down their cheeks, gazing on the speaker, without turning their eyes, unless to give a sidelong glance at some neighbor politician sitting near, just to see how he was taking it. And if he betrayed symptoms of uneasiness, this gave evidence that the arrow was well aimed, and added wonderfully to the interest of the discourse.

We return from this digression to the time referred to in the beginning of this paper. From the recital of these occurrences of a later day, we may gather what was the condition of Covenanters at that period. Firmly convinced that they were the witnesses of Christ for all the attainments of the church at the very zenith of the Reformation, they were fixed in their purpose, whether in the case of solitary and scattered families, or organized societies, to hold fast their attainments, and leave them to their children to hand them down in their entirety to succeeding generations. Whether in South Carolina, or in Pennsylvania, or New York, or in New England, in city, village or country, one purpose animated them, one hope sustained them; the purpose and hope that

the Mediator, for the honor of whose cause they witnessed, would grant them a ministry and an organized church, so that efficiently and successfully they might accomplish the end of their testimony, and bring this nation to own him as its Lord. We will see in a future paper that their confident expectations were not disappointed.

SELECTED.

THE IMPRECATORY PSALMS.

IN the *Sunday Magazine* for March, 1874, pp. 381-383, is a short, but comprehensive argument on the subject expressed in the heading of this article, by W. Lindsay-Alexander. Nothing that the writer ever met with before, so satisfied him as this has done. Dr. Hodge, in his very able article on "inspiration," in the *Princeton Review* for 1857, at pp. 685-686, has given what may be deemed in general a sufficient answer to certain objections, in these words: "With regard to the denunciatory Psalms, David was the organ of God in denouncing the divine judgments against the wicked. If he did this with the feelings with which a benevolent judge pronounced sentence on a criminal, so much the better for him. But if he did it in the spirit of malice and revenge, so much the worse for him. In either case, the Spirit spake by the mouth of David. How David's heart was affected by those denunciations, is a question entirely apart from his inspiration," &c.

Mr. Lindsay-Alexander, however, has briefly given us an analysis of the whole argument, *pro* and *con*. And he has rendered a good service by so doing. Many a pious soul has been sorely troubled by sundry expressions in the Psalms, and in some other places, which he could not reconcile with his intuitive judgments. The writer can never forget what a most excellent lady, a member of the Society of the Friends, once said to him. She loved the Sacred Word. She fed upon the precious Psalms. But there were passages in them, that she could not see how a good man could write. She was troubled and perplexed. She only wished that David had never written them. Were she now living, a careful reading of the following would, no doubt, relieve her mind. But her gentle spirit has gone to the blessed World of Light, and she understands it all now.

Says Mr. Lindsay-Alexander: "An exception to the general spirit of piety and goodness that pervades the Psalms, seems to be presented in those passages in which the writer utters, often in vehement language, a desire for vengeance on those whom he considered his enemies, or expresses joy because of calamities that had overtaken, or may overtake them. So repugnant have such utterances appeared to pious feeling, that they have been a stumbling-block to many readers of the Psalms, and have been eagerly laid hold of by those who are opposed to the claims of the Bible as supplying a reason for denying its divine authority. To obviate this, some have proposed to deprive the passages in question of the *optative* form, and render them as simply asserting what *will be* the fate of those who are the enemies and oppressors of the good. That such a rendering is in some of the passages grammatically possible, cannot be denied; in some of them, indeed, it is what the best scholars are agreed should be preferred. Thus, for instance, on Psalm 6:11, [10,] which, in the authorized version, is rendered, 'Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.' Hupfield says that the verbs are 'to be

taken as futures, not optatively,' and he accordingly renders, 'Ashamed and affrighted shall be all my enemies, turned back, put to shame shall they be suddenly;' and with this Maurer, De Wette, and Ewald agree. So also Psalm 10:15 is rendered by Ewald, 'Thou wilt break the arm of the wicked,' &c. But this cannot be carried through all the passages; some of those which are most strongly expressed, as *e. g.* Psalm 69:23-28, cannot be got over by this expedient; and even if those which contain imprecations could be thus disposed of, there would still remain those in which exultation and delight are expressed over the destruction and misery of those whom the poet regards as his enemies, or the enemies of his country. The fact, therefore, must be admitted, that there are in the Psalms utterances of a vindictive character, so strongly expressed, sometimes, as almost to shock the feelings of readers trained in the spirit which breathes through the New Testament. The question is, Can these be reconciled with moral rectitude, or with genuine piety on the part of those by whom they are uttered? As tending to a satisfactory answer to this question, the following observations are submitted:

1. There is a broad distinction between sufferings inflicted from mere vindictiveness, or for the gratification of personal revenge, and sufferings that come upon the transgressor under the law of the divine government, which assigns retribution to the workers of iniquity. To desire the former, is wrong; it may be quite right to desire the latter.

2. There is a distinction between wrongs done to individuals, and wrongs done to the community. A truly pious man will be ready, in his own case, to forgive the former; but he may lawfully wish the latter to be punished.

3. Those living under the ancient dispensation, lived under a law which forbade private retaliation, and the indulgence of vindictive feelings on the part of individuals who had been injured towards those who had injured them. On this point the law of Moses is explicit, 'Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbor, that thou bear not sin because of him. Thou shalt not take vengeance nor bear grudge against the children of thy people; but thou shalt love thy neighbor as thyself; I am the Lord.' (Lev. 19:17, 18; compare also Exod. 23:4, 5.) Good men living under this law knew that private revenge was forbidden as sinful, and they denounced it as such; compare Prov. 20:22; 24:17, 18, 29; 25:21, 22; also Job 31:29. Men like David had learned this lesson, and could say as he said to his bitterest enemy, 'The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. . . . The Lord be judge, and judge between me and thee, and see and plead my cause, and deliver me out of thy hand.' (1 Sam. 24:12, 15.) David knew how to forgive an enemy, and to refuse to avenge himself on one that had injured him (2 Sam. 1:17 ff.; 16:10); he knew that God abhorred the bloody and deceitful man (Psalm 5:6), and he could declare that, so far from injuring another, he had rescued those that were, without cause, his enemies (Psalm 7:4). It must be allowed to be *prima facie* improbable that he, or those who, like him, revered God's law, and had learned the lesson of mercifulness which it inculcates, should be found indulging a spirit of cruel vindictiveness, and seeking the destruction of enemies merely for the sake of retaliation.

4. When we look to the *motives* assigned by the psalmists for the prayers they offer for the destruction of the wicked, we shall find that, for the most part, they are of a wholly impersonal kind. It is the offence given to religion, and the encouragement given to wickedness, by the prosperity of the wicked, that makes them desire the overthrow of the workers of iniquity

(Psalm 10:13; 94:7 ff.); it is for the vindication of the divine honor, insulted by the heathen, that they desire the blood of God's servants shed by the heathen to be avenged (Psalm 79:10); it is for the manifestation of the divine majesty and rectitude, so as to encourage and gladden the pious, and to deter the wicked, that they desire that the oppressors of God's people should be put to shame and destroyed (Psalm 35:26, 27; 40:16; 58:11; 64:9, 10, &c.). In such utterances it is another spirit than that of vindictiveness that breathes.

5. Under the ancient dispensation God had revealed himself as not only long-suffering and merciful, but also as hating iniquity, as requiring transgression, as dealing with every one according to his works, and as rendering vengeance to his adversaries. Specially he had by his prophets made known what he would do to the enemies and oppressors of his people. Is it strange, is it inconsistent with true piety, that a servant of God should express his approval of God's purpose of retribution, should ask the fulfilment, in words often borrowed from God's own declaration by his prophets? (Compare *e. g.*, Psalm 137:8, 9, with Isa. 13:16, 18; Jer. 50:15, 29). This, so far from being strange, is only what we might expect. True piety leads a man to approve of God's purposes, and to desire their fulfilment. The blessed in heaven, we are told, say when the judgments of God 'are made manifest,' 'Even so, Lord God Almighty, true and righteous are thy judgments,' (Rev. 15:4; 16:7); the saints under the altar cry 'with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth' (Rev. 6:10); and when judgment comes on Babylon, the command is given, 'Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her' (Rev. 18:20). When such utterances are found in the New Testament, need we wonder that those who lived under the former dispensation, should express, in language not more strong, their desires for the fulfilment of God's threatenings against the enemies of his kingdom, and the oppressors of his people, or should exult over the prospect of such fulfilment? As has been well remarked by Bishop Wordsworth, 'such utterances are but the words of the people of God accepting and re-echoing the judicial decrees revealed in his word.'

The conclusion to which these considerations lead is, that where the psalmists utter imprecations against their personal enemies and oppressors, they mean nothing more than to invoke him to whom 'belongeth vengeance and recompense,' to vindicate as he sees meet, the cause of his servants, even as our Lord himself did (1 Peter 2:23), leaving it with him to render to them according to their deeds, even as Paul did (2 Tim. 4:14); and when they call for vengeance on the enemies of God and his church, or exult in the judgments inflicted upon them, they merely respond to what they knew to be the purpose of him, who will not suffer the wicked always to triumph, and who, as 'the Lord God of recompenses, will surely requite.' (Jer. 51:56.)

With the exegesis involved in the above, Dr. Alexander, in his work on the Psalms, accords.

Whatever tends to vindicate the Holy Word against unfriendly criticism, and especially to relieve honest difficulties in the minds of its true friends, should be gladly accepted; and it cannot be doubted that many devout and earnest Christians will thank Mr. Lindsay-Alexander for the help he has afforded them, just where they had long felt the real need of it.—*W. P. V., in the Presbyterian.*

MISSIONARY INTELLIGENCE.

FOREIGN.

By the kindness of Mr. John Caldwell, of Philadelphia, we are furnished with the following, from the *Liverpool Daily News*, of March 19th:

RELIGIOUS PERSECUTION IN TURKEY.—LETTER FROM EARL RUSSELL.

Yesterday afternoon a meeting of the British signatories to the address to the Sultan on this subject was held at the residence of Lord Ebury, at 35 Park street, to receive information from the deputation recently returned from Constantinople, and for consultation as to further proceedings to be taken for the liberation of the exiled family at Smyrna and the military prisoners at Damascus. Lord Ebury presided, and the proceedings were opened with prayer by the Archbishop of Canterbury. The chairman read letters from several noblemen regretting their inability to attend. Earl Russell wrote as follows: "I understand that a meeting is to be held at your house on the subject of religious liberty in Turkey. I could not, without risk to my health, encounter the excitement of such a meeting. But I wish to make public through your friendly interposition the interest which I feel in the maintenance of the Hatti Scheriff, in which it was declared that 'no subject of his Majesty the Sultan should be hindered in the exercise of the religion that he professes, nor shall he in any way be molested on that account.' It is not for me to insist upon the truth of rumors which have reached my ears, but I know that grave apprehensions exist on the subject of religious persecutions in Turkey, and I conceive that it will not be too much for British subjects, who have always been consistent in their desire to obtain a free scope for the professors and adherents of the Christian belief in Turkey, to ask Lord Derby to ascertain the real state of the facts, and, if oppression exists, to seek from his Majesty the Sultan fit remedies for that oppression." Lord Stratford de Radcliffe wrote: "Whatever may be your committee's decision as to any further proceedings, it will interest me deeply, and I feel sure that, with the late deputation's assistance, it will not be wanting either in efficiency or in the requisite discretion." Lord Harrowby, in his letter, said: "I have read the papers put forth by the deputation, and am very sorry to see that the expectation of being able to put the memorial with which they were charged into the Sultan's hands was ultimately disappointed. It was on no light ground this expectation rested. The assurance of the Turkish Minister for Foreign Affairs to her Majesty's ambassador at Constantinople was sufficient in itself. Much good, however, will have been effected by the mere appearance of such a deputation, and I hope that Lord Derby may not feel it to be beyond the line of his duty to instruct the British ambassador with whatever precautions to place the memorial in the hands of the Sultan."

After the noble chairman's introductory remarks, a statement was made by the Rev. James Davis, Secretary of the Evangelical Alliance, and then the Archbishop of Canterbury moved and Lord Lawrence seconded the following resolution: "This meeting having heard the report of the deputation, regrets to learn that, notwithstanding the communication officially made to the British ambassador, that without doubt the members of it would be received by the Sultan, the Grand Vizier had, on their arrival, refused to apply for an audience, or to comply with the prayer of the memorial. This meeting approves the course taken by the deputation in leaving the address in the hands of Sir Henry Elliott; and resolves that the Earl of Derby be communicated with, and his lordship be earnestly requested to send instructions to her Majesty's Ambassador at Constantinople to present the address to his Majesty the Sultan, or to adopt such other methods as he may think likely to attain the object desired." The second resolution was moved by Lord Alfred S. Churchill, and seconded by Sir Harry Verney, Bart.—"That, with a view to calling public attention in this country to the religious persecutions still continued in the Turkish empire, in order to give full information relating to the cases more immediately complained of, an application be made to the Right Hon. the Lord Mayor of London to preside over a meeting to be held in the Mansion House at an early date after the Easter recess."

Sir John H. Kennaway, Bart., M. P., moved, and Captain the Hon. F. Maude seconded, the third resolution—"That the Council of the Evangelical Alliance be requested to continue their efforts for the release of their persecuted Christian brethren in Syria and for the maintenance of religious liberty throughout the Turkish empire."

The proceedings closed with a cordial vote of thanks to Lord Ebury, moved by Lord Francis Conyngham, M. P., and seconded by the Rev. J. S. Blackwood, D. D.

SOUTHERN.

LETTER FROM MR. BOXLEY.

SELMA, ALA., March 22, 1875.

MESSEURS, EDITORS—I take time to write you a few lines, and I send you a brief account of our work. The whole number of pupils enrolled since the first of September, up to this time, is 295. The regular daily average attendance now, is 180. The children are progressing nicely, and the interest which they take in the school shows how much they appreciate our labor among them and for them. The parents are manifesting a lively interest in our mission, and seem to be pleased with the teaching, and the progress of their children.

Every little while we are receiving very flattering reports from the parents of children attending school, that their children are learning so fast, and much more than they have ever learned before in the same length of time. The secret of this is the fact that they commit the Catechism and Psalms, and take great interest in reciting the one and singing the other from memory, to their parents at night.

We have a prayer meeting weekly in the school, at which we have all the pupils. We conduct the prayer meeting somewhat after the usual custom of our church. But in addition to the singing, reading the Scriptures and prayer, we endeavor to encourage and urge the children and young folks to lead moral and Christian lives, to read the Bible and believe in Jesus. Many of the children read the Bible to their parents, and we are encouraged to learn that there are some of them succeeding in getting their parents to hold family worship night and morning.

The Sabbath school is also well attended, averaging now from 75 to 80 each Sabbath. The same may be said of preaching, as it precedes the Sabbath school. From all indications at present, we see every reason to encourage us and our friends, that the mission here, with the blessing of God, will grow and succeed.

The health of the people in general has been very good all winter until just very recently. Now there are some cases of small-pox in the city. The city is having all the school children vaccinated, and we hope that it will not reach us, as we have escaped so far.

We have a large number of children coming to school whose parents are not able to get books for them. I have in my room about twenty children who need books, but they cannot get them because their parents are not able; and many of them need clothing; but as it is warm weather now, they can get along better without the clothes than the books. The books we need now are school books. [Mr. Elliott made out a list of the necessary books, and it was forwarded.—*Secretary of the Board.*] Of Bibles we have a supply at present, as the Bible Society furnished us with 100 copies last fall.

We are having excellent weather here now, and have had ever since the first of March. We need no fire except in the morning, but as soon as the sun is up a while it is warm enough. The people all have their gardens planted, and everything is growing nicely. It will be two months before the people up North can plant, but here the cotton and corn are all planted and growing.

We are all well, and hope this may find you so.

Respectfully yours, D. W. BOXLEY.

LETTER OF A CONTRIBUTOR TO THE SOUTHERN MISSION.

THE schemes of the church would have no lack of funds, did all the members have the mind of the writer of the following letter :

—, —, March 15, 1875.

MR. WILLSON—I herewith send you the five dollars (\$5.00) that I promised you for that mission property, Selma, Ala. Am glad that I *did* promise it, for I might have thought myself not able to give it the way times have been, had I not been bound. I think we ought to be willing to deny ourselves not only the luxuries, but some of the comforts of life, to help forward such a noble work.

I do rejoice that the Board has purchased that property, and that the school is in so prosperous a condition. Hope and pray that a congregation may be organized there.

Yours, truly,

EDITORIAL NOTES.

WE view with interest the contest that is now being carried on in the Presbyterian Church between the friends respectively of the Stated Clerk's Hymn Book, and of the Book of the Assembly's Committee. The former book is published by a New York house, and the latter by the Board of Publication at Philadelphia. Of course all sorts of things are said on the one side and on the other. The New York publishers have sent out a criticism of the Hymnal, that has operated against it in some quarters, while the retort is made that the critic is an outside party—not a Presbyterian, and stress is laid by the friends of the Hymnal on the matter of *authority*—they wish it to be clearly understood that theirs is the *Assembly's* book.

We notice this matter, because of its bearing on the whole question of Psalmody. In a contest, each party endeavors to get a sure footing, and to present their side as not selfish, but as being the side of the general good. In our late war, the nation appealed to the considerate judgment of mankind, and the South wished to make it appear that they fought against oppression. We refer now first to the claim of *authority* for the Hymnal—"Ordered by the General Assembly."—(We quote from the advertisement.) That authority only extends over the congregations of the Presbyterian Church, and even were it granted that it covers the matter of praise, still the great mass of professing Christians who are not subject to the General Assembly are left out, and at once the confession is made that there is no union on this question, for whatever any body of people judges acceptable matter of praise, is still in union meetings, to be used by the whole. And lo! here comes in "Singers and Songs of the Liberal Faith," published by Roberts Brothers.

The Liberal Church must have their hymns. Who is to guard against these being incorporated by some hymn-book-maker into his book of songs, and becoming part of the material in common use? We must here remark that in itself it hardly seems possible, that the Word of God has left this important matter of praise in such a loose state. There must be some kind of rule. But without dwelling on this, does it seem that the argument from *authority* has much force as against any publisher? We notice that it is not pressed very far in the discussion. Again (we are referring to the Board's advertisement of the Hymnal), the following points are brought out in its favor, to press the use of this book: 1st. "By its use

we shall have *uniformity* in all our churches." This is an admission that uniformity is desirable. So the psalm-singing churches have argued on behalf of the inspired Psalmody, that it is that on which not only Presbyterian congregations can unite, but all classes of Christians. We shall then sing together the words of inspiration, and in this exercise can feel that we are not only united in our praises as Christians, in this generation, but we are singing what Israel sang in the days of the tabernacle, and the temple, on the banks of the Jordan, and by the rivers of Babylon. We are singing what Jesus of Nazareth sang in the synagogue, what the apostles sang with him in the upper chamber in Jerusalem, and even words which were on his lips on the cross. We sing what the early church loved, words which have always commended themselves to the pious heart, as alone able to express its feelings in its seasons of deepest distress. And here we must relate an incident, the circumstances of which we knew. A young man near his end, was faithfully tended by his sister—they were both Presbyterians. Coming to his bed-side, and adjusting the pillow under his head, she leaned over him and quoted the beautiful lines, which they both well knew,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

The dying youth looked up and said, "Not that; but is it not said, Like as a father pitieth his children, so the Lord pitieth them that fear him," In such deep waters, he sought to set his foot upon the *rock*—the word of God, not the word of man.

Again, the Committee seek length of days for their book, that it may become "identified with the very life of the church," a book "with which we shall all become familiar." This is the hope of every generation, that their work shall stand; this is the desire of the builder, of the writer, of the statesman. We all know the disappointment in store for such hopes, and so there is no security that this book will outlive this generation. Praise is a mere matter of fancy and taste with too many. They seek change in hymns, as in dress and amusements, and it is vain to hope for perpetuity. We are afraid this book must follow its cast-off predecessors, and be changed in another generation; but the book of Psalms is part of the Word of God, and lasts from generation to generation. "The Word of the Lord endureth for ever." 3d. The Committee seek to have it in the Sabbath schools. "The children of the last generation learned and sang the same hymns that their mothers knew and sang. Our children can and will, &c." Yes, it is desirable that young and old sing the same words of praise, and it would be well if the same censorship which excludes certain songs from the audience room of the church, could exclude them from the lower rooms, but yet how hopeless is all this work in many ways. We should think a weary, saddening feeling must at times come over earnest minds in the hymn-singing churches in dealing with this question in all its phases.

We would fain hope to see attention directed to the book of Psalms, and efforts made to commend this to the church of Christ as a complete manual of praise. Then there would be authority—*divine* authority, and entire uniformity.

WE are glad to note the following commendation of a work that long had an honored place in the course of instruction in the Seminary of our church:

As to the method of instruction adopted by our first Professors little need be said.

They both used text-books where they could be had. Dr. Alexander's text-book in theology was Turretin's *Theologia Elenctica*, one of the most perspicuous books ever written. In the discussion of every subject it begins with the *Status Questionis*, stating that the question is not this or that, until every foreign element is eliminated, and then the precise point in hand is laid down with unmistakable precision. Then follow in distinct paragraphs, numbered one, two, three, and so on, the arguments in its support. Then comes the *Fontes Solutionum*, or answers to objections. The first objection is stated with the answer; then the second, and so on to the end. Dr. Alexander was accustomed to give us from twenty to forty quarto pages in Latin, to read for recitation. And we did read them. When we came to recite, the Professor would place the book before him and ask, What is the state of the question? What is the first argument? What is the second? &c. Then, what is the first objection and its answer? What the second? &c.

There were some of my classmates, Dr. Johns, the present Bishop of the Episcopal Church in Virginia, for example, who would day after day be able to give the state of the question, all the arguments in its support in their order, all the objections and the answers to them, through the whole thirty or forty pages, without the Professor saying a word to him. This is what, in the College of New Jersey, used to be called rowing. Whatever may be thought of this method of instruction, it was certainly effective. A man who had passed through that drill never got over it. Some years ago I heard the late Bishop McIlvaine preach a very orthodox sermon in the Episcopal church in this place. When we got home, it being a very warm day, he threw himself on the bed to rest. In the course of conversation he happened to remark that a certain Professor failed to make any marks on the minds of his students. I said to him "Old Turretin, it seems, has left his mark on your mind." He sprang from the bed, exclaiming, "That indeed he has, and I would give anything to see his theology translated and made the text-book in all our Seminaries." The Jesuits are wise in their generation, and they have adopted this method of instruction in their institutions.—*First Princeton Professors. From Reminiscences by the Rev. Charles Hodge, D. D., now the Senior Professor.*

We see that it still retains its place in the Union Theological Seminary, Virginia, an institution of the Southern Presbyterian Church.

THE following item is of importance in its bearing on the question of sacramental wine. We take it from the *R. P. Watchman*. It certainly introduces a new phase of the subject, and shows us that these questions are not to be peremptorily settled, but require to be looked at from many sides.

The Rev. John Inglis, Missionary on Aneitymn, has written a long letter in the form of an Overture, in which he proposes to use the liquor of the cocoa-nut instead of wine when celebrating the Lord's Supper. He says that the natives are coming to know fermented wine as a beverage by which white men are frequently made drunk, and that this is an objection to using the same drink at the Lord's Supper. The natives are identifying the table and the temple of the Lord with the table and the temple of devils. It seems that many of the missionaries of the London Missionary Society in the South Seas already use the liquor of the cocoa-nut instead of wine, and Mr. Inglis asks leave of his brother missionaries in the New Hebrides to do so likewise. Hitherto, the wine he has used has been little more than *sweetened water*.

WE agree with the conclusions of the writer of the article in the present number, as to Jephthah's vow, yet we have never been able to free our minds from the thought that it was a rash vow, in the matter of its indefiniteness. It was a vow, however, that he was to fulfil. Israel's pledge to the Gibeonites that they would spare them, was rash, yet it was to be fulfilled. We refer now to this carrying out of vows for a practical purpose—in the matter of pecuniary obligations to the church. These are voluntarily incurred; they are pledges to God of part of our substance; they are not so difficult to carry out as Jephthah's vow in the case of his only child, a beloved daughter, consecrated to perpetual virginity. We see

he did not draw back, and argue himself out of *his* vow, yet how many dally in the matter of paying their vows, and in some cases, in time, argue themselves out of the whole obligation, on some plea or other. The question is, will this course abide God's testing.

ECCELESIASTICAL.

PHILADELPHIA PRESBYTERY met in Second church on Thursday, 25th inst. The special business of the meeting was to attend to Presbyterial visitation in the Second congregation. Rev. T. P. Stevenson, moderator *pro tem.*, propounded to the officers of the congregation the questions appointed by Synod in 1872, and the answers were recorded by the clerk of Presbytery. A committee, consisting of S. O. Wylie, T. P. Stevenson, and Robt. Patton, ruling elder, was appointed to attend to Presbyterial visitation in the Third congregation, Philadelphia, on the Thursday before the 3d Sabbath of April next. The same duty will be performed in the Baltimore congregation on the Thursday before the 3d Sabbath of October next, the time of the regular Fall meeting of Presbytery. The moderation of a call was granted to Conococheague congregation, and referred to the Interim Committee of Supplies, S. O. Wylie, R. J. Sharpe and Wm. Brown, ruling elder, to be attended to at the convenience of the session and congregation. The visitation of said congregation was left in the hands of the same committee. ROBT. J. SHARPE, P. C.

PITTSBURGH PRESBYTERY met in Allegheny, April 13, at 7 P. M., and licensed J. W. Dill and Alexander Kilpatrick, students of the third year, to preach the gospel. Calls on Rev. R. J. George, pastor of North Jackson and Poland congregation, from Union and Pine Creek, and Beaver Falls, were, after due consideration, presented; and Mr. George accepted the call from Beaver Falls; and Mr. M. A. Gault accepted a call from Lind Grove, and was dismissed to Iowa Presbytery; and W. M. Shanks, student of the third year, at his own request, was certified to New York Presbytery.

OWING to the need of having a session in Selma, the Central Board requested Pittsburgh Presbytery to recommend the session of the Pittsburgh congregation to ordain Mr. Lewis Johnston, Sr. (father of the missionary), and George M. Elliott, to the ruling eldership. Presbytery made this recommendation at its meeting in Allegheny on the 14th of April. The session examined the persons thus recommended, both of whom were in connection with that congregation, and on Thursday, the 15th, the fast day before the communion, the ordination was attended to. Revs. D. B. Willson and S. J. Crowe being present as members of the commission of Presbytery, to visit the congregation, by invitation, took part in the services. Rev. D. B. Willson propounded the queries, and the pastor, Dr. Milligan, offered the prayer. The newly ordained elders were then addressed by Rev. A. J. McFarland. Thus step by step we are advancing in the work among the freedmen, and as the need arises, God opens up the way. The service was most interesting, as it marked an epoch in the relation of our church to the colored race, in that now we have some of them in the office of elder.

COMMUNIONS AND ASSISTANTS.

APRIL 2d Sabbath, Allegheny, Rev. R. J. George.

APRIL 3d Sabbath, 3d Philadelphia, Rev. Mr. Lawson; Walnut City, Rev. T. P. Robb.

APRIL 4th Sabbath, Southfield, Rev. Dr. A. M. Milligan; Baltimore, Rev. J. A. Black; Portersville, Rev. J. Galbraith.

MAY 1st Sabbath, Little Beaver.

MAY 2d Sabbath, Winchester, Rev. Dr. Sloane; 1st Boston, Rev. Joshua Kennedy.

MAY 3d Sabbath, Elkhorn, Rev. James Kennedy; Sharon, Rev. W. P. Johnston; York, Rev. S. R. Wallace; Churchill, Rev. J. C. Smith; McKeesport, Rev. J. A. Black; Rochester, Rev. J. W. Sproull.

MAY 4th Sabbath, Manchester and Parnassus, Rev. Dr. Wylie; Clarksburg, Rev. J. Lynd.

MAY, Morning Sun and Rehoboth, Dr. Sproull.

HOME CIRCLE.

THE RELATION OF CHILDREN TO THE CHURCH.*

THE word church is derived from a Greek root, signifying "called from" or "out of," and is used to denote—Those whom God loves, such as "Christ also loved the church." Second—Those professing the religion of the Bible, with their children, such as the church at Rome, Corinth, Ephesus, and in this two-fold sense is synonymous with the phrase, kingdom of God, and kingdom of heaven, in the gospels. We should discriminate between the church visible and invisible. Infants are an important element of the church in heaven, and the children of professing parents are by virtue of their birth members of the visible church on earth.

The church is of divine origin. God is her author, she is not indigenous to the world, but an exotic planted by the heavenly husbandmen, fed and nourished by ordinances of his appointment. Instead of beginning to exist at the opening of the New Testament dispensation, she is of much greater antiquity. In the days of Enos, or the two hundred and thirty-fifth year of the world, the members in the church assumed a distinctive name by which they were known until the time of Job, viz., "The sons of God."

The calling of Abraham and the covenant made with him was an important epoch in her history. By it she received a more complete, visible organization, becoming more separate and distinct from the world, and by it Abraham and his descendants were taken into an ecclesiastical relation with Jehovah. Then, as now, she existed in the world, as the light of the world, the asylum of sinners, the nursery of saints, where the people of God were educated and trained for usefulness here and heaven hereafter.

The Israelites were not a typical people. The tabernacle and temple, sacrifices and offerings, priests and prophets, were types of good things to come, but the people were not. They were God's people.

The church is a covenant society, and the covenants which God made with the fathers embraced not merely the parents, but their children; for instance, the covenants made with Noah, Abraham, Isaac, Jacob, and their posterity, at Sinai and Horeb.

The exclusion of the infant seed of professing and believing parents from the visible church, whether by parental indifference and neglect or the

* Extracts of essay read before the Ministerial Association of Newburgh, N. Y., by Rev. Samuel Carlisle, January 17th.

dogma, that the initiatory seal of the covenant, baptism, should be administered exclusively to adults, is alike contrary to natural feeling, right, reason, and divine revelation.

Children are citizens of the state in which they are born, by birth entitled to its protection, subject to its laws, and can only be deprived of their rights by the commission of crime. And shall the church of Christ be more intolerant? The relations of children of professing parents to the church is the same as that of citizens to the state.

It cannot be gainsaid nor questioned, that circumcision, the initiatory seal of the covenant, was administered to the infant seed of Jewish parents when eight days old. It was a seal of the righteousness of the faith. So far from being a mere pledge of temporal blessings, it sealed a covenant in which "all the families of the earth were to be blessed." And shall a different practice exist to-day? If by divine appointment, infants were fit subjects of the seal of the righteousness of the faith, surely a transaction the same in substance, is right and fit now.

The church under both dispensations is identically the same; consequently persons entitled to privileges in her at one period are entitled at another. Then she was in a state of minority, now she has attained full maturity. This fact is placed in the clearest and strongest light, in Romans, eleventh chapter, where she is represented as an olive tree; the Jewish branches of that tree were broken off, because of their unbelief, but the tree was not destroyed—the trunk and roots remained in all their vigor and strength, while the Gentiles have been grafted in that they might partake "of the fulness and fatness of the olive tree." Baptism has come in the room of circumcision, both signifying the same thing. The one a seal of the righteousness of the faith, as is the other. The one the initiatory seal of the covenant—a token of visible membership in God's family, and securing not merely temporal but spiritual blessings, as does the other, unless there be a positive command, prohibiting the administration of this initiatory seal to infants. They are, and by right ought to be, publicly recognized as members of the visible church, by baptism. How unnatural! a parent in the church, and a child, bone of that parent's bone and flesh of his flesh, excluded.

We have neither the time nor disposition to pursue the argument; suffice it to say, the Master recognized infants as members of the church, "of such" he said, "is the kingdom of God." In the primitive church households embracing infants were baptized by the apostles, and it was not until the fifteenth century that a single sect of professing Christians opposed the recognition of infants as members of the visible church on the same ground as is done in modern days.

Tertullian and a small portion of the Waldenses opposed infant baptism, but it was because they held that this ordinance was accompanied with the remission of sins.

Origen in the third century, Chrysostom in the fourth, Cyprian, Pelagius and Augustine in the fifth, all taught that infants were members of the visible church, and entitled to its privileges.

Infants may be partakers of grace. The Bible teaches that the infant seed of believing parents, dying in infancy, are saved; "that they join the general assembly and church of the first born." And if so, "who shall forbid water that they should not be baptized." If they are partakers of the blessings, why not of the sign and seal?—*Newburgh Daily Journal*.

WE ask the children to read the notice among the obituaries of the death of little Richard Patterson.

BE STEADFAST.

AN English admiral, who rose to his high station by his own steady exertions, used to be fond of relating that, on first leaving a humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a guinea, saying, "God bless you and prosper you, my lad; and, as long as you live, never suffer yourself to be laughed out of your money or prayers."

The young sailor carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have regretted, when too late, that they have pursued a different course.

Never let your honest convictions be laughed down. Be true to yourself, and in the end you will not only be respected by the world, but have the approval of your own conscience. See to it, that whatever you lose, whether money, or place, or reputation, you do not lose courage, honesty, simplicity or truthfulness.—*Ref. Church Monthly.*

KIND HEARTS.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife,—*Selected.*

DOUBLE ACROSTIC.

My whole of only five words is composed,
Of one whose history every child knows;
My initials and finals spell the name;
'Tis a gospel character of much fame.

CROSS WORDS.

When with watching, and sorrow, and trouble oppressed,
My first, Christ told his disciples to do and find rest.
By a king's daughter I was used,
His life to save, whom the king abused,
And persecuted in many ways,
And by violence sought to end his days.
From me was viewed the Promised Land,
By one who disobeyed God's command;
And therefore could not enter in,
Thus paying the penalty of his sin.
A Bible fruit you next will see,
And my last, Abram's brother you'll find to be.
Now let any child who the answer knows,
Give it in either rhyme or prose.

QUI.

SCRIPTURAL ENIGMA.

One of the tribes of Israel.
The name of a tribe that became servants to David.
The name of Ahaz's grandfather.
Naamah's brother.
A land where God multiplied his signs and wonders.
King David's great-grandfather.
A city to which God commanded Jonah to go and preach.
The father of Pagiel.
The man whom God commanded to go up Mount Sinai.
A well-known instrument of husbandry.
The initials form the name of one of the books of the Bible.

MAGGIE BELL, Delhi, N. Y.

ANSWERS.

BIBLE QUESTIONS.

- | | |
|---|--------------------------|
| 1. Shamgar, Judges 3:31. | 2. Asa, 2 Chron. 16:12. |
| 3. Michael, the archangel, Jude, 9th verse. | 4. Genesis 27:3. |
| 5. Solomon's, 2 Chron. 9:20. | 6. ——— |
| 7. Sarah, Gen. 25:10; Rebekah and Leah, Gen. 49:31; Rachel, Gen. 35:19; Miriam, Num. 20:1; Sapphira, Acts 5:10. | 8. Jehoiada, the priest. |

DOUBLE ACROSTIC.

Achan, initials. Laban, finals.

- | | |
|----------------------------------|-------------------------|
| 1. Abiel, 1 Sam. 9:1. | 2. ChuzA, Luke 8:3. |
| 3. Hobab, Numb. 10:29 and 19:13. | 4. Amasa, 2 Sam. 17:25. |
| 5. Nisan, Neh. 2:1. | |

The Bible Questions were partially answered by J. Sophie McLam, Ryegate, Vermont. Correct answers to the double acrostic were given by Jennie Mahaffey and Maggie McKinney, Allegheny, Pa., T. J. Kennedy, Shady Grove, Pa., J. M. Sproull and Martha A. Douthett, Harmony, Pa., and in an anonymous letter through Mr. Carson of Winchester, Kan. All these also gave answers to most of the Bible Questions. No answers were sent to question 6, or to the enigma in the last number.

MARRIAGES.

MARRIED, March 11th, 1875, by Rev. R. J. Sharpe, ROSS McMOYLE and HESTER McFARLAND, both of County Derry, Ireland.

By Rev. D. B. Willson, March 15th, 1875, Mr. ALEXANDER WESTERVELT, of Allegheny, and Miss SARAH C. BYERLY, of Westmoreland county, Pa.

By Rev. C. D. Trumbull, March 17th, 1875, at the residence of Mr. William MacClement, WM. J. CUNNINGHAM, of Davenport, Iowa, and Miss JANE MACCLEMENT, of Lind Grove, Ia.

By Rev. J. W. Sproull, at the house of the bride's mother, March 30th, 1875, JOHN W. DUNLAP and LOUISA M. WILLS, all of Allegheny, Pa.

By Rev. J. W. Sproull, assisted by Revs. J. A. Black and J. C. McFeeters, April 14th, 1875, Mr. GEORGE W. GORDON and LENA STREINER, all of Allegheny City, Pa.

OBITUARIES.

[By request, we insert the following notice, which appeared some time ago in the *Irish Covenanters*. We made note of the death at the time.]

THE LATE REV. JAMES SMYTH, OF DRIMBOLG.

MR. SMYTH was born at Cardougan, in the bounds of the congregation of Ballylaggan, in the month of March (we have not been able to ascertain the precise day), 1800. As his death took place on the 29th of December, 1873, he was at the time in the 74th year of his age. He was baptized by the Rev. Joseph Orr, his predecessor in the pastorate of Drimbolg. His mother's maiden name was Margaret M'Millan. His father, Alexander Smyth, is described as having been a man eminent for piety and faith, who literally walked with God. As James was the younger of two sons by a second marriage, the elder being called Joseph, his father was accustomed to give him the fondling name of his "little Benjamin." He was early dedicated to the ministry of the gospel. The father died during James' session at the college, but, as he was about to leave home, his father (then confined to his bed), called him to his bedside, and, with earnest prayers for the divine blessing upon him, dedicated him anew to the ministry. This could not fail of making a solemn and lasting impression upon the youth, nor can we suppose that the dying prayers of such a parent would be left fruitless of result in his subsequent life. His preparatory classical education he had from the Rev. James Bryce, of Killeague, father of Dr. R. J. Bryce, of Belfast, and other sons who have risen to eminence; a man to whom many ministers have stood indebted for their knowledge of Latin and Greek. Mr. Smyth's studies in arts were prosecuted in the Royal Belfast Academical Institution, where he occupied a very respectable position in all his classes, and in some, we

are informed, stood at the head. Theology, he studied in Paisley, under Dr. Andrew Symington. He received license to preach 4th May, 1824; and, after having preached with great acceptance in various congregations of the church, a call was presented to him from Drimbolg on the 20th March, 1827, which he accepted, and he was ordained there on the 26th June, of the same year. The first sermon he delivered after his ordination was from the words, "I am not ashamed of the gospel of Christ." The last time he officiated in public was in delivering a table address at the dispensation of the Lord's Supper, in his own church, in May, 1869—so that he was for a period of forty-two years in the active discharge of the duties of the ministry, or, dating from his license, forty-five. In 1834 he was Moderator of Synod. The present commodious house of worship at Drimbolg, which was built between thirty and forty years ago, was erected mainly through his exertions.

As a *preacher*, our departed father was very attractive. There was no attempt at oratory, but the great effort was to exhibit Christ as the sinner's Refuge and the sole Foundation of the believer's hope. His discourse was always touching, pointed, and thoroughly scriptural; his language plain and simple; his manner earnest, affectionate and impressive. Were we asked to define in one word the chief peculiarity of his pulpit ministrations, we would say it was the *pathetic*. In look, intonation, gesture, there was as much of pathos as to arrest the attention and keep it fixed, while he abounded in illustrative anecdote—a method which has a special charm for most minds. In his father's home, and in the "fellowship meetings," he had early been made familiar with the doctrines of grace, and with the principles of the Covenanted Testimony, of which, as a genuine son of the Second Reformation, he was on all occasions the faithful and fearless advocate. As a *pastor*, he was in "labors abundant," seeking with untiring zeal and industry to promote the best interests of young and old. In *social and domestic life*, he was ever pleasant and cheerful, a most affectionate husband and father—almost incapable alike of giving or taking offence; in speaking of other men, never censorious, but always more ready to cover or extenuate than to expose or aggravate their faults. In private, he was a man of genuine piety, of prayer, and faith, with a conscience singularly tender on all points, and much given, like David of old, to commune with his own heart upon his bed. A highly valued friend (both his and ours) writes that, on one occasion, when remaining over night at his house, he asked him next morning how he had rested. "Not much sleep," was the reply, "but I would not exchange last night's sweet communion with precious Jesus for an earthly kingdom." Throughout life he sought to do justly, love mercy, and walk humbly with his God.

The close was in harmony with the character of the previous life. Since 1869, as will have been perceived, Mr. Smyth was unable to take part in official duties—chiefly through failure of memory, his bodily health continuing good. His last illness, which was simply the debility of old age, lasted about three weeks, and then he passed away in peace and in the hope of a glorious immortality.

There is nothing of the sensational in such a life, none of the stirring incidents by flood or field that are so attractive to multitudes. But how incomparably more glorious may be the record of it on high? Who can tell how many fruits of such a loving and peaceful ministry had already preceded, and were waiting on yonder 'shining shore' to give an ecstatic welcome to their former earthly guide? Or how many yet may follow to form his crown of joy? How much more really enviable such a lot than that of those who are the most conspicuous figures in the arena of war or statesmanship, or even in that of literature, art, or science? Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them.

WE record with sorrow the death of Rev. DAVID HENDERSON, the last of four ordained ministers who came out by protest from the Scotch Synod. The following notice is taken from the *Airdrie Advertiser* of the 13th of March:

DEATH OF THE REV. DAVID HENDERSON.—It is our sad duty to chronicle the death of this esteemed minister of the gospel, which event took place at his residence, Chirnside Cottage, Airdrie, on the night of Saturday, the 6th inst. Mr. Henderson had for several years been afflicted with *paralysis agilis*, which rendered him incapable of public work. Latterly the operations of the disease rendered him subject to great physical prostrations, accompanied with the most agonizing pain. The more immediate symptoms of dissolution became apparent a few days before his decease, and just before the earthly Sabbath morn was ushered in, he received the invitation hence to enter, we fully believe, upon the holier and unbroken services of the rest that remains for God's people. During the course of a painful and lingering disease, he exhibited a cheerfulness and resignation to the divine will, which afforded the surest and most gladdening evidence that the Christ he had so long and lovingly proclaimed to others was to him-

self a living reality and ever-present refuge. We have reason to be assured that to him death was a felt release, a longed-for departure, and withal a glorious change. Mr. Henderson was born at Hightae, Dumfriesshire, in the year 1814. He pursued his art's course in Glasgow University, and, after passing through the usual theological curriculum under the late Dr. Andrew Symington, of Paisley, was licensed to preach the gospel in 1840. Three years later he was ordained to the pastoral charge of the Reformed Presbyterian congregation of Chirnside. After laboring there with zeal and success for a period of seventeen years, he received and accepted a call from the R. P. congregation of Airdrie, to which place he removed in 1860. In the painful disruption which took place in the Covenanting Church in 1863, Mr. Henderson showed unswerving fidelity to the principles of the church. Though unworthy inducements were held out to him to join in the general retrogression, he nobly determined, with great personal sacrifices, to cast in his lot with the constitutional party in the church. That resolve he never rued. About four years ago, failing health compelled him to retire from the active duties of the pastorate. Mr. Henderson will be long remembered as a man of earnestness, activity, excellent endowments and sound principle. His pulpit discourses were always simple, interesting and attractive. Though he showed himself no novice in grappling with intricate points and elucidating the mysteries of Christianity, he never seemed to be so much at home as when dwelling on the freeness and fulness of the gospel offer, and inviting all to experience for themselves the bliss of being Christ's. He was a welcome visitor to the homes of his flock, in mingling with whom, genial humor was blended with becoming seriousness. Having served his day, he has fallen to sleep. But it is beyond our ken to trace the good results of that life which has passed away. In token of soul-benefits received, we know not how many even now think with grateful heart on him who is gone, or how many shall yet rise up and call him blessed. Mr. Henderson has left a widow and family to mourn his loss. However circumstanced otherwise, they inherit the sweet memorials of a happy, exemplary and consistent life, which it is their privilege to imitate. The Rev. Robert Wallace, of Glasgow, will conduct the services to-morrow in the R. P. church, North Bridge street, and improve the solemn event.

REV. DANIEL REID, pastor of Oil Creek congregation, died on Wednesday, March 31st, 1875, of typhoid pneumonia. He was born March 22d, 1834, and was therefore just entering his 42d year. Mr. Reid was sick eleven days, and suffered much, but his mind was clear, and he died bearing testimony to the power of the faith he had commended to others. We knew Mr. Reid as a faithful, diligent laborer, doing his work in an unobtrusive manner. In the next number we shall insert a notice of him, with the minute of Presbytery on his death.

NOTICE OF THE DEATH OF MR. HENRY GEORGE, BY THE SESSION OF RUSHAYLVANIA.

DIED, in the 75th year of his age, of affection of the heart, Mr. HENRY GEORGE. Mr. George became a member of the Reformed Presbyterian congregation of Rushaylvania in the year 1857, and was soon after elected to the office of ruling elder in the congregation, in which he continued to officiate till the time of his death, which occurred March 13th, 1875. He was characterized as a man of uncompromising integrity, a high-toned feeling of conscientiousness, faithful adherence to principle, and remarkable activity in the advocacy of everything of which he was convinced that it was right. The only thing necessary to determine his course in regard to any matter, was an answer to the question, Is it right? This question answered, it was not difficult to tell where he would be found. In view of these facts, the session of Rushaylvania pass the following resolutions:

1. That in the death of Mr. George, session and the congregation have sustained a great loss, his family a kind husband and parent, the community an intelligent and exemplary citizen.
2. That while feeling and deploring our loss, yet our sorrow is mitigated by the consideration that our loss is his unspeakable gain.
3. Under the circumstances, our earnest prayer is, that a double portion of the Christian spirit he possessed may rest on us who are still continued in the Master's work.
4. That we tender our heartfelt sympathy to his wife and family, commending them to him who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

By order of session,

P. H. WYLIE, *Moderator.*
M. MICHEL, *Clerk.*

Mr. CHARLES E. SEMPLE, long an elder in the New Alexandria congregation, died in Jefferson county, Pa., at the residence of his nephew, Charles E. Semple, on the 22d of February, aged 89 years. Mr. Semple was present at the first Covenanter communion held west of the Allegheny Mountains, remembered the circumstances well, and delighted to recount them. Few persons, perhaps none, were better acquainted with the history of our church in Western Pennsylvania. An obituary notice of him will appear in a future number.

DIED, in Washington, Iowa, at the residence of her son-in-law, John R. Nelson, on March 15, 1875, Mrs. ELEANOR WYLIE, in the 85th year of her age. The deceased was the mother of Rev. Oliver Wylie, whose death occurred some years ago. Her sickness was brief, and her last moments peaceful. W. P. J.

["Our Banner" will please copy.]

DEPARTED this life in a chariot of fire, in Jordan's Grove, Ill., on the 25th day of August, 1874, RICHARD CAMERON, son of L. M. and Christiana Patterson, aged two years, eleven months and eleven days. On the evening of his death, he left the house with his grandfather and mother and two older brothers and a neighbor boy, who had been to a store for some matches. His grandfather and mother left all the children at a straw stack and shed, some distance from the house, to play. The little child went into the shed while the boy with the matches gathered a pile of straw and set it on fire. It was very dry and windy, and immediately the flames were conveyed to the stack and closed the entrance to the shed. When the parents and other friends got to the place, all was wrapped in flames. They could not see the child, nor did they know for some time where he was. When first seen, the flesh was falling from his little limbs, and then it was some time before they could get near to remove what was left of his remains. This has been a sore stroke to the parents and friends, and very hard to bear. He was a remarkably quiet and sweet little boy, the pet of the family. His being snatched away in a moment, makes a lasting wound. He shall not return, but we shall go to him.

Com.

GEORGE THOMAS, a member of the R. P. congregation of Winchester, Ks., died of inflammation of the lungs, on the 26th of January, 1875, aged about 70 years. He was a native of Ireland, immigrated to America when a young man, connected himself with the R. P. church in Bethel congregation, Ill., under the pastoral charge of the late Rev. Hugh Stevenson, about the year 1848; spent many years of his life in the city of New York, from which he, with his family, removed a few years ago to Kansas, where he terminated his earthly pilgrimage. He leaves a wife, three sons and one daughter to mourn his loss, but they mourn not as those who have no hope. His last words were, "I have a desire to depart and to be with Christ." His latter end was peace. J. D.

CHARLES LOVE died, near Washington, Iowa, on the 24th of April, 1874, aged 73. He connected with the church in his 18th year, under Dr. Black, of Pittsburgh, and was for many years an active member of the Slippery Rock congregation. He removed to Washington county, Iowa, in 1863, and was one of the original members that aided in the organization of the Washington and Sunbury congregation. He was elected a deacon at said organization. Though Mr. Love was an old man, and nine miles from the church, the day was very bad that kept him out of his seat. He was at the church the Sabbath before he died. W. P. J.

DIED, Sept. 9th, 1874, at the residence of John Russell, Randalstown, MARGARET ANN BENNOCH, aged 22 years.

DIED, of consumption, on the morning of January 22d, 1875, JANE MARY, only daughter of John and M. A. Russell.

Both were members of the Baltimore congregation.

BOOK NOTICE.

THE STONES AND BEAMS: A Memorial Sermon. Preached on the R. P. congregation, Loanhead, leaving their old place of worship, on Sabbath, 27th December, 1874. By the pastor, Rev. John McDonald, B. D. Published by request. 8vo., pp. 20.

We acknowledge the receipt of this interesting discourse, based on Hab. 2:11. We are pleased with the manner in which the gospel is interwoven with local allusions. Among the pleasant recollections of our visit to Scotland, is the memory of our sojourn at Loanhead, and our attendance on worship in the old building, now vacated.

APPOINTMENTS PITTSBURGH PRESBYTERY.

ADAMSVILLE.—April 3d Sabbath, Dill; May 1st Sabbath, Gault; May 3d Sabbath, J. M. Crozier. Communion Sept. 3d Sabbath, Rev. R. J. George.

BEAVER FALLS.—April 3d Sabbath, Gault; May 2d Sabbath, Rev. N. M. Johnston; May 4th Sabbath, J. M. Crozier.

OLD CITY.—Communion, April 4th Sabbath, Rev. A. J. McFarland.

OIL CREEK.—May 2d Sabbath, Rev. J. J. McClurkin. Communion, 2d Sabbath September, Rev. J. A. Black.

OTTER CREEK.—May 1st Sabbath, Kilpatrick.

SANDY LAKE.—June 1st Sabbath, Rev. J. Crozier.

SPRINGFIELD.—April 4th Sabbath, Kilpatrick; May 2d Sabbath, Rev. J. Crozier; May 4th Sabbath, Rev. J. J. McClurkin. Communion, 2d Sabbath June, Rev. S. J. Crowe.

PIKE CREEK.—May 1st Sabbath, J. M. Crozier; May 3d Sabbath, Rev. J. J. McClurkin; June 3d Sabbath, Rev. J. Crozier. Communion, Sept. 1st Sabbath, Rev. J. Hunter, assisted by Rev. J. W. Sproull.

UNION.—April 4th Sabbath, J. M. Crozier; May 2d Sabbath, Kilpatrick; June 2d Sabbath, Rev. J. J. McClurkin. Communion, June 4th Sabbath, Rev. J. C. Smith, assisted by Rev. T. C. Sproull.

Rev. J. Crozier to moderate in Springfield and Pike Creek, when invited by session, Rev. J. J. McClurkin at Union, when invited by session. Irwin Station left in charge of Rev. T. C. Sproull. Rev. Dr. Milligan to visit North Jackson and Poland congregation, and declare the congregation vacant on Monday, May 17th. Rev. Dr. Milligan, Revs. N. M. Johnston and S. J. Crowe, with Elders McAnlis, of Little Beaver, J. Guthrie and J. George, were appointed to attend to installation of Rev. R. J. George in Beaver Falls congregation, on Monday, June 14, at 11 A. M.

D. B. WILLSON,

Chairman Com. of Supplies.

ALLEGHENY CITY, PA.

RECEIPTS FOR THE MCKINNEY FUND.

1874.	
May Slippery Rock.....	\$5 22
Southfield.....	3 83
Nov 12 Bovine.....	13 50
12 First Newburgh.....	21 80
Dec 13 Craftsbury.....	5 00
13 Messrs. Spier and Glickrist.....	10 00
17 Clarinda.....	7 80
17 Topsham.....	3 00
24 Stirling.....	10 00
24 West Hebron.....	4 36
1875.	
Jan 2d Miami.....	10 00
18 Clarksburg, Pa.....	4 75
22 White Lake.....	5 00
25 Ramsey.....	5 35
Feb 1 Cedar Lake.....	8 25
1 Londonderry.....	1 25
12 Hickory Grove.....	5 00
12 Allegheny.....	6 37
22 Third N. Y.....	41 47
Brookland.....	3 00
Evening Sun.....	5 00
Lehigh.....	3 00

S. CARLISLE, Treasurer,
Newburgh, N. Y.

by Co. Kans, March 17, '75.
Hillars Run cong., per Rev. D.
Don, \$50.83, for distribution among
Republican congregation.
Wm. LOCHART, Treasurer.

Received, this 2d of April, 1875, of Dr. Sproull, by the hand of J. C. Steel, the sum of \$10.

A. G. RAMSEY.
WARRENSBURGH, Apr. 5, '75.

\$1.00 of the above were from New Alexandria congregation, making a total from that congregation of \$15.00.

Tabor, Kansas, March 30, 1875.

Please publish in "R. P. and C." the following receipts:

From Rehoboth, Iowa, the 22d of Dec, '74, for Tabor congregation, \$25.75.

Feb 17, 1875, for distribution to the needy in Tabor and Republican City congregations, one car load of corn and wheat and \$19.50. Also, one valuable box of clothing from D. Enwer, Allegheny. And for Tabor congregation and the destitute, per J. W. Sproull, from York cong.....\$13 64
Central Allegheny cong.....30 00
New Alexandria cong.....11 00

Total.....\$34 64

All of which came in good time, and greatly relieved the wants of the needy.

Yours in covenant,

A. B. COULTER,
J. DERENGER,
S. E. GRAHAM. } Deacons.



THE WITHERSPOON STATUE.

This engraving represents the twelve foot bronze figure of the Rev. John Witherspoon, D. D., L. L. D., which is to be placed on a handsome pedestal (the precise form of which is yet undetermined), in Fairmount Park, Philadelphia, in 1876.

This statue will represent to the assembled nations, the Presbyterianism of our country, and remind them of its powerful influence in the organization and establishment of a republican form of government for these States.

It will stand for years before the eyes of the public as a memorial to the valuable services of John Witherspoon. A legal descendant of John Knox, he was born in Haddingtonshire, Scotland, February 5th, 1722; ordained to the ministry in 1745; became President of the College of New Jersey in 1764; died near Princeton, September 15, 1794. His firm and united adherence to Washington and his cause, of the Scotch and Scotch-Irish population, was due in no small degree to their confidence in his piety, ability and wisdom.

The whole cost of the monument may be \$25,000. A fine engraving or photograph of the monument, in its final form, will be sent to every donor of one dollar and over, who may desire it.

Subscriptions of \$100 and over, payable one-half by April 1st, 1876, and the rest by January 1st, 1876.

Will not every Presbyterian send a donation or subscription to the Treasurer, Rev. Geo. Hays, D. D., 1334 Chestnut street, Philadelphia?

Prompt action is indispensable, as the work on the statue is now in progress.

FOR SUPERANNUATED MINISTERS' FUND.

1875.	
Mar 20 Kortright cong per Wm Orr.	\$12 50
Apr 1 Ramsay cong per Rev S Shields	0 00
2 Topsham cong per J S Keenan	5 25
6 Walnut City cong per M Chestnut.	3 00
8 Union cong.	4 75
12 Clarksburg cong per S Henry.	5 40
15 Millers Run cong per J H Hunter	10 68
15 East Branch Manchester and Parnassus cong per R Armstrong.	2 80
16 Third Philadelphia cong per W McHatten.	16 12
16 New Concord cong per W Stewart.	3 05
16 North Union cong per J Magee.	0 50
19 Brookland cong per Walter T Miller.	5 00
	\$31 05

FOR LIBRARY FUND.

Apr 1 D Boyd, collection at closing exercises of Seminary.	15 00
16 Third Philadelphia cong per W McHatten.	22 29
	\$35 38

FOR MEMORIAL BUILDING.

Apr 2 Jas Frazer, White Lake.	10 00
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FOR CURRENT EXPENSES OF SEMINARY.

Apr 3 Interest on Mortgage.	500 00
5 Interest on Mortgage.	67 50
14 Washington, Iowa, cong per J M Stevenson.	21 75
15 Beaver Falls cong per D B Wilson.	5 00
16 Third Philadelphia cong per W McHatten.	22 63
	\$415 98

WILLIAM WILTS, Treasurer,
110 Market St., Pittsburgh, Pa.

RECEIPTS FOR SOUTHERN MISSION.

Mar 15 Ryegate and Barnett per D Ritchie.	26 25
17 Miss A L Deery, Bellefontaine.	1 00
19 Miss Rebecca Law, New Concord.	5 00
20 Miss Sarah Hazlet, Saady Lake.	1 00
22 2d cong N Y per T E Greacen	66 10
22 Robt Cairns, Waterbury cong.	25 00
31 Bethesda cong per T N Paris.	7 50
31 A member of Bethesda cong per T N Paris.	10 10
Apr 15 A friend, Clarinda, Iowa.	20 00
15 Carlos White, San Francisco, Cal.	15 37
15 Beaver Falls per Rev D B Wilson.	
16 Isaac Adair, Winterset, Iowa, per Rev J W Spruill.	5 00
16 P Allen, North Union, Pa.	2 00
16 3d cong Philadelphia, per Wm McHatten.	21 91
	\$201 33

DANIEL EDGER, Treasurer,
352 Ridge St., Allegheny, Pa.

RECEIPTS FOR DOMESTIC MISSIONS

1875.	
Mar 16 Interest on invested funds per W Wills.	124 00
22 2d cong N Y per Thos E Greacen.	56 09
31 Rev D C Martin refunded.	16 00
Apr 14 Brookland branch per A Dodds.	10 50
16 Carlos White, San Francisco, Cal.	15 27
16 3d cong Philadelphia, Pa, per Wm McHatten.	22 28
	\$213 14

DANIEL EDGER, Treasurer,
352 Ridge St., Allegheny, Pa.

COMBINED SERIES,

VOL. XIII, No. 6.

THE

Reformed Presbyterian

AND

Covenanter.

JUNE, 1875.

J. W. SPROULL, D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS,

ALLEGHENY, PA.

PITTSBURGH:

& MARTENS, PRINTERS, 71 GRANT ST.

R
Glasgow
South Side

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SUBSCRIBERS to whom bills are sent, will please notice that their account is made out only to 1874. \$2.00 in addition are due to the present editors.

Back numbers have been sent to all requesting them.

Pittsburgh Presbytery adjourned to meet in Pittsburgh on the second Tuesday of October at 7 P. M.
J. C. McFETERS, Clerk.

PROFESSOR SPROULL, on account of serious illness, has been prevented from preparing a historical sketch for this number. He is now much improved in health, and hopes to be able to continue his sketches without interruption, until they are complete.

WE have received additional tracts of the Bell-fonte Series on the Shorter Catechism. No. 12, on the Covenant of Life, is by Rev. J. R. W. Sloane. The price is very low, ten for thirty cents. We notice that some of these tracts have been translated into Arabic for the sake of the missionary work. Address, Belle-fonte, Pa.

THROUGH the kindness of the author we have received part second of Plymouthism and Revivalism, on regeneration, justification and sanctification, scripturally stated, in opposition to Plymouthist and Revivalistic Errors, by Thomas Huston, D. D., Knockbracken. Copies of this very opportune and very able pamphlet can be had by applying to Jno. Caldwell, Esq., 3617 Spring Garden street, Philadelphia, Pa.

SOME of our subscribers complain that acknowledgment of all moneys and contribution of clothing, &c., sent to Kansas sufferers, have not been made. All sent through the editors was promptly forwarded, and with but one exception received and acknowledged. One reason in the case of clothing, &c., no acknowledgment has been made, is the articles were not received. A box from Central Allegheny, forwarded and bill of lading received by consignee, has not at this date been received, and probably never will. There have been numerous complaints of this kind. The fault is with the railroad authorities.

THE McKeesport branch of Monongahela congregation worshipped for the first time in their new church building, Sabbath, April 27th. We rejoice in the evidence of life and activity manifested in that congregation, and extend to our brother, its pastor, our congratulations on the success that has accompanied his labors, and our earnest wishes for still greater success.

TEACHER WANTED FOR HIGH SCHOOL IN OAKDALE, ILL.—We, the undersigned committee, appointed by the Elkhorn congregation to arrange about starting a High School for the benefit of Oakdale and vicinity, and having school rooms suitable for the purpose, have agreed to try to have a school started in October. We wish to obtain a good, competent teacher to take charge of the school. We have a good country, thickly settled, and a good community, and we need such a school. We think it would pay an energetic and competent teacher well to come here and take charge of it. We promise him all the assistance in our power. For further information address Robert Ramsey, member of the committee, Oakdale, Washington Co.,

JOHN CARSON, ROBERT RAMSEY,
FRANCIS TORRANS, WILLIAM MILLE,
Comm

OAKDALE, ILL., April 15, 1875.

THE
Reformed Presbyterian and Covenanters.

VOL. XIII.

JUNE, 1875.

No. 6.

ORIGINAL.

CHRIST'S INTERCESSION THE SUPPORT OF THE TEMPTED.

BY JOHN BROWN, A. M.

IN this world Christians are in an enemy's country and exposed to continual danger. Their path is beset with snares on the right hand and on the left. Satan, their great adversary, lies in constant wait to deceive. Their hearts are deceitful above all things and desperately wicked. Every moment they are in danger of falling before temptation, and if left to the strength of their own virtue, or rather their own corruption, they would not only "wander out of the way of understanding," but "remain in the congregation of the dead." A deeply affecting instance of this we have in the case of the Apostle Peter. "Simon, Simon," said our Lord to him, doubling his name, as an expression of peculiar affection and solemnity,—“Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” Luke 22:31, 32. On these words we make the following observations:

I. Believers are the subjects of special temptation. Temptation is common to all. “Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.” But his attention is more particularly directed to those of his subjects who have escaped out of the kingdom of darkness into the kingdom of God's dear Son. His great aim is to recover his lost subjects, and he leaves no means untried to accomplish his purpose. Hence he desired to sift the disciples as wheat in order to prove them hypocrites.

Both God and Satan are said to sift men, but for very different ends. God sifts them in order to separate the chaff from the wheat, and to preserve the pure grain to be gathered into his garner. “For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth,” or be lost. Amos 9:9. Satan sifts men in order to prove that their profession is nothing but chaff—mere hypocrisy. This was

his end in sifting Job (chap. 1 : 7-12), and this was his end in sifting Peter. But, though in both cases he succeeded in discovering imperfections, yet he failed as to his main design in both.

It appears that all the disciples were the subjects of this temptation, though Peter was more particularly named ; and, perhaps, the reason why he was so particularly addressed was, because he was peculiarly exposed. That all the disciples were the subjects of the temptation is evident, because the plural pronoun *you* is employed, and that Peter is singled out from the rest, appears from the solemn repetition of his name, as well as the emphasis or stress that is placed on the singular pronoun *thee*. "Simon, Simon, behold Satan hath desired to have you" (*i. e., you all*), "that he may sift you" (*all*) "as wheat ; but I have prayed for thee." Accordingly, we find that all the disciples forsook the Redeemer and fled in the hour of trial ; but Peter became a special victim.

From several portions of the word of God, we learn that Christians are called to contend not only with their own corruptions, and the temptations of the world, but also with evil spirits. "For we wrestle not against flesh and blood," *i. e.,* with *men* merely, "but against principalities, against powers," *i. e.,* different ranks and orders of fallen angels ; "against the rulers of the darkness of this world," so called because they preside over those regions of ignorance and sin with which this world abounds ; "against spiritual wickedness" or wicked spirits "in high places," or "heavenly places," as the same word is rendered chap. 1 : 3 ; 2 : 6, *i. e., the air*, believed to be the abode of the fallen angels. Hence Satan is called "the prince of the power of the air," because he controls the fallen angels who are permitted to range the regions of the atmosphere. Eph. 2 : 2. These are the enemies with which we have to contend. As the angels of God are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation," so the angels of the devil are sent forth as "the messengers of Satan to buffet" them.

Though we are confessedly ignorant of the manner of Satanic influence, yet it is plain the devil is permitted to exert a direct influence on the heart. We cannot explain the mode of his operation, any more than we can explain the mode of the operation of the Holy Spirit ; but we know the fact in both cases. Thus we are expressly informed that he tempted David to number the children of Israel, that he "entered into" Judas, and that he "filled the heart" of Ananias to "lie to the Holy Spirit." John 13 : 27 ; Acts 5 : 3, 4. What need have the children of God to watch and pray ! They are surrounded by hosts of spiritual enemies, who continually seek their destruction, and if they were left to contend alone they would be as easily overcome as powder is by flame. But the Lord "will not suffer them to be tempted above that which they are able to bear, but will with the temptation send a way of escape, that they may be able to bear it." "Greater is he that is with them than all that can be against them."

II. The intercession of Christ secures believers against final apostasy. "I have prayed for thee," says our Lord to Peter, "that thy faith fail not." From these words we learn :

1. That Christ's intercession is *personal* and *particular*. I have prayed for *thee*, that *thy* faith fail not." His people are like the stars for multitude; but no one is overlooked in the crowd. He is as much interested in each particular individual, as if he had none but that individual to care for. The very hairs of each are numbered, so that a hair cannot fall from the head of any one of them without his notice and permission. And as "he tasted death for every one" of them (Heb. 2: 9), and as he gathers them "one by one" and "brings them to Zion," so, he intercedes for *each*. "I have prayed for *thee*."

2. Christ's intercession is *sympathetic*. He was *himself* the subject of temptation. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." And notwithstanding that he is "gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him," he wears our nature still. He is still our near kinsman, and is still "touched with the feeling of our infirmities." It is our *brother* that intercedes. Christ is, therefore, a sympathetic intercessor.

3. Christ's intercession is *intelligent*. As he is possessed of boundless sympathy, so his knowledge is infinite. He is intimately acquainted with all the movements of the invisible world. He knows the particular individuals on whom the attack is contemplated, the peculiar weaknesses in their character which need to be fortified, and what measures of grace need to be communicated in order to enable them to stand in the evil day. Satan may take the believer at unawares; but he cannot take Christ at unawares. There is not a moment in which the believer's faith can be assailed, but Jesus is fully alive to his circumstances,—and there is not a moment in which he does not live to plead. For,

4. Christ's intercession is *continual*. Under the law there were "many priests, because they were not suffered to continue by reason of death; but this man" (Christ,) "because he continueth ever, hath an unchangeable priesthood," or "a priesthood which passeth not from one to another." "Wherefore he is able also to save them to the uttermost"—perfectly and evermore—"that come unto God by him, seeing he *ever liveth* to make intercession for us." Heb. 7: 23-26.

"His intercession," says Hervey, "never ceases; he sitteth at the right hand of his Father in an abiding posture. Other high priests are removed by death, but he ever liveth to make intercession for us. We resign part of our time to sleep, and then lose all attention to our own interests; but he is the Keeper of Israel, who never slumbereth nor sleepeth. We, too, frequently forget our God, and neglect to carry on communion with him; but Christ has written our names (worthless as they are,) upon the palms of his hands; and a mother may forget her sucking child much sooner than he will discontinue his kind concern for the weakest believer."

5. Christ's intercession is *omnipotent*. Its efficacy arises from the dignity of his person and the perfection of his sacrifice. He is the man

who is Jehovah's fellow, and is, therefore, possessed of sufficient influence to plead our cause with God ; and his sacrifice on which his intercession is founded, being nothing less than his own blood, furnishes him with an unanswerable argument, for the salvation of all for whom it was offered. Christ's intercession, therefore, must prevail, and, consequently, secure believers against final apostasy. If Jesus prays that the believer's faith "fail not," his faith shall not be permitted to fail. To suppose that it could, would not be very honorable to the Saviour, as it would imply that his prayer was not heard. But God never denied him the request of his lips. "Him the Father heareth always." John 11:42. It follows, therefore, that no true Christian shall ever become an apostate.

"His intercession," says Hervey again, "always prevails. If Moses was heard, when he made supplication in behalf of Israel ; if Job was not denied, when he petitioned for the pardon of his three friends ; if Elijah's prayer entered the ear of the Lord God of hosts, when he requested for rain upon the parched earth—surely God's dearly beloved Son will not be rejected, when he maketh intercession for the saints. The Father loves him, infinitely loves him, and, therefore, hears him. He has purchased whatever he asks, purchased it by his obedience and death, and, therefore, cannot but obtain his suit."

III. The intercession of Christ, however, does not secure his people against *backsliding*. Jesus did not secure Peter against falling into sin, though he secured him against utter apostasy. On the contrary, his language implies a temporary fall. "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." The fearful fall of Peter is faithfully recorded by all the evangelists, and from his fall and recovery we may learn :

1. The desperate wickedness of the human heart even in its regenerate state, and the danger of trusting in ourselves. Peter was confident that though all men should deny the Redeemer, he never would; yet, in the hour of temptation, he denies him thrice, and the denial is accompanied with oaths and imprecations! "Let him that thinketh he standeth take heed lest he fall."

2. Our Lord's language implies that Peter would require to be converted again. He does not say, however, that he would require to be *born again*. A man can be regenerated only once; but he may be converted often. The word which we have translated *to convert* means *to turn*, and may either refer to the turning of a sinner from Satan to God, or, to the turning of a believer from any error into which he may have fallen after regeneration.

3. The intercession of Christ secures the recovery of the backsliding Christian. If left to himself, he would never return. But the Lord by his Spirit restores his soul. All conversion is the work of God. It is the Holy Spirit that converts the sinner at first. "For you were as sheep going astray," says Peter, "but are now returned unto the Shepherd and Bishop of your souls." "No man can come to me," says Jesus, "except the Father, who hath sent me, draw him." And it is the same Spirit that converts the sinner at first, that restores his soul from every subsequent relapse. It was a look from Jesus that carried

conviction to Peter's heart, and induced his return (v. 61, 62), and a look from Jesus in every similar case will produce a similar effect. This great principle David recognizes and turns into prayer: "Create in me a clean heart, O God; and renew a right spirit within me."

4. Our Lord, in anticipation of Peter's conversion, directs him to strengthen his brethren. His experience would qualify him more than ever for warning his brethren of the danger of yielding to temptation, and consoling them under trials; and his ministry would be more abundantly blessed than ever in gathering souls to Christ. With these views, David, on recovering from a foul and bloody fall, prays: "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit: then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51: 12, 13. "From this we learn, 1st, that one design of permitting Christians to fall into sin is to show their weakness and dependence on God; and 2d, that they who have been overtaken in this manner should make use of their own experience to warn and preserve others from the same path. The two epistles of Peter, and his whole life, show that he was attentive to this command of Jesus; and in his death he manifested his deep abhorrence of this act of dreadful guilt in denying his blessed Lord, by requesting to be crucified with his head downwards, as unworthy to suffer in the same manner that Christ did."—*Barnes in loc.*

THE SACRAMENTAL WINE.

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God."—Gen. 14: 18.

ARTICLE THIRD.—THE PASSOVER, CUP AND ITS CONNECTIONS.

"Thy wine is mixed with water."—Isa. 1: 22.

10. *The prohibition of leaven* furnishes no evidence of unfermented wine at the passover. The reason is, that the prohibition has no relation whatever to liquids. This is seen from two points of observation: first, the use of language; second, the very nature of things—difference between the "working" of wine, and the "raising" of bread. Let us examine each in order.

A. The philological argument.

(1.) The term *unleavened* (MATSAUH) is used fifty-one times, always in relation to bread and cakes; but never once for wine or any liquid. This ought to go far in settling the question. We cannot here elaborate the position, but merely present the following samples, leaving others to follow out the idea *ad libitum*. We challenge, in the meantime, a single exception among, or beside the fifty-one examples. Ex. 12: 39; Lev. 2: 4; Num. 6: 19; Josh. 5: 11; Jud. 6: 19–21.

(2.) The term *leaven* (HAMETS) is in like manner used exclusively for bread. This word does not occur so often as its correlative; the following is its full concordance: Ex. 12: 15, 19, 20, 34, 39; Ex. 13: 3, 7; 23: 18; 34: 25; Lev. 2: 11; 6: 10; 7: 13; 23: 7; Deut. 16: 3; Hos. 7: 4; Amos 4: 5. The tropical uses are of no avail, and even in them it is never applied to wine.

Dr. Lees, of London, says that the word is used for liquids, as well as for bread ; and yet he knows better. *He is a scholarly man.* On this sweeping position, held by him, in common with other *scholars*, we offer the following remarks :

(a) A *similar* word (HŌMETS), one from the same root, is used for wine in the acetous fermentation ; that is, VINEGAR. Num. 6 : 3 ; Ruth 2 : 14 ; Psalm 69 : 22 ; Prov. 10 : 26 and 25 : 30. (b) This was known to be another word, though kindred, three hundred years before the writing of the Gospels ; the Septuagint has vinegar in nearly all the places. (c) It was known in the same way six hundred years after the writing of the Gospels ; for the Masorites gave it its own proper pointing. (d) It was known to mean vinegar, in the age immediately succeeding the Gospels ; for the first Syriac translation gives it as vinegar, not *wine*. (e) Each of the Evangelists gives us "vinegar" in the details of the crucifixion ; and John tells us (chap. 19 : 28), that this was in fulfilment of the Scripture ; evidently, Psalm 69 : 21, where we have HŌMETS for vinegar. (f) This word, HŌMETS, is never used for the vinous fermentation ; and that is the matter in hand. We are not discussing the use of *vinegar* for the Lord's table.

(3.) The *leaven* itself (SEŌR) is never put into wine, nor the term ever used in relation to any liquid. The following are all the places where it occurs : Ex. 12 : 15, 19 ; Lev. 2 : 11 ; Deut. 16 : 4. In two other places it is implied : Ex. 8 : 3 and 12 : 24, where we have "kneading trough." The more literal rendering is "leavening trough," or "leaven-dish," in which the leaven, if put in, would be prevented from working, while it was carried along. In Deut. 28 : 5, 17, perhaps the same vessel is meant : "Blessed shalt thou be in thy basket, and in thy 'leaven-dish.'" See both verses.

(4.) The New Testament conforms to this usage in every particular. The leaven is put into meal, and whether for good or for ill, it affects the whole "lump." Matt. 13 : 33 and 16 : 6, &c. ; Mar. 8 : 15 ; Luke 12 : 1 and 13 : 21 ; 1 Cor. 5 : 6, &c. ; Gal. 5 : 9 ; Matt. 26 : 17 ; Mark 14 : 1, 12 ; Luke 22 : 1, 7 ; Acts 12 : 3.

(5.) There is a distinct word, from a different root (HAMAR), to express the fermentation of fluids. The idea of this word is taken from the motion of the sea in a storm, or in an earthquake. Psalm 46 : 3 ; Hab. 3 : 15. But we leave the discussion of it to another place.

(6.) Other languages than the Hebrew have this double terminology for what the National Society calls "fermentation." (a) The Greek has *zeo* and its compounds, *anizeo*, *ekzeo*, applied to liquids. Job 41 : 23—the sea in the wake of leviathan. Ex. 9 : 9—the pus in a boil. Figuratively, Acts 18 : 25 ; Rom. 12 : 11. The well known *zume* and *zumoo*, though derivatives from the above, are used exclusively for bread ; never for wine. (b) The Latin has *ferveo* and its compounds applied to fluids, with derivatives *fermento* and *fermentum*, almost exclusively for solids—*farina*, *panis*, *terra*, &c. The *fermentum*, when connected with liquor, indicates beer, but never wine. (c) Our English has adopted the *fermentum* for wine, as well as beer ; but then it has other words for the bread, as "leaven, rising, yeast ;" and the older English had "barm" for the beer ; still preserving, through all the

changes, a double verbiage for the double operation—in fluid, and in solid. We use, also, “working” for wine, beer and surge; but the “working” of bread is a very different performance.

The National Society has confounded these two classes of terms, and by so doing, has confused the ideas of the Christian community. We have much flippant talk about “fermented bread,” and “leavened wine;” but the idea of putting leaven into wine is very preposterous; no person does it, or needs to do it; and fermented bread is rather an exotic in *our* language, while we have shown that it does not belong to the originals of either Old or New Testament. We come now to show that this principle of distinction in language is based on a diversity in the nature of things spoken of. This constitutes the second part of our argument.

B. There is a broad distinction between the “working” of wine and the “raising” of bread, though the active principle may be the same in both. They are different subjects, and are affected in different ways, by the same agent. A minnie ball may strike a light of glass, a pine board, and a mass of solid steel; but the same ball, in the same course, will have a very different effect on the one and on the other. The effect will be greater still if it should pierce the head of a colonel, or the heart of a general.

(1.) Every chemist knows that there is a great variety of fermentations; and it matters not to our present argument, if all the nine or the nineteen be the product of oxygen. Let it stand so for the present, from a glass of soda drink to the SKŌLEX that generated in the manna (Ex. 16:20), or in the intestines of Herod (Acts 12:23). The admission now made does by no means infer that all fermentations are chemically the same. Passing all other forms, we notice that Webster gives four kinds, as sufficient for untechnical investigations; these are the *vinous*, the *acetous*, the *putrefactive*, and the *panary*. Recent editors of Webster's Dictionary have omitted the *panary* fermentation, but this is no disadvantage to the present argument; it is rather gain, as showing still broader the distinction between the bread and the wine. The writers of the National Society recognize only one fermentation! and that in all cases is the putrefactive!! exactly identical with the potato disease, and designated the “rot.” Herein lies the fallacy of their appeal to the cup of the passover.

The common usages of the four languages already given, show that the persons using them understood a difference in the things; that the leaven of bread is different from the working of grape juice, from the souring of vinegar, and from the breeding of maggots.

(2.) It is clearly shown in one of the Society's publications—“Laws of Fermentation,” by Dr. Patton—that it is impossible for alcohol to be generated in any substance other than a liquid. The doctor gives us, in minute detail, the conditions required—temperature, albumen, saccharine, &c.—in order to secure the vinous fermentation; and, so far as we have any concern, they may be all scientifically accurate. But the impression made by his book is, that the process is so nice and difficult, and withal so easily defeated, that the person who succeeds in fermenting wine is something of an adept in chemistry. This is a great

mistake. All that is necessary is to press out the juice, and let it alone for a few days, then bottle it up for use. The scientific conditions delineated in Dr. Patton's essay are already in every haunt of man between the Arctic and Antarctic circles; to say nothing of the much nicer shades of condition required for the raising of bread.

(3.) No leaven, yeast, barm, rising; *SEÖR*, *zume*, *fermentum*, or other motive power, is required to be put into grape juice; it will do its own working. Here it differs from dough, which if not mixed with leaven, will simply sour and rot, when left to itself.

(4.) The vinous fermentation stops of itself when its work is done; the panary will not, but goes directly, almost instantaneously, into the acetous, and thence into the putrefactive, if not arrested. The vinous will, in a given time, modified by heat and other conditions, pass into the acetous; then we have vinegar, a good and sound article, long before it reaches the putrescent state. When the vinous fermentation is accomplished, it requires to be kept from the atmosphere, and at a low temperature. This is all the care required.

To the novice in the business, it appears quite a mystery to ascertain at what point the fermentation is complete. For this purpose, a very simple expedient is used: fill the vessel to the top, and leave it open. While it is working the spume will flow off. When it ceases to flow off, fill to the top again, and so keep it up till it ceases to raise any spume. Then it is done, and may be put away for use. It is good wine, and in a year it will be better. When the Ripley vineyard was first planted, the writer watched its growth with some interest, and once asked the proprietor how he managed the fermentation. His reply was: "I never concern myself about it, just barrel up and send off to Cincinnati in the raw state. They know how to manage it." *They did manage it, too*, but the owner probably lost hundreds of dollars on that account, before the vineyard came into the hands of Mr. Reynolds. I am not now discussing the moral of planting a vineyard, or selling the juice; but merely the knowing how to let it alone, and it will "work" of itself. Bread will not do that, it requires "rising."

(5.) In the raising of bread there is nothing "worked off;" this is another difference between the two fermentations. The vinous fermentation is a purifying process and really beautiful; I have watched it from beginning to end. Before it begins to work the liquor becomes turbid, grumous; then there are three expurgations—carbonic acid rises to the top, and disappears; some sort of spume flows down the side of the vessel; and a fine sediment precipitates to the bottom. This leaves the liquid relieved from all extraneous matter which it may have taken up, as well as all that might be offensive in its own composition.

(6.) The effects of the two fermentations are very different. The panary evolves no alcohol, or, if it does, the imperceptible perspiration carries it off. A person would get drunk on flat cake as soon as he would on raised bread.

These leading points show the veritable foundation of that distinction kept up in language by all people, except the writers for the National Society. These tell us that all fermentations are the same, and that alcohol is in fact the rot! It seems a fatuity to stoop to the

exposure of this, but really they are so wise in their own conceit, that we are compelled to say a few words.

(a) Alcohol is in the first class of antiseptics known to pharmacy. Physicians preserve a finger, a tumor, a *lusus naturæ*, anything and everything in alcohol. (b) Nurses as well as physicians know that yeast, beer, barm, are almost certain preventives of gangrene. The good Samaritan poured into the wounds wine to prevent, stop or retard mortification, and oil to exclude the air; and he has had some credit, as well as followers, during eighteen hundred years. (c) How many preparations, essences, solutions, perfumes, &c., are done up in alcohol? We never find them rotting. (d) We have been using spirits of wine in our thermometers, levels, and other instruments, for ages, and it breeds no worms. (e) Temperance lecturers tell us through the Society and otherwise, that alcohol will preserve food in the stomach, even against the action of gastric juice. (f) Does any sane man believe that the fine white roll of bread from the baker's, or our kitchen oven, is a putrefaction identical with the "potato rot"? (g) Tirosh will change in twenty-four hours. Is it, therefore, the most corruptible thing in nature? (h) Though no leaven was to be burnt on the altar, the two celebrated loaves of Pentecost were baked with leaven, and eaten as the first fruits "unto the Lord." Lev. 23:17; so also Lev. 7:13. Rotten bread!

We think this is enough, and some to spare, of evidence that the prohibition of leaven had no relation to wine, or any other liquor. It relates to bread all the time.

The Society and its writers claim that in many, most of cases, the adjective "unleavened" is used without the noun; and hence it should be translated unleavened things. Here are two philological errors. 1st. In most cases the Hebrew word is a noun itself, with a well known use and settled meaning. 2d. Even an adjective can only qualify where its nature will assimilate. Which would our scholastic men use? a knife or a saw in cutting hard cider? Out upon such punning!

11. The practice of modern Jews affords no evidence for unfermented grape juice at the Lord's table.

(1.) Their practice is not uniform—some use one kind, some another.

(2.) It is well known that the rabbis have always over-stretched the ceremonial, to the disadvantage of the moral element, and this is just such an item as affords capital of the kind.

(3.) The Jews of the *dispersion* have a reason for using factitious preparations, apart from the fermentive idea; namely, the idea of *unclean*, in anything that is prepared by a Gentile. The beef, and even the mutton which *we* eat, is no better to a strict Jew than our pork—it has not been "killed" according to the form. They have to use expedients in a Gentile country, and the steeping of raisins is one of them. The Society tells us that it is not known when the Jews *ceased* to use fermented wine at the passover. Some of them have not yet. A writer in *Harper's Magazine* (it is not a novel, but a veritable narrative,) for March, 1872, tells us "that the ecclesiasties of the nominally Christian sects in Syria and Palestine, insist that the wine used for

sacramental purposes, must be not only pure but fermented. The Jews also seem to hold the same view in regard to the wine used at the feast of the passover. The late Dr. Eli Smith relates that on one occasion, when travelling through Palestine, he arrived at Hebron at the time of the celebration of the passover and feast of unleavened bread. Calling on the rabbi and other principal Jews of the city, he was invited to partake with them of wine and unleavened bread. In the course of the conversation, he inquired why it was that the Jews made use of fermented wine at this feast, when they so carefully abstained from leavened bread; to which the Rabbi replied, 'The vinous fermentation having been entirely completed, and the acetous fermentation not having commenced, it does not come under the prohibition of the law.' The writer calls this an ingenious explanation; but it is more than that, it is ingenuous. The entire article is worth reading. This was at Hebron, the ancient seat of royalty, and of patriarchial worship. The apostle warns us against Jewish *fables*.

12. The article called "dibbs" is much talked of by the Society, but it affords no better evidence than Tirosh.

(1.) There is no such article made from grape juice recognized in the Bible. The only kindred word in Hebrew is DEBASH, and that is the honey of bees, in all places where it can be identified. Gesenius gives three citations to prove that it is used also for syrup of grapes. Gen. 43 : 11, where Jacob sends down as a present to the regent of the Egyptians, "a little honey;" and here is the argument. Egypt was a honey-bearing country, and bore very plentifully; a little honey would have been no treat to the second ruler of that land. This, by the way, ignores the great fact of the case, that for some years Egypt had nothing to feed bees, to produce honey or anything else. Again, Egypt was a vine country, and could produce its own "dibbs," if it was producing anything at all. Somehow Jacob had a reserve, and he sent it, though only a little. Ezek. 27 : 17, "Judah and Israel traded in thy market (Tyre) wheat and debash, and oil and balm." This may just as well be the honey of bees, as the syrup of grapes. The third case is the well known formula, "Flowing with milk and honey." But there is nothing here to even suggest the idea of syrup of grapes. Now, either "dibbs" identifies with "debash," or it does not. If it identifies, then it is, with leaven, prohibited from the altar of the Lord. Lev. 2 : 11, "No leaven, nor any honey." If syrup of grapes was even included with honey, the prohibition reaches "all DEBASH." If, on the other hand, "debash" does not identify with "dibbs," there is no use dragging in a subject that has nothing to do with the case, for Christ did not, as said already, institute the supper in syrup of grapes, however good may be the article in other respects. Even as late as the Syriac version of the New Testament made in the very country, the DEBASH only receives a modern pronunciation in representing the honey of bees. Luke 24 : 42; Matt. 3 : 4; Mark 1 : 6. (Fuerst pronounces it dobusho.) Very natural to call grape molasses by the same name; but it is not so done in the Bible.

13. We are gravely told that fermented wine is not a creature of God, but an invention of man. We suppose this means that nature

left to herself does not produce it, and, therefore, we should not use it. But,

(1.) Nature never produced potable Tirosh. In Syria they tramp it out with their feet; then it requires the fermentation to make it passably clean.

(2.) Take the man-made Tirosh, and let nature alone, and she will make it all into wine. Get a close vessel to keep her out, and she will burst the vessel, or precipitate the gluten.

(3.) All the preparations ever thought of, from "sapa" to "dibbs," are five times as much manipulated as is fermented wine.

(4.) The bread, the mutton, the whole of our nutriment, has to undergo a vast amount of manipulation before it is masticated. Some people take the rind off their peaches before they eat them. During some four hundred years we have battled successfully for "bread" at the Lord's table, though nature makes only the grain. We will still resist the wafer and the corn.

14. New wine is supposed to be always unfermented. The writer in Harper, already quoted, gives the following as the usage of Syria in 1872:

"The wine made in Syria and Palestine is the fermented juice of the grape. The wine produced from the pomegranate, Song 8:2, is not manufactured in sufficient quantity to be taken into the account. * * * The date wine is not now made, at least to any extent.

Sweet wine is commonly made by boiling the juice before fermentation, for a short time. * * * The whole quantity is reduced by this process only about one-twentieth. [This will not prevent fermentation. According to Dr. Patton it requires to lose one-third.]

The expression *new wine* is used among the Orientals in three senses. *First*, that which is fresh from the wine-press, and referred to in such passages as Job 32:19, Matt. 9:17, where the allusion is to wine just made, and before the process of fermentation has commenced. *Second*, wine a few weeks old is called *new*, to distinguish it from that which is several months old, or older. *Third*, the wine made from the juice that first flows from the wine-press, is also called *new*, * * * and is so named because this wine precedes the other in time of making. This is one of the strongest and most intoxicating kinds of wine, and is the same which is referred to in Hos. 4:11, and Acts 2:13. The incidents referred to in this latter passage, occurred on the day of Pentecost, eight or nine months after the vintage season, which precludes the idea of any allusion to new wine in the first sense of the term.

The Syrian wines are, for the most part, * * * neither drugged nor adulterated. * * * However much they may differ as regards color, strength, and astringency, they are all fermented, and more or less inebriating.

Many of the inhabitants * * * boil down the fresh juice of the grape into a syrup called 'dibbs,' which they use as a substitute for molasses. * * * This is the only form in which grape juice is preserved in an unfermented state."

I have evidence as late as 1874, that the grape syrup is the only form known yet in that country, of the juice preserved in an unfermented state. The varieties are almost endless, of both the wine and the "dibbs."

The mere *varieties* of wine claim no attention here, whether red or pale, whether of Helbon, Lebanon, or Sorek; but we want the necessary accidents, as well in the drink as in the bread, whether the bread be of barley or rye, of Graham flour or superfine.

15. Red wine is supposed to combine all that is pernicious; but this affords no relief to the National Society, when examined in detail. In

the original there are two words where we have but one. The first is ADAM, and is found in Is. 63 : 2; Prov. 23 : 31. Already it has been shown that the former of these is TIROSH, and the latter is drugged ; so that we can neither put both under the same commendation or the same ban. Mere color has nothing to do in the case.

The second term is HEMAR, which has been partly discussed ; it occurs in Ps. 75 : 8, Is. 27 : 2, Deut. 32 : 14. In the first passage it is drugged—"full of mixture;" in the second, it is still in the vineyard, but designed for future use ; in the third, the word is translated "pure," and seems to indicate that it is clarified, and *απατος*—undiluted, as well as undrugged. This word as already shown indicates the "working" of liquids, and is the word nearest of kin to vinous fermentation. It is the same word that has superseded Yayin in the Eastern Aramaic of Daniel and Ezra, as well as in the Western Aramaic of the Syriac translation, in both of which it is understood to mean *fermented*. If it indicates color at all (which is *very* doubtful), it can only mean that of fermented wine ; as in Europe, we used to talk of "claret-colored" broadcloth. Whatever HEMAR may mean in these places, it cannot be condemned equally in them all. *Red wine* may be either good or bad, according to the use made of it.

16. The unchanging character of Eastern customs makes nothing against our position ; for,

(1.) Changes have come over all that country, of various kinds.

(a.) Change of *language*. The Syriac of Laban, the Chaldee, the Samaritan, the later Syriac, the Arabic, each has had its day, over and above the native Hebrew—the language of Canaan, to say nothing of the dialects of Ashdod and Galilee. (b.) Change of *dynasty*. Assyrian, Chaldean, Persian, Syrian, Grecian, Roman, Egyptian, Saracen, Turk. (c.) Change of *inhabitants*. The ten tribes, at one time, the Jews often, have been deported ; and their places partially supplied by other nationalities. (d.) Even climatic changes are sufficient to draw attention.

(2.) The Mohammedan religion, long dominant, has, perforce, modified the usages of wine.

(3.) Notwithstanding all these influences, some of the natives still ferment their wine, just as was done in the days of Noah, of Job, of Hosea, of Matthew and Luke. The treading, the fermenting, the drinking, are still there, though not to the same extent. A visitor like Dr. Jacobus might traverse the land from end to end, and never come in contact with fermented liquor ; another visitor could get drunk if he wished. Under the reign of the Prophet and his successors, it is contraband ; still it is there.

(4.) Probably wine was never the main object for which grapes were raised. They make the richest, most healthy, and pleasant sauces and jellies known to the world ; and we hope to see them used over all our own varied soil and changing climate. They will thrive where nothing else can grow.

I have now finished my argument for the present ; although there are many questions not yet touched, of interest, too, though not essential to the logic : the symbolism of wine ; the varieties indicated by

the original names ; how to procure pure wine ; the quantity used at the passover ; the origin of the Tirosh movement, with Dr. Duffield in 1835 ; all these and some others, are deserving of attention which cannot be afforded just now.

We find, as has been shown, four uses of wine recognized in the Scriptures. Two of these, the dietetic and the festive, we may dispense with, and should do so, rather than endanger our own sobriety, or cause any one to stumble. We have not the same liberty in relation to the other uses—the medical and sacramental. One is established in nature, the other in grace. I will be glad to hear from any of my brethren who know more than myself on the subject, and will gladly retract any inaccuracy when pointed out. But I will be much grieved if any of them should float on the tidal wave so far as to alter the divine institution of the supper.

Let us do all we can for the poor inebriate, and for all that are in danger ; bearing in mind that the unmodified institutions of the gospel are the strongest instrumentality which we can employ. R. H.

LETTER FROM REV. S. BOWDEN.

YORK, March 26, 1875.

MESSRS. EDITORS—I have been intending for a length of time to ask you to publish the following, but have been in various ways let and hindered. A pastor's work, as you with many others very well know, occupies so much time every week, and consumes so largely one's energy, that it seems well nigh impossible to overtake anything except what is absolutely necessary. Still there are some among us, who, like our old friend R. H., ought to take up the pen of the ready writer. Do not think too loud, "Physician, heal thyself," and we will try to do better in the future.

Some months since, on my return from the city of New York, I had a long and, to me, very interesting conversation with Baron Reuter's agent for America. This gentleman (Mr. Coulborne, I think is his name,) collects the commercial statistics of each day, the money market, cotton, grain, &c., prices, amount of stock held at the most important points, and sends a statement by cable every evening for the European papers of next morning. I found him, of course, a man of great intelligence, and with one most important exception, of very correct views. There does seem to be a dead fly in every ointment of the apothecary. We chatted for three hours or so, until the beds were made up in the sleeping car. I was surprised to meet a perfect stranger who held the same opinions I did on so many subjects. Of necessity, you and I take it for granted that we are precisely right, and are therefore pleased to meet a sensible person like ourselves. Much of the conversation has passed from my mind, but I remember two of the subjects were intemperance and the fearful extravagance of the age. One of his strong expressions (in which I quite agreed with him,) was, that it would be an actual gain to the country, if after all the goods were paid for, that

come in our French vessels, the fine wines and brandies, and the exquisite silks and millinery, the whole thing could be conveniently and irrecoverably sunk in the lower bay—so great a loss would be a vast gain to the country at large. It is this reckless expenditure in every direction, almost all going a little or a great way beyond what they can afford, that has precipitated the present monetary crisis. Like every spendthrift, we must go to work and make something and save something and expend less.

I would not, however, have thought of asking the privilege to relate this conversation, had it not been for what occurred the next morning. Returning to the subject of intemperance, I happened to refer to a sermon I had preached on Prov. 20 : 1, "Wine is a mocker, strong drink is raging," and so he necessarily discovered what I seldom let any one know when I am travelling, viz., my business. Now came out at last the peculiar savor of the dead fly in the ointment. My friend said, in a very pleasant way too, "I think it would be better the next time you lecture on that subject to look at it in the light thrown thereon by physiological researches; the Bible, you know, teaches both ways, 'Look not upon the wine—wine is a mocker,' but on the other hand, 'and wine maketh glad the heart of man.'" Such an advice so politely tendered me, led on to other things. He did not call himself an infidel; his way of putting it was, "I do not accept the formularies of your faith"—a very nice form of expression. He was familiar with the churches, however, for as often happens with such men, his wife is a Christian woman. Has any one yet been able to account for the difference made in this regard, in the selection of a husband and a wife?

Our conversation now became somewhat in earnest, but my friend continued the gentleman through it all. When I inquired why he could not accept the formularies of our faith, his answer was substantially this: that the Christian religion has proved itself a failure, that it has had an opportunity of eighteen centuries, and with what result? In all Christian lands, we have our public executions, our jails, our penitentiaries, our prisons; poverty, misery, crime abound on every hand. No man has confidence in his fellow-man in business. And it makes no difference whether the man of business be a professor of the Christian faith or not. Daniel Drew, the eminent Methodist, will follow a man up until he has ruined him, with as keen a bloodhound scent as the eminent heathen, Cornelius Vanderbilt. By this time, with his objections to the Christian faith, and my replies, we were both a little warm possibly, but I think without the slightest manifestation of temper on either side. I noticed a gentleman on the seat immediately in front listening very keenly; finally he turns himself about and faces us, saying, "This is a new kind of talk to me; excuse me for turning around, but I want to hear it." Fortunately, the attention of no one else in the car was excited, and I still had the opportunity of a comparatively quiet talk, which I know did me good, and I hope may have been of some benefit to my sceptical friend. After adducing many other arguments in behalf of my faith as a Christian, when I found we were nearing Avon, where we had to part, I turned suddenly upon Mr. Coulborne and said: "My dear sir, supposing you

were choosing your place of residence to-day, where would it be, Dahomey or Ashantee, or shall it be Great Britain or the United States?" He said, as I expected, that he would never think of Dahomey or Ashantee; but when I pressed him for the reason, for the first time in all the five or six hours' talk, his wits failed him. I expected when I showed him that the Christian religion made the difference between the countries, he would immediately say, he preferred the Caucasian element to the negro, and the temperate zone to the torrid. Had he so replied (and I wondered much he did not), I would have then tried to make him see that the difference was not a difference either of race or climate; that once the dwellers in Britain were as degraded, as fierce and cruel, as the inhabitants of Dahomey and Ashantee to-day—sacrificing "their sons and their daughters unto devils." But we were about to part; I showed him from the car window the spire of my church on the western side of the river, and invited him to come with his wife and hear me preach him a sermon on the evidences of the Christian religion. He promised very faithfully, but I have not yet seen his face. He is probably like many another man, he would rather not be convinced. That is one great reason why many absent themselves from the house of God.

And now, after this long introduction, which they say is characteristic of much of my preaching, I am now reaching the body of my sermon. I want to insist on two things mainly. The first is, there is no truer or weightier sentence in the Bible than this: "The name of God is blasphemed among the Gentiles, through you," ye professors of the name of Christ. The most potent weapons against our faith are furnished not by infidels like Tyndal and Darwin, but by Christians of the Daniel Drew stripe. It were wise to await the result of the national scandal, ere we add some other names. The best sermon is preached by a pure, holy, honorable, honest life. That is what Paul means, when he says: "Only let your conversation be as becometh the gospel of Christ." Only let that be the rule and practice everywhere in the church, and it would never again have to be said to her: "There remaineth yet very much land to be possessed." Very soon would she enter on her heritage, and call the earth her own. The cases are absolutely countless, where professing Christians are arming the enemy with the most deadly weapons, as in the case which this letter exhibits.

The other point I wish to make is this. Admittedly, there is some substratum of truth in the charge against Christianity as being a failure, and it is this element of truth in the accusation, which gives it all its power. But at the same time the charge itself is one of Satan's many lies. Christianity is not a failure. He knows nothing who does not know the vast, the measureless difference in the condition of the world anterior to the coming of Christ, and now. I speak not of the vast multitude which no man can number, who through the blessed influence of our holy religion have been "translated into the kingdom of God's dear Son." For the infidel has no eye of faith to see what John saw in rapt vision. But I confine myself to charges patent and level to the observation of all. With all that may be said by the enemies of our faith, it is not to be disputed that the religion of Christ has done

and is doing a mighty work of moral revolution in this world. Paul, were he living to-day, could say as confidently as he did eighteen centuries ago, "I am not ashamed of the gospel of Christ, for it is the wisdom of God, and the power of God unto salvation."

I will confine myself, for the sake of greater exactitude, to a single case, which has recently excited much discussion in the English newspapers and reviews. Sir John Kennaney, an eminent Christian in England, has addressed to the *Western Morning News* a letter of much ability, to disprove a conclusion reached by an article in that journal, to the effect that modern missions are confessedly a failure. He demonstrates the reverse, and shows that from the growth and development of the native Christian church of India, missionary work there is passing into an entirely new phase. A correspondent of the London *Times* writing from Calcutta, calls for the consecration of native bishops, a fact which bespeaks not only the wide diffusion of native churches, but the existence of men of high-toned piety, of talent, and of culture among the converts. There are more than eighty ordained missionaries in connection with the Church Missionary Society alone. Sir John Kennaney, in support of his position, alludes to the striking testimonies of Lord Lawrence and Sir Bartle Frere. We give them in full, and add those of two other equally distinguished Indian governors. What but the undeniable success of modern missions has thus transmuted the old well known and bitter opposition of the English authorities into cordial approval?

"I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all agencies combined." LORD LAWRENCE, Viceroy and Governor-General of India.

"In Ganjam, in Mesulipatam, in Travancore, in Tanjore, I have broken the missionary's bread; I have been present at his ministrations; I have witnessed his teachings, I have seen the beauty of his life." LORD NAPIER, Governor of Madras.

"I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines; and I answer you that whatever you may be told to the contrary, the teaching of Christianity among the 160,000,000 of civilized, industrious Hindoos and Mohammedans is effecting changes moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe." SIR BARTLE FREERE, Governor of Bombay.

"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression; and those who hold such opinions, know but little of the reality." SIR DONALD M'LEOD, Lieutenant-Governor of the Punjab.

What is true in India is being verified in Syria, Egypt, China, Japan. And when "the earth shall be full of the knowledge of the Lord, they shall not hurt nor destroy in all my holy mountains." It is the religion of Christ that is producing, and shall produce all these beneficent results.

Permit me, as chairman of the committee on the Memorial Fund, to call the attention of pastors and sessions to the necessity of completing this matter at an early date. Some of our strongest congregations in the cities have done nothing. Will you indulge me in saying that the city which contended successfully for the honor of having the Theological school within its midst, will surely manifest its sense of the high

honor so obtained in a very substantial and enduring form. Of course, when I refer to Allegheny City, I mean Pittsburgh, if possible, a little more. My hearing is scarcely as keen as it was thirty years ago, but I have not heard, I think, that loud voice from Third New York. Some of the other great eastern congregations seem also to maintain considerable silence. Here is one place where the German proverb does not apply: "Silence is gold;" it is not even greenbacks.

Yours, &c.,

S. BOWDEN.

CHARGE TO A PASTOR.*

BY REV. C. D. TRUMBULL.

IT devolves on me, my dear brother, to address to you a few words by way of charge, as is customary on such occasions. In doing so, allow me to refer to the dignity of the position to which you have been called. You are now and from henceforth you are bound to be, a worker together with God, in a sense in which you were never before. It were a great honor to be a worker with apostles and prophets, as indeed you are; you are to labor as they labored for the glory of God, and the upbuilding of his kingdom; for the instruction of men in spiritual things, and for the conversion of souls. It were an honor to be a laborer together with the angels, and so you are; "are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" so are all true ministers of Christ. Honorable as it is to be fellow-laborers together with prophets, apostles and angels, a greater honor is in store for the ambassadors of the cross; they are fellow-laborers with him who gave prophets and apostles their commission, who is Lord of the angels, and whom all the angels worship. Who can speak in fitting terms of the dignity of the station you are this day called to occupy? It is certainly very important that those who attain this high position should deport themselves as becomes the dignity of their office.

The word of God abounds in instruction to such. I invite your attention for a little to the characteristics of the ministry of reconciliation, as presented by John. He saw in vision four living creatures, the first was like a lion, the second like a young ox, the third had the face of a man, the fourth was like a flying eagle. We see here, that it is requisite, *first*, that the ambassadors of the cross should be bold and courageous. There are those who would silence them with reference to many things, forbidding them to speak of this sin, or that evil association, but every faithful minister of Christ must open his mouth boldly and deliver the message of the Lord. *Second*, it is requisite that such be patient toilers in the Lord's vineyard. Work is the order of the day: work in the study; work in the proclamation of the gospel, in season and out of season; work in going from house to house, comforting the afflicted, and instructing sinners and saints. This position is no sinecure. Few are more responsible, or more laborious. God says: "Son

* Delivered on the occasion of the ordination and installation of E. G. Elsey, as pastor of the Rehoboth (Iowa) congregation, August 14, 1874.

of man, I have set thee a watchman to the house of Israel." See Ezek. 33: 7-9. The command is, "Feed my sheep, feed my lambs." "Take heed to * * * all the flock over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his blood." "Endure hardness as a good soldier of Jesus Christ." *Third*, they should have sympathy, such as is found in man, rejoicing with those who do rejoice, and weeping with those who weep; and may we not find in this character particularly the intelligence and wisdom which should characterize the servants of Jesus Christ, so as to discern the signs of the times, so as rightly to divide the word of truth. *Lastly*, it is requisite that they should be possessed of elevation of character, not grovelling in the dust, seeking earthly pleasures, grasping after riches, and scrambling for place and power, but living as far as possible above those sordid things in the pure atmosphere of Christ's house.

Every minister who has a becoming sense of responsibility, will say, "Who is sufficient for these things?" Surely, not one. Paul was not, Peter was not, John was not, neither was Luther nor Calvin, nor John Knox. Our sufficiency is of God. Be strong in the Lord, and by the power of his might. You can do all things through Christ Jesus strengthening you. If you look to him he will supply all you need out of his riches in glory by Christ Jesus, and at the end of the day, though Israel be not gathered, you shall be glorious in the eyes of the Lord.

ADDRESS TO THE PEOPLE.*

BY REV. T. P. ROBB.

DEAR BRETHREN—You have been observing this as a day of fasting, humiliation and prayer. In the midst of your fasting, you find your sorrow turned into joy. The language of many hearts, as expressed in your joyous countenances is, "The Lord hath done great things for us; whereof we are glad." In the person of your present pastor, you this day realize the answer of your prayers. The bestowal of blessings is always accompanied with the imposition of certain duties; allow me now to call your attention to a few of these, arising from the reception of your pastor. And,

I. You are to hear your pastor. He is the ambassador of Christ, in Christ's stead beseeching you, be ye reconciled to God. This pulpit is his appointed place of labor—from this he is to expound the word to you. It is on your part a duty to hear him. This necessitates two things on your part: First, that you be present. He does not carry the gospel to your houses. He carries it to this place, it is due to him and his message that you be present, and that punctually, to hear him. The second thing in this connection is, you are to be *attentive*. Every person present is deeply interested in his message. The bearing of that message is on eternity, not time. Spiritual, not physical, interests are at stake. Listless hearers will cool the ardor of the most eloquent. "A

* Delivered on the same occasion as the Address to a Pastor.

sleeping congregation would chill the energies of an angel." Therefore, we say be punctual and attentive.

II. You are to support your pastor. By this we understand two things: First, a moral support, by which you will throw around him all the influences which you possess, to hold up his hands in his labor. The discouragements incident to a pastor's life are known only to those who have tried such a life. Perfectly liberal with criticism, and always ready to find fault, there are persons in nearly every congregation who can never be pleased. This class often make the labor of a pastor quite hard. It is the part of you who appreciate his labors, to tell him so, and by this and every other means within your power, add crumbs of comfort to his life of labor. But especially, support him with your prayers. "Brethren, pray for us." Second, you are to support him financially. He ministers to you in spiritual things, it is but right that you should make him partaker of your temporal things. If a pastor labors with his hands to support his family, it is his congregation's fault. The salary you promise him ought to be paid promptly—at the very time promised. In any other way you subject him to a very serious difficulty.

III. You are to throw a protection around his person and home. Some persons are disposed to think their pastor a person whose religion should consist in a sort of morose seriousness, which will never dawn into a smile, but should wear a countenance as dark as his coat; should never be seen to smile; and, oh horror! if he attempts anything which looks like an amusement. Others may have what amusement they like, but the minister none. This is all wrong. Of all other men, none need a little lively recreation more than a minister. One thing more in this connection. His wife and children are very closely connected with his public life. It becomes you to throw around these the most hearty protection.

IV. You must not be selfish of your pastor. Others will desire his services, and it will be your duty to allow his absence at times. But this applies not so much to congregations of our own people, as to portions of your community which may be destitute of the gospel. He is a public benefactor. Secure openings for him in school-houses, churches, where there is little or no preaching, private houses, in the outskirts of this congregation, where others besides his own people may have the benefit of his labor. May the peace of God dwell with both pastor and people.

MISSIONARY INTELLIGENCE.

FOREIGN.

LETTER FROM DR. METHENY.

WE make the following extracts from an interesting letter sent to Dr. and Mrs. Sterrett, of Pittsburgh, by Dr. Metheny, and dated April 21st:

I believe Emma has already told you that we organized ourselves into a "Synod's Presbyterial Commission." We made our reports and sent them to Synod. You will see our statistics and how our Presbytery looks in print along side of the other Presbyteries.

When the dragoman of the U. S. Embassy at Constantinople came here on account of the B'hamra affair, I accompanied him by land to Tripoli. We went by land in order to see the Governor General of Syria before he would leave Damascus for his campaign against the Arabs. We did not arrive in Tripoli in time to catch the steamer for Latakiah. Nothing was left me but to stay two weeks for the next up steamer and the chance of being carried past to Alexandretta, or go back, as I had come, by land. The weather had been fine, but it was now the beginning of winter, and I already saw the storm clouds gathering in the west. I lay down and slept an hour or two only, after a long ride of twelve hours, and then arose to hasten back before the coming storm would swell the rivers and render them impassable. My plan worked well, and I got past the most dangerous streams before they had risen much. I got to the twelve hour station about 3 o'clock in the afternoon, and changed horses. Now I had a mule which I soon learned was a vicious creature. It would put its head down and kick up, throwing off its rider. Its first effort with me was not a success by any means. I was a live Yankee, with a sharp spur on my heel and a keen cowhide in my hand. A vigorous prod of the one, and a due supply of the other, changed the current of his vicious thoughts, and inspired him with a fixed purpose not to try it again. It proved one of the best animals for riding I had seen for many a day. By 8 o'clock that night (January 1st), we had passed another formidable stream, and only one more stream lay betwixt me and the second station. When we came up to it we found the torrents had poured down from the mountains to such an extent that it was dangerous, and being pitch dark and raining heavily, we rode up the stream till we came to a place where the bank was not perpendicular, but sloping sufficiently to allow a horse to descend. Here I ordered my escort—from the Turkish cavalry—to see if he could wade across and see if the ascent was feasible on the other side. He found the opposite bank favorable, though the water was deep near the shore; but the deep place was only six or eight feet wide. We plouted in and got safely over. I had taken the precaution to remove all but my pants and vest, lest I might have to do some swimming. All passed on well till we came to a region of irregular knolls of dark-colored earth. We could hear the roar of the sea, and by this knew the general course our road lay, but we lost all trace of the road, and vainly endeavored to find it. With the sea's roar on the left I knew we were going in the right direction, but were utterly unable to find any road, and even the guide's head was turned round so that he could not tell what way he was going. I still had our course straight enough in my mind, but still the road—a cow path at best—I gave over as impossible to keep on, even though we found it. I steered, therefore, in a northerly direction, knowing that sooner or later we would emerge from hills. My boots—the ones you got me from Mr. Perry—were now so wet and slippery from my long tramping through mud and water, that on coming to the top of a hill and keeping on, intending to descend the opposite side, I came to a rocky place and slipped and fell flat on my back. The rock was of the soapstone kind, having no grit in it, but was all broken into little pieces on the surface. The decline being steep, this caused both my feet to slip at once. In endeavoring to catch myself, a number of these little stones rattled down the steep place and warned me of danger. I did not attempt to arise till I had first gathered up a handful of these little stones, which I cast down below me to ascertain whether I could hold on in the same direction. To my amazement I heard them falling to a fearful distance. By this means God preserved my life. I

turned about so as to get round from this precipice, and got back to where the rock was covered with earth. I still kept throwing here and there a little stone ahead of me to see that there was no danger. Now having gotten back to where the earth covered the rock, my stock of stones ran out. However, I was proceeding cautiously along when, suddenly stepping over an abrupt place, I endeavored to stop, but, to my horror, I fell over the precipice, which in the dark yawned to receive me. I was leading my mule by his halter rope. On finding myself going over the precipice, I gave a spasmodic grasp of the rope, and the mule, true to his nature, vigorously pulled back, and so I climbed back from my "pernicious height" by the halter-rope! By throwing down a handful of dirt, I found I had been saved from a fearful precipice! I took good care after this, and did not fall again, though we steadily held on our course, and reached the twelve hour station just at daylight, having spent the whole night on the road. After I got a good drink of coffee, which I made in a little tin box, and got breakfast, we shoved on for the third station, which was only five hours distant. I was trying to keep ahead of the storm. Though the rivers were high, we got over them all except two. (They dignify creeks here with the name of rivers.) I found this creek had washed away much of its banks, but we plouted in, and I got to the opposite side, when, to my horror, I found my mule's hind legs sinking down in the quick-sand. A vigorous cut of the whip made him leap till his fore feet caught on the bank, and he pulled safely through. I called to the guide, whom *I was guiding!* but his horse had reached where the water was over his back, and swam safely across. There was but one more creek to cross now, and we would be safe to the third station. The torrents of rain had swelled this river over the surrounding plain, till it was a vast sheet of water. But the wild anise stalks sticking up here and there pointed out the road. But what were we to do, even if we did get to the river, which was now foaming and very swift. I concluded to strike towards the mountain, where I knew there was a bridge some distance above where the ford was. On the way to the bridge a deep ditch crossed our path. It was about six feet wide. The mule, supposing it to be like the rest of the road which was covered with water, stepped in and went headlong clean under the water. I sprang off as he was going down, and clung to a bunch of black-berry briars which grew on the opposite side, and scrambled out. But the opposite bank, too, was perpendicular, so I found the mule in a complete trap. I followed him down the stream a little, and getting hold of his halter I tried to help him out, but to no purpose, for he could not get his feet on the bank. Reaching down, however, I caught his foot and pulled him forward, and then by a good tug at his halter he got out, and I tied him to a shrub so as to help out the guide's horse. He was sitting on a slippery bank in danger of being pulled in. I dragged his horse down stream till we came to a tuft of little bushes into which we could firmly fix our feet. His halter was only a feeble string. I got him to take off his belt, which was a long piece of red woolen cloth. Having firmly fastened this around his neck, we lifted his fore feet out on the bank, and then by a vigorous effort at the belt, while the other held his fore foot firmly on the ground, we found ourselves safely over this; but yet we were drenched. But it was only a short way to the town of Jebily, our third station, eighteen miles from Latakiah. Here we got well dried by the fire, and I was quite content to stay till the remaining creeks intervening between me and my anxious family would subside. I hired a messenger to swim such creeks as he could not ford, and get word home that I was

safe. He brought me word and letters from home. As soon as we thought we could safely get over the creeks, a number of Latakiyans, and the old man who carries the Turkish land post on his little old horse, started for Latakiyeh. I had a long bed cord with me. I got a man to cross over the little streams, and fastening the rope to the horse's head we were safely pulled through a swift little deep stream, which would have at least carried off the old post man. Much against his will I had his horse fastened to the rope and he plouted in, but lost his feet and went down. We called vigorously to him to hold on to the horse's mane, which he did in a very earnest manner, I assure you, till we pulled his equine craft across amidst great applause and admiration of the Yankee contrivance that evidently saved his life.

I must at another time tell you of an episode—how thieves came about in my absence, how Emma emptied my faithful Spencer, which I had left for their protection, &c., and how the Turks execute law and justice, &c.

RELIGIOUS PERSECUTION IN TURKEY.

THE following extract sent to us by Mr. John Caldwell, Esq., of Philadelphia, is taken from the *Manchester Guardian* of the 9th of April:

"A large and influential meeting was held on Wednesday evening at the house of Mr. Henry Lee, Sedgley Park, to meet Lord Francis Conyngham, M. P., Mr. Samuel Gurney, Mr. Jabez Johnson, and the Rev. James Davis, from London, members of the deputation recently returned from Constantinople. The chairman, Mr. Lee, opened the meeting by expressing his satisfaction at seeing so many present, and explained the object for which they had been convened. Public attention had been called to cases of persecution which had occurred in the Turkish Empire, and which, to the present time, had not been redressed. The Evangelical Alliance, which unites Christians of all evangelical denominations and of all countries, had taken similar action to that which had been so successful on like occasions in other lands. It had sent out a deputation to Constantinople, with an address on the subject to the Sultan, an account of which would be given by Lord Conyngham, whom he would now call upon to address them.

Lord Francis Conyngham said he had had the honor of acting as chairman of the deputation which had proceeded to Constantinople, encouraged by the statement officially made to the British Ambassador, and communicated by the Earl of Derby, that they would be allowed personally to present the address to the Sultan. His Lordship then gave an account of the several cases, referring especially to the Ansairyeh converts at Latakiyeh, and to Mustapha and Ali, who had been seized at Marash, and after suffering imprisonment, had been banished to Smyrna. The deputation had seen this family at Smyrna, and found they were in great poverty and were forbidden to leave the city. No offence whatever had been alleged against them; the only cause of the treatment they had been subjected to was that of their having openly renounced Mohammedanism. The deputation had a long interview with the Turkish Minister for Foreign Affairs (Safvet Pacha), on whom a favorable impression had evidently been made; but on the case being referred to the Grand Vizier he had refused to apply for an audience, or to grant the prayer of the memorial. The matter was now in the hands of the Christians of the country, who, he hoped, would assist the Evangelical Alliance in their efforts to accomplish the end desired. Mr. Samuel Gurney and Mr. Jabez Johnson having addressed the meeting, the Rev. James Davis gave an account of the mis-

sion among the Ansairyeh, and showed the strength of the evidence on which the Council of the Evangelical Alliance had acted in these cases of persecution. Good results had already followed the visit of the deputation to Turkey. The Turkish government had seen that these acts of oppression, endured by Christians for conscience sake, could not be done in secret. Alleviations had been made in the condition of those who had suffered so severely. The children of the family at Smyrna were now permitted to attend the Christian school, and the governor at Latakiyeh had been removed. Still further efforts were needed to obtain the restoration to their homes and useful occupations of those who had been so violently taken away. In conclusion he appealed to the Christians of Manchester to strengthen the action of the Alliance by giving to it their hearty and generous support. The following resolution, moved by Mr. Richard Haworth, seconded by Mr. Henry Lee, and supported by Mr. John Rylands, was unanimously passed:

The meeting has heard with much interest the statements of Lord Francis Conyngham, M. P., also of Messrs. Gurney and Johnson, and of the Rev. James Davis, relative to their recent mission to Constantinople on behalf of Christians suffering religious persecutions in Turkey. It desires to express its regret that the deputation, representing so large and influential a body of Christians of various countries, were not allowed the opportunity of laying before His Majesty, the Sultan, the memorial narrating the facts, so contrary to the terms of the imperial decree granting full religious liberty to all His Majesty's subjects. This meeting approves the course taken by the Council of the Evangelical Alliance in endeavoring to obtain protection for our Christian brethren in Turkey, and would assure them of the support which Christians in Manchester are ready to give them in furtherance of the object desired.

The meeting terminated with a vote of thanks to the deputation, and also to Mr. and Mrs. Henry Lee for their kindness and hospitality."

ECCLESIASTICAL.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

ALLEGHENY, March 30, 1875.

THE Board of Superintendents of the Theological Seminary met in the Seminary Hall at 4 o'clock. All the members were present except Walter T. Miller and William Wills. The meeting was opened with prayer by the chairman, Dr. S. O. Wylie. The senior professor read the joint report. The separate reports were also read, and all were accepted and laid on the table for the present. A communication was handed in by students of the Seminary, read, received and laid on the table for the present. Prof. Sloane stated that at the request of the students, and to save time, written examinations had been conducted, during three hours before the meeting of the Board, on Hebrew and Biblical Criticism, and that the examination papers were ready for examination by the Board. After the examination of a number of papers, a recess was taken until 7½ o'clock.

CENTRAL CHURCH, March 30, 7½ o'clock, P. M.

The Board met with members as before, and heard discourses from students, as follows: A. D. Crowe, Is. 55 : 3; W. M. Dauerty, Ezek. 36 : 26; M. R. Frazer, Acts 17 : 30; George Kennedy, Jer. 3 : 19; J. R. Latimer, John 10 : 28; R. M. McKinney, John 4 : 24. Adjourned with prayer, to meet in the Hall to-morrow morning at 9 o'clock.

SEMINARY HALL, March 31, 9 A. M.

The Board came to order, and was opened with prayer. The members all present, Messrs. Miller and Wills having appeared. After criticisms of last evening's discourses, a written examination was conducted in Theology by Prof. Sproull, and an oral examination in Greek by Prof. Sloane. The balance of papers on Hebrew and Biblical Criticism were examined by the Board. A recess was taken until 2 o'clock.

SAME PLACE, March 31, 2 P. M.

The Board came to order, with members all present. After the examination of papers, it was moved to take up from the table the communication of the students. It was then moved to enter into an investigation by questioning the students as to their statements in their paper, and the hour of 9 o'clock to-morrow morning was fixed for this investigation.

Examinations were then conducted in Church History by Prof. Sproull, and in Homiletics, by Prof. Sloane—the former by a written examination. Recess was then taken until 7½ P. M., to meet in the Central Church,

CENTRAL CHURCH, March 31st, 7½ P. M.

The Board met and heard discourses from J. Ralston Wylie on 1 Cor. 1: 10; G. M. Elliott, Phil. 2: 13; J. M. Foster, Acts 16: 31; W. S. Fulton, Phil. 3: 9; S. M. George, Rom. 8: 30, and W. McKinney, Eccles. 12: 14. The usual collection was taken up for the Seminary Library. Adjourned with prayer, to meet to-morrow morning at 9 o'clock.

SEMINARY HALL, April 1, 9 A. M.

The Board met, and was opened with prayer. Members all present. The discourses of last evening were criticised by the Board and professors. In accordance with the resolution of yesterday afternoon, questions were put to the students in regard to their paper, and, after brief statements by the students and professors, it was

Resolved, That the paper be returned to the students, with the advice to meet, ascertain definitely what they desire in the way of change in the senior professor's department, and ask an interview with the professor; also that Prof. Sproull be requested to meet with the students upon their invitation, in order that, if possible, a mutually satisfactory arrangement may be effected.

On the passage of this resolution the students asked for a half hour to consult, and, on returning, stated that it was their unanimous and decided opinion that nothing could be gained by the interview proposed by the Board, and again presented their paper, with the request that a thorough investigation be made. It was moved that the paper be received, and that in accordance with the request the investigation proceed. This was lost, and an appeal was taken by D. McAllister and A. M. Milligan, on grounds to be handed in to the Board.

The secretary was directed to draw orders on the treasurer in favor of the Board for expenses.

A recess was then taken until 2 P. M.

SAME PLACE, April 1st, 2 P. M.

The Board met, and oral examinations were conducted by Prof. Sloane in Theology, and by Prof. Sproull, in Church Government. It was resolved that the professors be requested to conduct one or more written examinations in their respective departments just previous to the meeting of the Board next spring, and report results. All remaining papers were examined, and recess taken till 7½ P. M.

CENTRAL CHURCH, April 1st, 7½ P. M.

The Board met and heard discussions from students as follows: S R. McClurkin, Phil. 3: 21; W. M. Shanks, Eph. 5: 19; J. Renwick Wylie, Prov. 4: 18; J. W. Dill, Is. 55: 7; A. Kilpatrick, Matt. 5: 48; J. L. Pinkerton, 1 Tim. 2: 8. The discourses were criticised, after which it was resolved, that the Board have heard with great satisfaction the discourses and examinations of the students, and see in them evidences of efficient instruction and diligent study.

The secretary was directed to furnish students who had completed their third and fourth years with appropriate certificates to their respective Presbyteries. Adjourned with prayer.

D. McALLISTER, Sec.

S. O. WYLIE, *Chairman.*

PROFESSORS' JOINT REPORT.

The undersigned present the following report: There are in the Seminary twenty-two students. They are classed as follows: *First Year*—A. D. Crowe, M. R. Frazier, J. R. Latimer, J. R. Wylie, W. M. Dauerty, George Kennedy, R. M. McKinney. *Second Year*—G. M. Elliott, W. S. Fulton, W. McKinney, W. M. Shanks, J. M. Foster, S. M. George, J. L. Pinkerton, J. Ren. Wylie. *Third Year*—J. J. Dill, S. R. McClurkin, A. Kilpatrick. *Fourth Year*—T. J. Allen, M. A. Gault, J. M. Crozier, R. C. Wylie.

It gives us pleasure to state that the students have been regular in their attendance on the duties of the Seminary. We have no case of absence to report that was not satisfactorily accounted for. Two of these were detained away by sickness for a short time, but are entirely restored. Each one delivered during the session two discourses in public. Their conduct and demeanor, so far as we know, were all that could be desired.

The Board will notice that the students of the third of the above classes have completed their third session, and may be certified for licensure. Those of the fourth class have now finished the whole course, and should receive certificates of dismission. All the students except those of the fourth year have had texts assigned them for specimens of improvement to be delivered before the Board.

Respectfully submitted,

THOS. SPROULL,
J. R. W. SLOANE.

PROFESSOR SPROULL'S REPORT.

The undersigned, Professor of Theology, Church History, &c., would respectfully report:

In Systematic Theology, the Application of Redemption was the part of the course that occupied our attention. Twenty-three lectures were read; most of them re-written. The first, on the subject in general, and the rest under the three heads of Subjective Soteriology, Ecclesiology, and Eschatology. On the first there were nine lectures; the subjects were Vocation, Regeneration, Union with Christ, Saving Faith, Justification, Adoption, Repentance, Sanctification, and Perseverance in Grace. In Ecclesiology the subjects were Christian Worship, Prayer, Praise, Baptism, The Lord's Supper, Social Covenanting, The Sabbath, Testimony Bearing, and Church Fellowship. The topics on Eschatology were The Millennium, Death, The Resurrection, and The Final Judgment. These lectures were presented on Monday, and on the following Wednesday the students were examined on the lecture last read. I design in future to extend the course over the whole term of four years.

In Church History I read fourteen lectures, all new. These included the period from the fall till the advent of Christ. The plan of these lectures was to consider the history of the church in a threefold aspect, as a spiritual organization, as the object of the hatred and opposition of the world, and as preserved and upheld by the Mediator in his providence. The students read essays on different periods of the history of the church, according to the above plan. Each student read two essays, with the exception of one, who, on account of sickness, read only one.

Church Government and Pastoral Theology were presented as a series of lectures on each; and on Church Government the students were examined. It is my conviction that Homiletics and Pastoral Theology should be assigned to the same professor.

The students have been instructed to prepare for examination on these subjects by writing.

Respectfully submitted,

ALLEGHENY, March 30, 1875.

THOS. SPROULL.

PROFESSOR SLOANE'S REPORT.

The session now drawing to its close has been, like the previous, one of unbroken harmony in my department. The attendance has been all that could be desired, there having been but few absences for any cause whatever. The following is a record of our work for the session:

Theology.—We have gone over about five hundred pages of Hodge, and reviewed for examination about two hundred; the principal subjects treated have been, "Extent of the Atonement," "Vocation," "Regeneration," "Faith," and "Justification."

Exegesis.—We have read the Epistle to the Ephesians, being a little more than the usual amount, owing to the fact that we attended to this study twice a week for a short time.

Hebrew.—There have been three classes in Hebrew during this session. The first class commenced the Grammar, and have studied the Grammar through the subject of nouns, and have read eight chapters in Genesis. The second class has been for the purpose of drilling in the principles of the language. The third class, embracing all the students, except the first class, have read twice a week, ten verses at a lesson, and have read in all twenty chapters in the Psalms and first of Zechariah.

Homiletics.—In this department we have used, during this year, M'Ilvaine's Elocution, in connection with lessons taken by a portion of the students from a professional elocutionist. Also, each day a skeleton has been put on the black board and criticised by the class. We have had this study twice a week.

Biblical Criticism.—I have delivered twenty-two lectures on this subject referring to the New Testament. In these lectures as much is given each lesson as can be conveniently written at one time. This study also occupied us twice a week. Nothing has been done this session in Hermeneutics. The time spent each day in the Seminary has been from two to three hours.

Respectfully submitted,

J. R. W. SLOANE.

It gives me pleasure, on behalf of the congregation of Elliots, to report the reception of a liberal donation from Mrs. Nancy Wright, now deceased, of one hundred and fifty dollars, for the benefit of the congregation. The money was given to be used in any way that the congregation would judge best for the promotion of the gospel here. Accordingly they voted to expend it upon the meeting house, which needs more than twice that sum to make it comfortable and tasteful.

N. R. J.

COMMUNIONS AND ASSISTANTS.

MAY, 1st Sabbath, T. C. Sproull, Wilkinsburg.
 May, 2d Sabbath, Brookland, D. B. Willson.
 May, 3d Sabbath, Olathe, A. C. Todd.
 May, 4th Sabbath, New Alexandria, Joshua Kennedy and D. B. Willson; Vernon, S. Hunter; Miller's Run, T. C. Sproull; Old Bethel, J. S. T. Milligan.
 June, 1st Sabbath, Cedar Lake, J. Hunter.
 June, 3d Sabbath, North Union, J. W. Sproull.

HOME CIRCLE.

A REMARKABLE DREAM.

THE following conversation took place on the morning of the 31st of October, 1517, at Schweidnitz, Germany, between the Elector Frederic of Saxony, and his brother, Duke John (who was then co-regent, and who reigned alone after his death), and the Chancellor.

Elector—"Brother, I must tell you a dream that I had last night, and of which I should be very glad to know the meaning. It is so deeply engraved on my mind, that I should not forget it were I to live a thousand years, for I dreamt it thrice, and each time with some new circumstances."

Duke John—"Is it a good dream, or bad dream?"

The Elector—"I know not; God knows."

Duke John—"Do not make yourself uneasy about it; tell it to me."

The Elector—"Having gone to bed last night tired and dispirited, I fell asleep soon after saying my prayers, and slept quietly about two hours and a half. I then woke; and continued engaged till midnight with a variety of thoughts. I considered how I should keep the festival of All Saints; I prayed for the poor souls in purgatory, and besought God to guide me, my counsellors and my people, into all truth. I fell asleep again: and then I dreamt that Almighty God sent a monk to me, who was the true son of the apostle Paul. All the saints accompanied him, according to the command of God, in order to testify to me in his favor, and to declare that he was not come with any fraudulent design, but that all he did was agreeable to the will of God. They asked me at the same time graciously to allow him to write something on the church door of the castle of Wittemberg; which request I granted by the mouth of the Chancellor. Thereupon the monk went his way and began to write, but in such large characters that I could read from Schweidnitz what he was writing. The pen that he used was so long that its extremity reached even to Rome, wounded the ears of a lion (Leo) that was couched there, and shook the triple crown on the Pope's head. All the cardinals and princes, running hastily towards him, endeavored to support it; I put out my arms; but at that moment I awoke, with my arm extended, in great alarm, and very angry with the monk who handled his pen so awkwardly. I recovered myself a little—it was only a dream.

"But I was still half asleep, and I closed my eyes again. My dream continued. The lion, still disturbed by the pen, began to roar with all his might, so the whole city of Rome and all the States of the holy empire ran to inquire what was the matter. The Pope called upon us to restrain the monk, and addressed himself particularly to me, because he lived in my country. I woke again: I repeated a pater-noster. I besought God to preserve the Holy Father, and I then fell asleep again.

"After this I dreamt that all the princes of the empire, you and I among the rest, were flocking to Rome, trying one after another to break

this pen; but the more we exerted ourselves the stiffer it became; it resisted as if it had been made of iron; at length we were tired. I then asked the monk (for I seemed to be sometimes at Rome and sometimes at Wittenberg) where he had obtained that pen, and why it was so strong. 'The pen,' replied he, "once belonged to the wing of a goose of Bohemia a hundred years old.* I received it from one of my old schoolmates; its strength is, that no one can take the pith out of it; and I am myself quite surprised at it.' Suddenly I heard a loud cry: from the monk's long pen had issued a great number of other pens. I woke a third time: it was daylight."

Duke John—"Master Chancellor, what do you think of it? Oh! that we had here a Joseph or a Daniel enlightened by God!"

The Chancellor—"Your highnesses know the vulgar proverb, that the dreams of maidens, scholars, and nobles, have generally some hidden meaning; but we shall not know the meaning of this for some time, till the things to which it relates shall have taken place. Therefore, commend the accomplishment of it to God, and leave it in his hands."

Duke John—"I agree with you, master Chancellor: it is not right that we should puzzle our heads about the meaning of this: God will turn all to his glory."

The Elector—"God in his mercy grant it! However, I shall never forget the dream. I have thought of one interpretation; but I keep it to myself. Time will perhaps show if I have guessed right."—*D'Aubigne's History of the Reformation.*

And time, a very short time, did help to explain the mystery. For on the evening of that very day, Martin Luther, without the knowledge of even the most intimate of his friends, affixed to the door of the church in Wittenberg his ninety-five theses or propositions against the doctrine of indulgences.

ANCIENT DEVOTION.

It was the custom among the young men of Athens, who listened to the teaching of Socrates, to bring some gift in gratitude for his instruction. Gold and silver, and jewels worthy of the rank and wealth of the donor, were common gifts. One morning, after the gifts had been presented, a youth too poor to bring an offering cast himself at the feet of his teacher, while a blush overspread his manly face as he cried: "O, Socrates, I give myself to thee!" There was a murmur of applause, showing that the whole-hearted, whole-souled gift was appreciated. Shall we not, in like manner, give ourselves wholly to Christ? All that we have, and all that we are, to spend in his service, and not only the love of our hearts, but the labors of our hands, and all we possess? The Apostle Paul says: "And ye are not your own. For ye are bought with a price; therefore glorify God in your body and your spirit, which are God's." If we have not thus fully and freely consecrated ourselves, let us follow the example of the Athenian youth, and casting ourselves at the feet of the great Teacher, cry: "O, Christ, I give myself to thee."—*Central Presbyterian.*

DON'T CROWD.

Don't crowd, the world is large enough
For you as well as me;
The doors of all are opened wide—
The realm of thought is free.

In all earth's places you are right
To chase the best you can—
Provided that you do not try
To crowd some other man.

*John Huss—"This is one of the particulars that may have been added at a subsequent period, in allusion to the well known saying of Huss himself." [The word Huss signifies a goose.]

Don't crowd the good from out your heart. To each day's record such a one
 By fostering all that's bad; That you may well be proud;
 But give to every virtue room— Give each his right—give each his room,
 The best that may be had; And never try to crowd.—*Selected.*

DOUBLE ACROSTIC.

I am composed of eight words.
 My initials form the name of one of the books of the Bible; and my finals forms one of the names of our Saviour.
 An epithet applied to Christ.
 A place in which the Israelites encamped.
 A man sent unto King David to inquire of his welfare.
 A native of Abel-Meholah.
 A son of Abraham.
 A grandson of Jephunneh.
 A precious stone.
 The mother of one of the kings of Israel. R. S. MAGEE, *Winchester, Kan.*

SCRIPTURAL ENIGMAS.

I am composed of twenty-eight letters.
 My 5, 16, 7, 17, 5, 21, 11 and 17 was one of the churches of Asia.
 My 4, 16, 2, 26, 14, 27 and 9 was a harbor of Crete.
 My 1, 10, 26, 17 and 8 was a river that formed the boundary between Ephraim and Manasseh.
 My 25, 18, 3, 10, 22, 28 and 6 was a city of the Amorites assigned to the tribe of Reuben.
 My 24, 23, 11, 20, 19 and 2 was a part of the priest's dress.
 My 13, 23, 15, 27 and 6 was a wicked woman whom an Israelitish king consulted.
 My whole is a Bible precept. A FRIEND.

The initials of the following form the name of a youth to whom the word of God was made known in a vision:

1. A king to whom the Lord appeared by night and said, I have heard thy prayer.
2. One who refused to ask a sign from heaven, lest he might tempt the Lord.
3. A woman who by an artifice saved the life of her husband a king.
4. One who was smitten for touching the ark of God.
5. One who in a vision saw the image of jealousy.
6. One who entreated two angels to turn in and tarry with him all night. A. S.

BIBLE QUESTION.

Who of the relatives of Prince Amaziah, could have said with truth: "Brothers or sisters have I none, yet that prince's father is my father's son?" E. P. K.

ANSWERS.

ENGIMA IN APRIL NUMBER.

One and more, way and path. Just, Rev. 15:3. Wicked, 2 Chron. 7:14. Old, Jer. 6:16. New, Heb. 10:20. Lead to bliss, Matt. 7:13. Lead to woe, Matt. 7:14. A faithful friend, Psalm 25:10. A treacherous foe, Prov. 4:19. Loved, Ps. 25:23. Hated, Ps. 119:114. Shunned, Prov. 4:14, 15. Sought, Jer. 6:16. Unknown, Is. 59:8. Taught, Prov. 4:11. True, Rev. 15:3. False, Ps. 119:114. Darkness, Prov. 2:13. Light, Prov. 4:18. Wrong, Prov. 7:25. Right, 1 Sam. 12:23. In sea, Ps. 77:19. In air, Prov. 30:19. Low, Prov. 7:27. High, Is. 11:16. Living, Heb. 10:20. Never die, Ps. 16:11. Am where I am not, and am not where I am, Is. 43:19; Ps. 107:40.

BIBLE QUESTION.

No. 6, 2 Chron. 17:7, 8. The burial of two other women, in addition to those mentioned in answer to question seven, is recorded in the Bible, Deborah and Jezebel. Gen. 35:8; 2 Kings 9:34.

DOUBLE ACROSTIC AND CROSS WORDS, MAY NO.

S l e e P—Mark 14: 41.

I m a g E—1 Samuel 19: 13.

M o u n T—Deuteronomy 32: 49.

O l i v E—Isaiah 17: 6.

N a h o R—Genesis 11: 26.

In the scriptural enigma, "King David's great-grandfather," should have been "great-grandmother." The line following that, "the name of one of the prophets," was omitted. The name of the book is Deuteronomy. Dan, Edom, Uziah, Tubal-cain, Egypt, Ruth, Obadiah, Nineveh, Ocran, Moses, Yoke.

Answers were given to Bible questions, except No. 6, by M. E. Mc., Cambridge, O., and Edith Marquis, Harper, O.; to question No. 6, by Anna, Borden, Pa.; to the enigma, very ingenious, though not the one given by the author, by E. P. Kennedy, Portersville, Pa., April number. To the enigma, by Emma J. Moffett, Indianapolis, Ind., Jennie Mahaffy and Maggie McKinney, of Allegheny, and R. S. Magee, Winchester, Kansas, May number.

We have on hand a number of enigmas, questions, &c., which we will publish as soon as our space permits.

M. MARRIAGES.

By Rev. J. R. Hill, October 13, 1874, LEVI H. STANTON and MARY C. STEWART, both of Bay City, Michigan. December 10, 1874, JNO. PURDY and ANNIE HAMER, GEORGE PURDY and BELL HAMER, all of Southfield, Michigan. February 17, 1875, GEORGE W. MCKENRY and ADDIE M. GREER, both of Bloomfield, Michigan.

By Rev. J. M. Faris, February 18, 1875, P. LOVEJOY GAULT, of Sparta, Ill., and Miss MARGARET PATTERSON, of Coulterville, Ill.

By Rev. J. W. Sproull, April 29, 1875, THOMAS STOKES and AGNES BOYD, both of Allegheny.

OBITUARIES.

REV. DANIEL REID was born March 22d, 1834. He was in infancy stricken with paralysis, by which one side of his body was nearly disabled. Thus early in life he was cut off from the ordinary pursuits of men. This providence perhaps sent him to the ministry. Although he was weakened in body, in mind he was strong and vigorous. He became a member of the church to which his father, Allen Reid, belonged, then under the pastoral care of Rev. J. B. Johnston at Northwood. As a youth and member of the church, he left behind him a fair name. He was older than his years, rarely joining in the sports and pastimes of his companions. Sobriety and thoughtfulness characterized him even in his early years. He was educated at Northwood. He improved his opportunities well, and became a good scholar, particularly in the languages. He graduated in 1856, and began the study of theology at Xenia, because of the crippled state of our own seminary at the time. His theological course was pursued mainly in our seminary. As a student at college and at the seminary, he manifested the same sincerity and faithfulness that had marked his earlier years. He will be remembered by his fellow-students and teachers, as one who was always in his place, and who strove to his utmost to fill it well. Few leave behind them a name so unspotted as our brother now called away so early and so suddenly. He was licensed to preach the gospel of Christ, April 17th, 1860. He accepted a call from Oil Creek congregation, and he was ordained to the ministry over that congregation December 19, 1861. His death occurred March 31st, 1875. He was, therefore, forty-one years of age, and had been thirteen years in the ministry. As a preacher, he was not brilliant or showy. His presentations of truth were clear, thorough, and often earnest. His delivery was marred by his bodily infirmity. But his voice was strong and clear, and his discussions methodical and plain. His sermons were generally rather doctrinal than practical. He was a good presbyter, and fitted to take a more prominent part than he ever assumed. As a pastor, he was "in labor more abundant." Perhaps no pastor now living has performed as much hard labor during the same period of time as he. His places of preaching were far apart. To some of his points of regular preaching, it was a long day's travel. His congregation was few in number, scattered and far apart. Hence, the pecuniary support he received was

small. This rendered it necessary for him to labor with his hands. All this taken in connection with his bodily infirmity rendered his life one of considerable care and toil. He was highly respected by the people of his charge. His removal will be a great loss to them. The family he has left fatherless and bereaved calls for our sympathy and prayers. He married Miss Wright, whose help and counsel very much lightened his cares and labor. He leaves four children between the ages of eleven and two years. His wife's aged mother, Mrs. Martha Wright, was a member of his family. She had been for years a subject of affliction; she was called away just forty days before Mr. Reid himself. This leaves Mrs. Reid and her little children with a heavy load of sorrow to bear. Let us not forget in our prayers the widow and the orphans. We are reminded of the shortness and uncertainty of our days here. As our brother was called away soon in life, and suddenly, so it may be with us. Let us be diligent while it is day. As earnest, constant piety manifested in his whole life is the ground of our hope that he rests from his labors, let us strive for the same evidence to ourselves and others, that when we shall be called, it will be to our eternal reward.

J. C. S.

[Irish Covenanters and E. P. Advocate please copy.]

RESOLUTIONS OF PITTSBURGH PRESBYTERY ON THE DEATH OF REV. D. REID.

In recording the death of Rev. D. Reid, which occurred March 31st, 1875, we desire to express our sorrow for the loss of a valuable presbyter, and beloved brother in the ministry of Christ. It is due to his memory that we express our high appreciation of the faithful and conscientious manner in which he discharged his duties. In many respects his example is worthy of our imitation. He has, we trust, entered into his rest and gone to his reward. The suddenness of his departure reminds us of the shortness of our time here, and the necessity of earnestness and diligence in the work that remains for us to do. We heartily sympathize with the congregation that has lost a pastor, and the family that has lost a husband and a father, and commend them to the God of all grace and comfort.

J. C. McFEETERS, Clerk.

We take the following from the *Evangelical Repository* for May. We insert it, not only because the name of WILLIAM S. YOUNG has been long known by many in our church, but also because it was from his office that the *Covenanters* was issued, during the years it was published in Philadelphia; that is, while it was a separate magazine. His relation with the late Professor Willson was more than a simple business connection would involve, and as having been often thrown in contact with him, we add to the words of so many our testimony to his Christian integrity:

"WILLIAM SELKIRK YOUNG, the senior publisher of this periodical, has departed this life. He died on April 1st at midnight. For some days previous, he had a severe cold, tending to congestion of the lungs. The Sabbath preceding he spent in his house and in bed—the second Sabbath, we believe, that he had thus spent during a long life. Contrary to the advice of his physician and his friends, he went to his office on Monday and continued to go each day until Thursday. At about 3 o'clock on the afternoon of that day, proof sheets were taken out of his hands by some friends, and he was taken to his home in a very prostrate condition. It was our privilege to be with him during the evening, and up to the time of his death. He descended to the valley gradually. Conscious to the last, he talked alternately about his spiritual and his temporal affairs. Sensible that his end might be near, he was apparently as unconcerned about it as he would have been about going to his office the next morning. Never did we witness a death for which it seemed to us the person dying was so entirely prepared. The impression made upon us was that Mr. Young had all that concerned him about death settled before, and that when the end came he had nothing to do but die. 'Now,' said he, as the midnight hour approached, 'turn down the light, perhaps I may get a little sleep.' He breathed for a little while with more difficulty. He asked to have his position changed; and with his head leaning upon the shoulder of a friend, and partly supported in our arms, he breathed easier. We said: 'He is getting a little sleep;' and not until we touched his pulse did we discover the mistake. In a minute or two his heart ceased to beat. 'We thought him sleeping when he died.' He did sleep in 'Jesus'."

DIED, at the residence of his son-in-law, Lively Prairie, Randolph county, Illinois, October 14, 1874, Mr. THOMAS MATHEWS, in the 93d year of his age. The deceased was born in County Antrim, Ireland. In early life he united with the General Assembly Presbyterian Church, in which he had been brought up, and in this connection he remained until the year 1816, when he acceded to the Reformed Presbyterian Church, placing himself under the pastoral care of the late Dr. Stavely. In 1839 he emigrated

to the United States, and settled in Randolph county, Illinois, in the congregation of Old Bethel, under the pastoral care of Rev. James Wallace, to whom he was greatly attached. In this connection he remained until, at the Master's call, he "entered into peace," his wife having preceded him thirteen years. He was well indoctrinated in the teachings of God's word, and was remarkable for his strict observance of the Sabbath, and punctual attendance on divine service. At the fall communion preceding his death, he had observed all the days of preparation; but on Sabbath morning, having been taken suddenly ill, he called his son to him, gave him his token, saying, with tears in his eyes, "Take back this token; it is the first time in sixty years that I have missed a communion when opportunity offered." He was not permitted to enjoy another communion season on earth. He was a careful observer of God's providences, and loved to talk much about them to his family. He leaves a numerous offspring. His family consisted of eight sons and two daughters, all of whom survive him except two. He lived to see seventy-one grand-children and twenty great-grand-children. For their religious welfare he manifested a deep anxiety. In a conversation, a short time before his death, with one of his sons, he asked, "What are my children's religious prospects?" He was told that all of his descendants who had reached a suitable age had united with the church. He said: "Nothing on earth gives me more joy than to know that my children are walking in the truth." "Instead of the fathers he shall take the children, and make them noble princes in all the earth." "The memory of the just is blessed."

DIED, January 29, 1875, Mrs. ISABELLA GRAY, in the 74th year of her age. Mrs. Gray was the daughter of Mr. John Calderwood, was born in Ireland, and came to this country early in life, and in 1834 was married to Mr. Robert Gray, then a ruling elder, and with him settled in the bounds of Little Beaver congregation, where he held the office of ruling elder till 1850, when he died, leaving the subject of this notice in moderate circumstances with two little girls to care for. She was frugal and industrious, genial and kind in her disposition, a warm and reliable friend, wise and discreet in her conversation and deportment; a lover of the ordinances, and a constant dweller in God's house. She ended her life as she had lived, giving good evidence of being one of God's chosen. And when we put her remains under the snow for the resurrection, not only did strong men and women feel that they were bereaved, but little children felt that they too had lost a friend.

COM.

DIED, December 15th, 1874, WM. STEWART, a member of Slippery Rock and Portersville congregation, son of Elder Matthew Stewart. He was born November 1st, 1828. At the age of 22 years he left home and spent twenty-three years mostly in the Southern States. He was employed in the Rebel service. In answer to importunate prayer continued through all these years, he was brought home to make a profession of his faith in Christ and die in his father's house, giving good evidence of being a son of God. He has been, we trust, received into our Heavenly Father's house to go no more out. We have in this instance an evidence that God remembers his promises, and hears the prayer of faith.

J. C. S.

MR. JOHN TEMPLE, long an elder in the New Alexandria congregation, died in Jefferson county, Pa., at the residence of his nephew, Charles E. Temple, on the 22d of February, aged 89 years. Mr. Temple was present at the first Covenanter communion held west of the Allegheny Mountains, remembered the circumstances well, and delighted to recount them. Few persons, perhaps none, were better acquainted with the history of our church in Western Pennsylvania. An obituary notice of him will appear in a future number.

JOHN P. ORR, of Pleasant Ridge congregation, formerly of Old Bethel, Ill., died of lung disease and neuralgia, Feb. 6, 1875, in the 46th year of his age, leaving a wife and five young children to mourn his loss. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Jer. 49: 11.

M. W.

MARGARET JANE ORR, daughter of J. P. and S. J. Orr, died Jan. 31, 1875, of brain fever, in the 5th year of her age. Thus in the brief space of a week, the family circle was twice broken by death.

M. W.

JOHN MULHOLLAND, of Pleasant Ridge congregation, certified a little over a year ago from the Third congregation of New York, died March 24, 1875, after ten days severe illness, of pneumonia, in the 70th year of his age.

M. W.

RECEIPTS FOR SOUTHERN MISSION.

1875.

Apr. 20	W. S. McCready, Black Hawk.	\$ 5 00
23	Clarinda cong. pr A. McKeown	13 00
May 10	Mary S. McQueen, North Gal-	
	way, N. Y.	1 00
12	Wm. Wills, balance of funds	
	which were in his hands	510 42
13	Jno. Kennedy, Conococheague	2 00
13	Mrs. C. Snively, Shady Grove	2 00
13	Miss Jane Brown, Mercersburg	2 00
Apr. 29	1st cong. N. Y., per Robert	
	Fleming	50 00

\$582 42

DANIEL EUWER, *Treasurer.*

Allegheny, May 18, 1875.

RECEIPTS FOR BOARD OF EDUCATION.

Apr. 2	Bethesda cong. per T. N. Faris.	\$9 50
2	Member of Bethesda cong. per	
	T. N. Faris	10 00
16 3d	Philadelphia cong. per Wm.	
	McLatten	23 80

DANIEL BOYD, *Treasurer,*
Bellefontaine, Ohio.

FOREIGN MISSION FUND.

Feb. 18	Republican cong. per Wm. Lockhart	\$ 3 23
Mar. 15	Miss Mary Meddall, Lansingburg, per D. H. Willson	2 00
18	A. L. Boery, Pellettsville, per D. Boyd	1 00
20	Mary S. McQueen, West Galway, per J. C. K. Milligan	1 00
20	Miss Sarah Hazlett, Sandy Lake	1 00
22	Bovina cong., per Rev. J. Kennedy	70 00
25	Brooklyn cong. per Alex. Frazier	100 00
26	Rev. D. G. Thompson	20 00
26	J. C. Thompson	2 00
20	Female Missionary Association 1st Newburgh cong. per Rev. S. Carls	100 00
30	Mary McKinney per Dr. Sterrett	10 00
31	Byegate and Barnet cong. per D. Ritchie	20 40
Apr. 7	Ladies' Missionary Association Pittsburgh cong. per Mrs. A. M. Milligan, Treas.	100 00
7	J. Agnew, Williamsburg, per Wm. Willson	1 00
14	Jane Taylor per D. H. Willson	50
15	A. Dunnett per J. W. Spruill	1 14
15	Charles White, San Francisco	9 01
16	Female Missionary Society, Bear Run, per Margery Backett, Secretary	3 10
17	Mrs. Nancy Stewart, Norwich, O. per W. Stewart	1 00
18	W. S. McCready, Black Hawk	10 00
20	Bear Run and Mahoning cong.	10 75
May 5	2d Newburgh cong. per Rev. J. R. Thompson	53 43
5	A member of Bethesda cong. per T. N. Paris	10 00
6	Rehoboth cong., Iowa, per Wm. Martin	37 00
8	White Lake cong. per Wm. O. Frazier	13 00
8	Baltimore cong. per J. A. Mahon	100 00
8	Ladies' Missionary Society, 1st cong., Philadelphia, per Miss Jennie McKnight, Treas.	50 00
12	Mrs. O. Solvay	10 00

RECEIPTS FOR CHURCH EXTENSION FUND.

Apr. 19	W. S. McCready, Black Hawk	\$ 5 00
21	1st cong. New York per B. Fleming	50 00
26	Shipping Rock, Ac. cong. per G. Kennedy	11 30
30	Bovina cong. per Rev. J. Kennedy	12 00
May 5	York cong. per Rev. S. Bowden	39 94
\$11.40 erroneously credited in April number to Rehoboth congregation, should be omitted, as the correct amount was given subsequently on same page.		
Mar. 30	Walnut City cong. per M. Chestnut	\$ 3 25
Apr. 9	Bethesda cong. per T. N. Paris	23 40
15	Manasseta cong. per J. W. Stevenson	6 20
16	3d Philadelphia cong. per W. McFay	17 40

WILLIAM WILLS, Treasurer, in account with Pittsburgh Presbytery.

1874.	Dr.	
Oct. 12	Balance as per statement rendered	\$368 85
15	Rehoboth cong.	7 80
Nov. 9	For interest on Fifth ward school bond	126 00
27	Wilkinsburg cong.	23 46
30	Miller's Run cong.	27 21
30	Allegheny cong.	15 55
Dec. 7	New Alexandria cong.	19 70
10	Can. Allegheny cong.	4 31
22	Clarkstown cong.	5 00
1875.		
Jan. 12	Little Beaver cong.	15 61
13	Poland & North Jackson cong.	17 28
13	Rehoboth cong.	9 08
13	Bear Run & Mahoning cong.	8 76
28	Salem cong.	8 88
Mar. 4	Oil Creek Branch	5 00
17	Brookland	17 00
Apr. 2	Springfield cong.	4 70
13	For interest to date on bonds	15 00 710 75
1874.	Cr.	
Oct. 18	Paid order in favor of Rev. D. Reid	25 00
Nov. 9	Interest on bond to Rev. D. Reid	45 30
9	Order in favor of J. Crozier	10 00
21	Order in favor of S. H. Wallace	10 00
27	Order in favor of J. M. Crozier	10 00 100 00
Balance on hand		\$609 84

RECEIPTS FOR DOMESTIC MISSION.

1875.		
Apr. 20	W. S. McCready, Black Hawk	\$10 00
30	Sharon S. School per G. C.	2 50
May 6	Ed cong., N. Y., per Alex. McNeill	121 00
10	Mary S. McCready, North Galway, N. Y.	1 00
19	4th cong., N. Y., per J. H. Bryson	30 00
14	Craftsberry, Va. cong. per J. D. Taylor	7 00
15	Wm. Willson, interest on loaned funds	30 00
		\$667 42

DANIEL EDWARDS, Treasurer.

RECEIPTS FOR LITERARY FUND.

1875.		
Apr. 20	Bethesda cong. per T. N. Paris	\$5 00
2	Memorial vol. per J. M. Crozier	2 50
6	Memorial vol. per Treasurer	3 75
10	S. Linds, Lanesboro	3 80
WALTER T. MILLER, Treasurer.		
P. O. Box 552, New York.		

RECEIPTS FOR THE MCKINNEY FUND.

Cash by Mr. Cochran	\$5 00
Rehoboth cong.	7 51
New Castle cong.	1 00
Whitaker, Ran. cong.	2 00
Bethesda cong.	8 00
Shipping Rock cong.	10 00
S. CARLIS, Treasurer.	

In addition to the \$15.04 acknowledged in last number York congregation contributed \$35.25 for the sufferers in Rock county, Minn.

COMBINED SERIES,

VOL. XIII, No. 7.

THE

Reformed Presbyterian

AND

Covenant.

JULY, - - 1875.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS,

ALLEGHENY, PA.

PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

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APPOINTMENTS—PITTSBURGH PRESBYTERY.

ADAMSVILLE—June 3d Sabbath, J. M. Crozier. July 1st, Rev. Dr. Newell; 3d, Rev. J. J. McClurkin. August 3d, Rev. J. Crozier. September 3d, communion dispensed by Rev. R. J. George, with such assistance as he can obtain. October 1st, Rev. J. Crozier.

NORTH JACKSON—June 1st Sabbath, J. M. Crozier; 3d and 4th, Rev. J. J. McClurkin. July 3d, J. M. Crozier; 4th, Rev. J. J. McClurkin. August 1st and 2d, Rev. Dr. Newell; 4th, Rev. J. A. Black. September 1st, Rev. J. J. McClurkin; 3d, Rev. J. Crozier; 4th, Rev. J. J. McClurkin. October 1st, J. M. Crozier; 2d, Rev. J. Crozier. Rev. J. Crozier to moderate in a call when requested.

OIL CREEK—July 1st Sabbath, J. M. Crozier; 4th, Rev. J. Crozier. September 1st, Rev. J. Crozier; 2d, communion, dispensed by Rev. J. A. Black with such assistance as he can obtain.

OIL CITY—July 1st Sabbath, Rev. J. J. McClurkin; also to attend to election and installation of officers. October 2d, J. M. Crozier.

OTTER CREEK—July 2d Sabbath, J. M. Crozier.

PINE CREEK—June 3d Sabbath, Rev. J. Crozier. July 1st, Rev. J. A. Black. August 1st, Rev. J. Crozier; 3d, Rev. Dr. Newell; 5th, Rev. Dr. Newell. September 1st, communion, Rev. J. Hunter and Rev. J. W. Sproull; 3d, Rev. J. J. McClurkin. October 1st, J. W. Dill; 3d, S. R. McClurkin.

POLAND—July 2d Sabbath, Rev. J. J. McClurkin. August 5th, Rev. J. Crozier. October 3d, J. M. Crozier.

SANDY LAKE—July 4th Sabbath, J. M. Crozier.

SPRINGFIELD—June 4th Sabbath, J. M. Crozier; 2d, Rev. J. Crozier; 4th, Rev. Dr. Newell. August 2d, Rev. J. Crozier; 4th, Rev. J. Crozier. September 2d, Rev. J. J. McClurkin; 4th, Rev. J. Crozier. October 2d, Rev. J. A. Black.

UNION—June 2d Sabbath, Rev. J. J. McClurkin; 4th, communion, Rev. J. C. Smith and Rev. T. C. Sproull. July 2d, Rev. Dr. Newell. August 2d, Rev. J. A. Black. 4th, Rev. Dr. Newell. September 2d, Rev. J. Crozier; 4th, Rev. J. A. Black.

THE Reformed Presbyterian and Covenanters.

VOL. XIII.

JULY, 1875.

No. 7.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XLVI.

COULTERVILLE, ILLINOIS,
Thursday, May 26, 1875, 2 o'clock, P. M. }

THE Synod of the Reformed Presbyterian Church met according to adjournment, and in the absence of the Moderator, Rev. J. Galbraith, was opened with a sermon by Rev. R. J. George, his alternate, from Heb. 13:1, "Let brotherly love continue."

Prof. Sproull, one of the two oldest ministers present, took the Moderator's chair, and constituted the Synod with prayer.

The members of the court were ascertained, and are as follows:

NEW YORK PRESBYTERY.

Ministers.	Elders.	Congregations.
J. C. K. Milligan,	John Angus,*	1st New York.
A. Stevenson,	James Warnock,	2d " "
David Gregg,	Walter T. Miller,	3d " "
James Kennedy,	John Kennedy,	4th " "
John H. Boggs,	J. A. Patterson,	Brooklyn.
D. H. Coulter,	David Houston,	Newark.†
Samuel Carlisle,		1st Newburgh.
J. R. Thompson,		2d " "
Wm. Graham,	W. H. Warnock,	1st Boston.
D. McFall,	R. H. Oliver,	2d " "
J. M. Beattie,		Ryegate and Barnet.
D. C. Faris,		Barnet.
J. C. K. Faris,	Parker McNiece,	Topsham.
J. O. Bayles,	A. Thompson,*	Kortright.
Joshua Kennedy,		Bovina.
D. McAllister,*		Walton.
J. B. Williams,		White Lake.
J. W. Shaw,	Francis Wallace,	Coldenham.
R. M. Somerville.		

* Not present at the constitution of the court.

† Organized since last Synod.

PHILADELPHIA PRESBYTERY.

Ministers.	Elders.	Congregations.
T. P. Stevenson,	Wm. Crawford,	1st Philadelphia.
S. O. Wylie,	Robert Sterrett,	2d “
R. J. Sharpe,	Alex. Mackie,	3d “
John Lynd,	D. O. Brown,	Baltimore.
	John Kennedy,	Conococheague.

ROCHESTER PRESBYTERY.

R. D. Sproull,		Rochester.
S. Bowden,	J. A. Donnan,	York.
	John McCrea,*	Stirling.
W. McFarland,	John McCullough,	Lisbon.
S. R. Wallace,*†	James McClure,*	Syracuse.
Robert Shields,		Ramsay.
Joseph Hamilton.		

PITTSBURGH PRESBYTERY.

D. B. Willson,	John T. Morton,	Allegheny.
J. F. Crozier,	James Graham,	{ Bear Run and Mahoning.
		{ Rehoboth.
R. J. George,		Beaver Falls.†
Robert Reed,		Brookland.
J. W. Sproull,	Robert Gibson,	Central Allegheny.
J. A. Black,		Clarksburgh,
N. M. Johnston,	Robert Porter,	Little Beaver.
J. C. McFeeters,†	Robert Dodds,	Manch'ter and Parnassus.
	Joseph Wallace,	Miller's Run.
T. C. Sproull,		Monongahela.
T. A. Sproull,	James Shaw,	New Alexandria.
S. J. Crowe,	Wm. Boyd,	New Castle.
	Wm. Magee,	Oil City.
A. M. Milligan,	J. A. McKee,	Pittsburgh.
	Gibson Ewing,	Poland and N. Jackson.
		Salem.
A. J. McFarland,		Slippery Rock.
J. C. Smith,		Union.
	William Dean,	Wilkinsburg.
	William Price,	
Joseph Hunter,		
Thomas Sproull, Professor of Theology.		
J. R. W. Sloane, Professor of Theology.		
N. R. Johnston.		
John Crozier.		
J. J. McClurkin.		

OHIO PRESBYTERY.

J. A. Thompson,		Londonderry.
H. P. McClurkin,	A. Stevenson,	New Concord.
J. C. Boyd,	Walter B. Finney,	Utica.

* Not present at the constitution of the court.

† Organized since last Synod.

† Ordained since last Synod.

LAKES PRESBYTERY.

Ministers.	Elders.	Congregations.
W. Milroy,	John Reid,	1st Miami.
P. H. Wylie,	J. K. Mitchell,	2d "
J. R. Hill,	Matthew Mitchell,	{ Rushsylvania.
R. M. C. Thompson,	David McKnight,	{ Macedon.
H. H. George, President of Geneva College.		Southfield.
J. McCracken, Professor of Geneva College.		Lake Eliza.

ILLINOIS PRESBYTERY.

D. S. Faris,	Daniel Dickey,	Bethel.
P. P. Boyd,	John Wier,	Old Bethel.
D. G. Thompson,	Robert Ramsay,	Elkhorn.
J. M. Faris,	Samuel Woodside,	Churchill.
W. F. George,	Z. G. Willson,*	St. Louis.
D. J. Shaw,	D. Williamson,	Staunton.
D. C. Martin,	James B. Faris,	Bethesda.
James Wallace.	J. E. Carithers,	Princeton.

IOWA PRESBYTERY.

T. P. Robb,	A. F. Carithers,	Sharon.
E. G. Elsey,	Thompson Graham,	Rehoboth.
R. B. Cannon,	W. Morrison,*	Vernon.
M. A. Gault,†	J. Logan,	Maquoketa.
W. P. Johnston,	J. P. Kirkpatrick,	Lind Grove.
Isaiah Faris,	John Gault,	Washington.
C. D. Trumbull,	Samuel Milligan,	Kossuth.
R. Hutcheson.	A. W. Cavin,	Walnut City.
		Morning Sun.

KANSAS PRESBYTERY.

David McKee,	James Neil,	Clarinda.
W. W. McMillan,	Thompson Moore,	Olathe.
Josiah Dodds,	David Faris,	Winchester.
J. S. T. Milligan,		North Cedar.
A. C. Todd,		Evans.
M. Wilkin,	James M. Lee,	Fremont and Wahoo.
	J. M. Marvin,	{ Pleasant Ridge.
	W. M. Edgar,	{ Sylvania.

Absentees—J. C. Taylor, A. W. Johnston, John Galbraith, W. Slater, John Newell, John Wallace, T. M. Elder, Boyd McCullough, A. McFarland, John French, J. L. McCartney, J. M. Armour, R. Johnson, J. Love, J. Neil, S. M. Stevenson, Lewis Johnston†; and the Syrian missionaries, Joseph Beattie, Henry Easson, David Metheny.

CONGREGATIONS NOT REPRESENTED.—*New York Presbytery*—West Hebron, Craftsbury.

Rochester Presbytery—Lochiel

* Not present at the constitution of the court.

† Ordained since last Synod.

Pittsburgh Presbytery—North Union, Oil Creek, Nine Creek, Springfield.
Ohio Presbytery—Brownsville, Jonathan's Creek, Middle Wheeling, Muskingum and Tomika, Sandusky.

Lakes Presbytery—Cedar Lake, Cincinnati, Cedarville, Garrison.

Iowa Presbytery—Hickory Grove, Elliotta, Lake Reno, Round Prairie.

Kansas Presbytery—Republican City, Tabor.

The Rev. James Kennedy was elected Moderator, and Rev. J. R. Thompson was continued Clerk, and Rev. J. W. Sproull assistant Clerk.

The Revs. R. M. C. Thompson, W. F. George, R. Hutcheson and W. W. McMillan gave reasons for absence from the last Synod, which were considered satisfactory.

The Committee on Unfinished Business, consisting of Revs. J. W. Sproull, David Gregg, P. H. Wylie, and elders Parker McNiece and John Reid, was appointed, and the minutes of the last Synod referred to said committee.

The various Presbyteries were granted permission to meet during the present sessions of Synod.

The Rev. W. H. McMillan, a delegate from the United Presbyterian Assembly, was invited to a seat as a consultative member. From this action Rev. R. Hutcheson dissented. The hearing of Mr. McMillan was made the order of the day for to-morrow morning at 10 o'clock.

The hours for the present sessions of the Synod were appointed to be from 9 A. M. to 12 M., and from 2 to 5 P. M. The last half hour of the morning session was appointed for devotional services.

A Committee on Devotional Exercises was appointed, consisting of Revs. J. M. Faris, D. G. Thompson, John Crozier, and elders Samuel Woodside and James Warnock.

Adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

THURSDAY'S PROCEEDINGS.

MORNING SESSION.

May 27, 1875.

The court met at 9 o'clock, A. M., and was constituted with prayer. Minutes read, amended and approved.

The Moderator announced the following standing committees:

On Presbyterial Reports—Revs. C. D. Trumbull, R. J. George, J. O. Bayles, and elders John Kennedy and Robert Sterrett.

On Discipline—Revs. S. O. Wylie, J. C. Boyd, R. B. Cannon, and elders J. A. McKee and D. Houston.

On Theological Seminary and Education—Revs. T. P. Stevenson, Joshua Kennedy, J. A. Black, and elders John Kennedy (New York) and William Magee.

On Foreign Correspondence—Revs. A. M. Milligan, S. Carlisle, N. R. Johnston, and elders Samuel Woodside and A. Mackie.

On Missions—Revs. J. R. W. Sloane, A. C. Todd, P. H. Wylie, and elders D. O. Brown and J. H. Patterson.

On Signs of the Times—Revs. J. C. K. Milligan, J. McCracken, J. C. Smith, and elders John T. Morton and J. P. Kirkpatrick.

On Finance—Revs. S. Bowden, W. Graham, S. J. Crowe, and elders W. T. Miller and R. Ramsay.

On Travelling Fund—Revs. R. D. Sproull, J. H. Boggs, J. R. Hill, and elders A. Stevenson and H. R. Oliver.

On Temperance—Revs. D. Gregg, J. W. Sproull, D. G. Thompson, and elders W. Crawford and M. Mitchell.

On Presbyterianial Records—New York Presbytery: Revs. H. H. George, W. Milroy, T. P. Robb, and elders W. H. Warnock and D. Williamson. Philadelphia Presbytery: Revs. J. B. Williams, P. P. Boyd, J. J. McClurkin, and elders J. McCullough and John Gault. Rochester Presbytery: Revs. D. B. Willson, D. McKee, M. Wilkin, and elders Robert Porter and D. Faris. Pittsburgh Presbytery: Revs. D. H. Coulter, John Lynd, A. J. McFarland, and elders W. N. Edgar and J. A. Donnan. Ohio Presbytery: Revs. D. McFall, D. C. Martin, J. S. T. Milligan, and elders W. Boyd and A. W. Cavin. Lakes Presbytery: Revs. J. M. Beattie, R. J. Sharpe, N. M. Johnston, and elders Samuel Milligan and Joseph Wallace. Illinois Presbytery: Revs. J. W. Shaw, Joseph Hunter, R. M. Somerville, and elders Francis Wallace and Robert Dodds. Iowa Presbytery: Revs. W. F. George, Robert Reed, J. A. Thompson, and elders Gibson Ewing and Thompson Moore. Kansas Presbytery: Revs. J. Wallace, D. S. Faris, J. C. K. Faris, and elders Robert Porter and J. Logan.

Papers were received, and are as follows:—

No. 1. A memorial from the Elkhorn Session on Life Insurance. Referred to the Committee on Discipline.

No. 2. Report of the Treasurer of Foreign Missions. Referred to the Committee on Finance.

No. 3. Statement of the Treasurer of the Trustees of the Synod. Referred to the Committee on Finance, except the resolution recommended in the report, which was adopted, and is as follows:

The Board of Trustees are hereby authorized to sell and make a deed of the property located on the corner of Lacock and Sandusky streets, Allegheny, Pa., known as the "old Seminary property."

No. 4. Report of Treasurer of Domestic and Southern Missions. Referred to Committee on Finance.

No. 5. Report of the Treasurer of the Church Extension Fund, and also of the Literary Fund. Referred to the Committee on Finance.

No. 6. A petition from the Students of the Theological Seminary. Received, and laid on the table for the present.

The hour for the hearing of the delegate from the U. P. General Assembly having arrived, Rev. W. H. McMillan was introduced to the court by the Moderator, and addressed the Synod. After a response to the delegate by the Moderator, the following resolution was adopted:

Resolved, That this Synod has heard with great satisfaction the address of Rev. W. H. McMillan, delegate from the U. P. Church, and most cordially reciprocate the kind and fraternal feelings and sentiments expressed; and that the delegate be requested to carry back to the church he represents the hearty salutations of this court.

No. 7. Report of the Board of Church Extension. Referred to the Committee on Finance, except so much as relates to the recommenda-

tion in the report, which was referred to a special committee consisting of Revs. A. Stevenson, J. W. Sproull, W. Graham, and elders J. A. McKee and D. O. Brown.

No. 8. Report of the Secretary of the Trustees of the Synod. Report accepted and adopted, and is as follows:

The Trustees of the Synod of the Reformed Presbyterian Church of North America, would respectfully report:

That they have held meetings during the past year as frequently as occasion required for the business claiming their attention; that the meetings have been well attended, and that such business as is deemed of public importance, relative to the funds, securities, &c., entrusted to their care, will be found embodied in the report of the Treasurer, herewith submitted, and to which you are referred.

That the Treasurer's report, as here presented, has been examined by the Board through an auditing committee, who have found the same correct, and that they have counted and examined the bonds and other securities therein represented as in the hands of the Treasurer, and find them in character and amount as stated.

We would call to your notice the fact that the term for which William Wills and Daniel Chesnut were last made members of this Board has nearly expired, and that their places should be filled by an election at this meeting of Synod, for the term of three years, ending June 15th, 1878, *or until their successors are regularly chosen*, and that by the act of incorporation the election must be by ballot.

Respectfully submitted,

DANIEL CHESNUT, *Secretary*.

Messrs. William Wills and Daniel Chestnut were re-elected members of the Board of Trustees of Synod for three years.

No. 9. Report of the Treasurer of Literary Fund. Referred to the Committee on Finance.

No. 10. A petition from Rev. John Crozier. Referred to a special committee, consisting of Revs. D. S. Faris, D. G. Thompson, Joseph Hunter, and elders John Kennedy (New York) and W. T. Miller.

No. 11. Report of the Treasurer of the McKinney Fund. Referred to the Committee on Finance.

No. 12. A memorial and petition of the Session of Elliotia on the Terms of Communion was received and laid on the table indefinitely.

A communication was received from A. McFarland, stating that, owing to family affliction he was unable to be present at this meeting of Synod. The reason for his absence was deemed satisfactory, and the Court expressed its sympathy for him in his affliction.

No. 13. Report of the Board of Superintendents of the Theological Seminary was presented, and referred to the Committee on the Theological Seminary.

The hearing of the Presbyterian Reports was made the order of the day for to-morrow at 10 o'clock, A. M.

The Committee on Devotional Exercises reported. Report accepted, adopted, and is as follows:

Your Committee on Devotional Exercises would respectfully report as follows:

1. For to-day, subject: The presence and guidance of the Holy Spirit

during the present meeting of Synod ; and the increase of piety and brotherly love throughout the church. Rev. A. M. Milligan to preside.

2. For Friday, subject : Temperance and Sabbath Sanctification. W. T. Miller to preside.

3. For Saturday, subject : Secret Societies. Rev. D. S. Faris to preside.

4. For Monday, subject : National Reform. William Magee to preside.

5. For Tuesday, subject : Missions, Seminaries, and College of our Church. Rev. S. O. Wylie to preside.

6. For Wednesday, subject : The Unity of the Church. Rev. R. M. Somerville to preside.

Respectfully submitted,

J. M. FARIS, *Chairman.*

After spending half an hour in devotional services, the Court took a recess, and was closed with prayer by Rev. D. Gregg.

AFTERNOON SESSION.

The court came to order at 2 o'clock, and was opened with prayer by Rev. Samuel Bowden.

The Rev. W. J. Smiley, 'delegate from the General Synod of the Reformed Presbyterian Church, was invited to a seat as a consultative member ; and the hearing of Mr. Smiley was made the order of the day for Monday at 10 o'clock, A. M.

No. 14. A letter from the Reformed Presbyterian Synod of Ireland was read, and referred to the Committee on Foreign Correspondence.

The Rev. R. A. McFarlane, a delegate from the Reformed Presbyterian Church of Ireland, was introduced to the Synod, and invited to a seat as a consultative member ; and the hearing of Mr. McFarlane made the second order of the day for Monday morning.

No. 15. The Report of the Commission of Synod in Syria, and also the accompanying statistical report, were read. The former was referred to the Committee on Missions, and the latter to the Committee on Presbyterian Reports.

No. 16. Report of the Treasurer of the Board of Education. Referred to the Committee on Finance.

Prof. Sproull having announced the decease of Rev. Daniel Reid since the last meeting of Synod, a committee consisting of Revs. R. D. Sproull, J. C. Smith, A. J. McFarlane, and elders W. Magee and R. Gibson, was appointed to report a minute on his death.

No. 17. Report of the Board of Foreign Missions. Read and referred to the Committee on Missions.

No. 18. Report of the Central Board of Missions. Read and referred to the Committee on Missions, except so much as relates to finance, which was referred to the Committee on Finance.

The Committee on the Signs of the Times reported. Report accepted, amended, and is as follows :

Report of Committee on the Signs of the Times.

CAUSES OF FASTING.

Your committee have carefully reviewed the signs of the times, and have found increasing cause for lamentation and woe.

1. Atheism, infidelity, scepticism, spiritualism, materialism, and practical godlessness, are everywhere boldly set forth in the form of scientific and philosophical speculation, and in the lives of the masses, whose motto seems to be, "Let us eat and drink, for to-morrow we die."

2. Ritualism gains ground in the churches. Popery flaunts its most objectionable forms, and holds forth the imaginary virtue of crosses, wax candles, relics and saint-worship. Protestantism follows apace with prayers and benedictions over the dead, human hymnology, dedications, holidays, and jewelry and church furniture fashioned with Popish symbols—the mark of the beast.

3. Secret societies, whose name is legion, because they are many, teach gross blasphemy by praying to a God without Christ, some of them swearing the most horrible oaths, rejecting the supreme authority of Christ and the Bible, and substituting a man-made religion for Christianity, which descends out of heaven from God. While these things are done systematically, profane swearing, and cursing, and perjury are common sins among a degenerate and demoralized people.

4. Sabbath desecration is woefully prevalent. The example is set by the nation itself, in the constitution and the postal laws, and in the administration, by Sabbath sessions of legislative bodies, and the most public disregard of the sacred character of that day by civil officers, high and low, with rare exception. Public corporations follow the bad example, tempting the people to break the Sabbath by travelling, pleasure seeking, and visiting *sacred* concerts and libraries. Religious papers are filled with secular matter, which is eagerly read on the Lord's day, to save working time, and thus even the religious masses are fast losing the real spiritual idea of the Christian day of rest. No wonder the votaries of the world claim the right to think their own thoughts, seek their own pleasure and do their own work on that day.

5. Many despise governments and speak evil of dignities. Beginning with the false principle that all authority springs from the consent of the governed, civil rulers have forgotten their responsibility to God, and the people, while deploring the shipwreck of statesmanship, fail to reach the root of the matter in their attempts at reformation. Discipline in the church and family is sadly relaxed, and there is general impatience of all restraint from childhood. Social chaos must be the end of all this, if the grace of God prevent not.

6. Malignant passions are fostered and stimulated by drunkenness and riotous living. Human life has become cheap. The state participates in blood guiltiness by not avenging the blood of murder. And the ruthless mob takes up the law, slighted by corrupt and effeminate officers, and inflicts the death penalty unwarrantably, and often with savage ferocity. Thousands and tens of thousands of dram shops scatter the seeds of misery and death all over the land. Infanticide, suicide and murder are the oft-repeated scandals of the age, and we may well say they break out and blood toucheth blood. The nations still brandish the sword and marshal armies on an unparalleled scale—pointing to the near approach of that great day of God Almighty.

7. Licentiousness breaks out in its worst forms, patronized, with little concealment, by public men. Riot and debauchery are let loose in our great cities, and tolerated or even protected by law, they spread their contagion throughout the country. Free love is shamelessly countenanced and advocated in public prints.

8. The rights of property are not clearly perceived, or are boldly denied.

Dangerous classes are clamoring for the spoliation of the rich. Capital practises extortion and oppresses labor, and labor in turn aggravates the situation by secret leagues, tyrannical dictation to employers and employed, and by strikes that send poverty and dismay to thousands of homes. The contest between capital and labor threatens to prostrate business and ruin the prosperity of the nation.

9. Deceit and guile depart not from our streets. The oath judicially administered without any fear of God, ceases to bind the conscience, and the truth, in matters of judgment and justice, is obtained through fear of the civil punishment of perjury, rather than through the fear of God. False accusation, tale-bearing and violent denunciation degrade the language. And multitudes feast upon the sensational reports of a licentious press as their daily bread.

10. Gold is the great idol of our generation. The man is reckoned successful who has piled up wealth, though in doing so his conscience has been seared as with a hot iron. Money answers for all things—for social virtue, for conscience, for religion. The people are in a rage to be rich. Their language is, "Give me riches or I die!" Hence wild speculations, stock gambling, ruinous cornering of markets, fast habits in business, plundering of public treasuries, and a general forsaking of the good old way of honest toil and legitimate trade. Many scruple not to sell both body and soul for filthy lucre's sake. And because of these and many like sins, the judgments of God are abroad in the land. Several desolating plagues have scourged our people. Flood and fire, storm and drouth, and myriads of insects, the great army of the Lord, are yearly destroying the labor of man and the fruits of the ground. And therefore Synod calls a solemn assembly, and appoints the Thursday of the Week of Prayer, as a day of fasting, humiliation and prayer, to be observed by all the ministers and members of the Reformed Presbyterian Church.

CAUSES OF THANKSGIVING.

Among all the signs of degeneracy and godlessness, there are some notable providential tokens for good, which ought to fill the hearts of believers with gratitude and praise.

1. The general tide of opposition to the monstrous assumptions of Popery. Bismarck's policy, copied by many nations, Gladstone's pamphlets followed by the outcry of priestly arrogance, wounded thereby, are great voices proclaiming the speedy downfall of Antichrist. Their meaning is that the hour is coming, and now is, when the formerly suppliant kings of the earth "shall eat the flesh of the great whore, and burn her with fire."

2. The many religious activities entering every nation with the Bible and the preached gospel, notwithstanding the shallowness of an externally professed religion, show that the time is not far distant when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

3. Although we can record no general outpouring of the Spirit, in pentecostal abundance, yet the grace of God is planting and watering, and perfecting the church, and in places there are more than ordinary showers of divine blessings.

4. The better class of citizens begin to perceive that civil government, to have authority, must rest on the revealed will of God, and are fast rallying about the banner of national Christianity.

5. Many friends of light and of fair dealing are organized against the

secret orders, giving promise that these forms of false religion and selfish despotism shall not always rule in church and state by their crafty devices. We rejoice to believe that the time is coming when the offices of humanity shall not be accorded to a mystic grip or hail of distress, but to human nature for its own sake, and for the love of Christ.

6. The prosperous condition of the several schemes of our own church. Her congregations are increasing and spreading over the land. Her mission among the freed people, started at last on a common-sense basis, promises a rich harvest. Her Foreign Mission, persecuted but not forsaken, rises in proportion to the efforts made by the enemy to crush it out. Surely God dwells in the midst of Zion, and is her refuge and strength in troublous times.

7. Finally, we desire to praise the Lord for the yearly abundance of the products of the soil, which, with the modern facilities for transportation, and the readiness of the people to make generous distribution, shuts out the fear of gaunt famine from any great extent of the population of our country.

For these and many similar causes, Synod appoints the day of National Thanksgiving to be observed as a day of thanksgiving by all the ministers and members of the Reformed Presbyterian Church.

Respectfully submitted by Committee on Signs of the Times.

D. S. FARIS, *Chairman*.

The Synod resolved to adjourn finally on Wednesday of next week at 2 o'clock, P. M.

The Committee on Unfinished Business reported. The report was read and taken up, item by item, for adoption.

Item 1. Memorial from the Sharon congregation on the Tithe. The report of the committee of the last Synod on this Memorial was taken up, and while under consideration the court adjourned with prayer until to-morrow at 9 o'clock, A. M.

FRIDAY'S PROCEEDINGS.

MORNING SESSION.

May 23, 1875.

The Synod met at 9 o'clock, A. M., and was constituted with prayer. Minutes read, amended and approved.

Paper No. 19. Petition of the Session of the New Concord Congregation on the License question. Referred to the Committee on Discipline.

No. 20. An appeal of Thomas McClurkin from the decision of the Illinois Presbytery. Referred to the Committee on Discipline.

No. 21. Report of W. Brown, Treasurer of the old Superannuated Ministers' Fund. Referred to Committee on Finance.

No. 22. Remonstrance of the West Galway Mission Station. Laid on the table for the present.

No. 23. Remonstrance of the Session of the Coldenham Congregation. Laid on the table for the present.

The Report of the Committee on the subject of the Tithe, which was before the court last evening, was taken up, and while under consideration the order of the day, the hearing of the Presbyterial Reports,

arrived. The reports of the New York, Philadelphia, Rochester, Ohio, Lakes, Illinois and Iowa Presbyteries were received and referred to the Committee on Presbyterial Reports. The report of the Pittsburgh Presbytery was received and referred to the Committee on Presbyterial Reports, except so much as refers to the case of Rev. John Wallace, which was referred to the Committee on Finance. The report of the Kansas Presbytery was also received, and referred to the Committee on Presbyterial Reports, except the request in said report, which was referred to the Committee on Finance.

The consideration of the subject before the court, when the order of the day arrived, was resumed, and the whole report was amended, adopted, and is as follows:

The Special Committee on the Memorial from Sharon Congregation, respectfully report:

The Memorial asks Synod to keep the subject of giving a tenth of our income to the service of Christ, prominently before the church, and to instruct and encourage church members to practically own their duty in this respect. Your committee recommend:

1. That we call the attention of the whole church to the following considerations upon the question of giving a tenth to the Lord. *First*—In the beginning God appropriated one-seventh of man's time to be used in his service in recognition of his claim; and analogy would lead us to expect that he would appropriate a fixed proportion of the gold and silver, which are all his own. *Second*—Abraham gave tithes to Melchisedec, and received the divine blessing through that eminent type of the Redeemer; and Paul, in Hebrews, seventh chap., instructs the Christian Jews in regard to this transaction, giving evident sanction to the idea that this was a typical recognition of the claim of Christ to the tenth of the substance as well as the personal homage of the believer. *Third*—Jacob vowed to give a tithe of his income to the Lord when he was under the influence of special visions and operations of the Spirit of God, and in the fulfilling of his vow experienced wonderful temporal prosperity, as well as choice spiritual favors. *Fourth*—The Mosaic law expressly commanded as a divine statute that the tenth should be the portion of the priests and Levites, who ministered at the altar. *Fifth*—The non-payment of the tithes was followed by the flight of the ministry to the fields, and its payment was enforced by Nehemiah (13:10-12), as the means of restoring and establishing the efficient administration of the ordinances of the church. *Sixth*—The Lord, by the Prophet Malachi (3:8-12), brings the terrible charge against Israel, "Ye have robbed me * * in tithes and offerings," and gives the gracious challenge and promise, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." *Seventh*—The Lord Jesus while on earth, said to the scribes and Pharisees (Matt. 23:23), "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

2. We recommend that Synod repeat with emphasis the deliverance of 1866, viz., "Inasmuch as neither Scripture example nor precept can be found for a less proportion than the tenth of all the increase, we think at least so much should be counted holy to the Lord, especially now that the world is the gospel field."

3. That Synod recommend pastors to preach to their congregations, instructing them upon this divine measure of liberality; and sessions to inquire in their pastoral visitations as to the practice of church members in this regard, and urge them to attend to this duty in the fear of God; and in their own practice, to set before the people an example of large-hearted benevolence.

Respectfully submitted,

J. C. K. MILLIGAN, *Chairman.*

After a half hour spent in devotional services the court took a recess, and was closed with prayer by Rev. J. W. Shaw.

AFTERNOON SESSION.

After recess the court came to order at 2 o'clock, and was opened with prayer by Rev. D. McKee.

The Rev. R. J. Sharpe was appointed a delegate to the U. P. Assembly, which is to meet next year in the city of Philadelphia.

The Kansas Presbytery requested a grant of \$200 from the Central Board of Missions for the purpose of cultivating the missionary field within its bounds. The request was referred to the Committee on Finance.

The hearing of the Petition of the Students of the Theological Seminary was made the order of the day for Monday at 2½ o'clock, P. M.

The Committee on the Petition of Rev. J. Crozier reported. Report accepted, adopted, and is as follows:

The Committee appointed to report on Rev. J. Crozier's claim on the property at Indianapolis, have investigated the matter, and find that Mr. Crozier borrowed \$310.00 to secure the property from sale by lien, which amount has never been returned to him, while he has paid the interest on the amount till the present time. We recommend, therefore, that as soon as the property is sold, the principal amount be paid him; and if the church has made any advance on the capital invested in this property, that Mr. Crozier recover his *pro rata*.

Respectfully submitted,

D. S. FARIS, *Chairman.*

The consideration of the Report of the Committee on Unfinished Business was resumed.

Item 2. The Committee on "a Collection and Digest of Laws" reported in part. The committee was continued, and \$100 from the Literary Fund was placed at its disposal for the publication of its report.

Item 3. The Committee on the Publication of the Rules of Order reported nothing further, in consequence of the want of sufficient funds.

Item 4. A plan for the Synodical Sustentation Scheme. Laid on the table until the next Synod, and to be published as an appendix to the minutes.

Item 5. The Committee on the Homestead Oath reported no action taken. The committee was discharged.

Item 6. The Committee on Temperance. Not ready to report. This item laid on the table for the present.

Item 7. The Committee on the Memorial Fund. Not ready to report. This item laid on the table for the present.

Item 8. The Committee on the "Completion of the System of Ecclesiastical Order" reported, Report accepted, adopted, and the committee discharged. The report is as follows :

The Committee appointed by Synod at its last meeting to report on the completion of the whole system of ecclesiastical order designed by the founders of the church in this country, respectfully report :

That on examining the early records of the church, they find that the system of order contemplated by our fathers in this land consisted of a Testimony, Covenant, Form of Church Government, Book of Discipline, and Directory for Worship. Of these, the Form of Church Government, and Directory for Worship, were never fully prepared. These parts of our order have been retained in the system as prepared by the Westminster Assembly, and adopted by the Church of Scotland, and as such are referred to in the third term of communion.

The committee did not understand that they were expected to offer any recommendations, and therefore merely present the above statement for the consideration of Synod. Respectfully submitted,

THOS. SPROULL, *Chairman.*

Item 9. The Committee to confer with committees of other Presbyterian bodies in regard to calling a council for forming a Presbyterian Alliance was not ready to report. This item was laid on the table for the present.

Item 10. The Report of the Committee on the Terms of Communion. The consideration of this report was made the order of the day for to-morrow morning.

The Board of Education reported. Report accepted, and made the first order of the day for to-morrow morning.

A copy of the sermon preached by Rev. R. J. George at the opening of the Synod was requested for publication in the magazines of the church.

Synod resolved to hold its next annual meeting in the Allegheny church, Allegheny City, on the 4th Tuesday of May, 1876, at 7½ o'clock, P. M.

A committee, consisting of Walter T. Miller, Rev. A. M. Milligan, Rev. D. C. Faris, and J. A. McKee, was appointed to devise a plan for holding the meetings of Synod in a permanent place.

The following delegation was appointed to attend the Anti-Secret Society Convention to be held in Pittsburgh on the 8th and 9th of June, viz., Prof. Sloane, Revs. D. Gregg, A. J. McFarland, A. M. Milligan, D. B. Willson, J. W. Sproull, H. H. George, J. H. Boggs, D. McAllister, S. J. Crowe, T. P. Stevenson, Joseph Hunter, and elders J. A. McKee, John Kennedy, W. T. Miller, John T. Morton, Robert Gibson and W. Magee. This delegation was also given power to add to its number.

The Clerk was directed to procure a minute book for the records of Synod, and to draw on the Literary Fund for the amount ; also an order on the same fund was given him for \$50.

A committee, consisting of Revs. A. M. Milligan, J. S. T. Milligan, D. S. Faris, and elders A. F. Carithers and Z. G. Willson, was appointed to prepare a report respecting the judgments impending over

the land ; and the propriety of calling upon the nation and the church to fasting, humiliation and prayer, that God may avert the feared calamity.

Adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

SATURDAY'S PROCEEDINGS.

MORNING SESSION.

May 29, 1875

The court met at 9 o'clock, A. M., and was constituted with prayer. Minutes read, amended and approved.

Papers containing proposals for publishing our Testimony were presented to Synod, and referred to the Committee on Finance.

The order of the day, the consideration of the Report of the Board of Education, was taken up and read item by item for adoption. While this was under consideration the hour for devotional services arrived.

After engaging for a half hour in devotional exercises, the court took a recess, and closed with prayer by elder William Magee.

AFTERNOON SESSION.

After recess the court came to order at 2 o'clock, and was opened with prayer by Rev. J. M. Faris.

Prof. Sloane, chairman of the committee to confer with committees of the Presbyterian bodies in regard to calling or forming a Presbyterian Alliance, presented the report of the committee, which was received and laid on the table for the present.

Synod resolved to adjourn from to-day's session at 4 o'clock this afternoon.

The consideration of the Report of the Board of Education, which was before the court at recess, was resumed, and a motion, that Synod is not prepared to entertain the proposition of the removal of the college from Northwood, was adopted. The report was then returned to the board to make alterations in accordance with this resolution.

Adjourned with prayer, to meet Monday at 9 o'clock, A. M.

MONDAY'S PROCEEDINGS.

MORNING SESSION.

May 31, 1875.

The court met at 9 o'clock, and was constituted with prayer. Minutes read, amended and approved.

The respective committees on the records of the various Presbyteries reported that they had examined the records of the New York, Philadelphia, Rochester, Pittsburgh, Lakes, Iowa and Kansas Presbyteries, and find in them nothing contrary to the law and order of the church. The committee on the records of Ohio Presbytery report that they find in them nothing contrary to the law and order of the church, except that in the minutes of the Fall meeting of 1874 there is no evidence of an acting moderator and clerk except their signatures at the close ; also

that of the reports of four committees two are accepted and *approved*, instead of being *adopted*, and the other two are merely accepted, without any record of being adopted or approved. The committee on the records of the Illinois Presbytery report in them nothing contrary to the law and order of the church, except that they find the minutes of one meeting imperfectly recorded, and in another a number of erasures and pencil interlineations.

Mr. Walter T. Miller offered the following preamble and resolution, which were adopted :

WHEREAS, It is understood that the proceeds of the sale of the Indianapolis church property will soon be realized in cash by the Illinois Presbytery ; therefore,

Resolved, That said Presbytery be and hereby is authorized and instructed to pay to Rev. John Crozier three hundred and ten dollars, with such addition thereto, if any, as shall seem equitable to said Presbytery under the report adopted by Synod 28th inst., which payment shall be a final settlement with Rev. John Crozier, in all respects, in the matter of the Indianapolis church property ; and to pay the balance of said proceeds to the Treasurer of the Church Extension Fund.

A paper from A. F. Carithers in relation to the office of the School Trustee was presented and referred to the Committee on Discipline.

The order of the day, the hearing of delegates, arrived, and Rev. W. J. Smiley addressed the court, after which the following resolution was passed :

Resolved, That Synod has heard with pleasure the address of Rev. W. J. Smiley, delegate of the General Synod of the Reformed Presbyterian Church, reciprocate the kind and fraternal sentiments expressed, and request the delegate to carry to the General Synod our fraternal regards.

The Rev. R. A. McFarlane, the delegate from the Reformed Presbyterian Church in Ireland, was also introduced to the Synod, and addressed the court, when it was unanimously

Resolved, That we have heard with unfeigned satisfaction the address of our brother, the delegate from our sister church in Ireland, touchingly reminding us of our time-honored and historical associations ; that we rejoice in this Christian brotherhood, and welcome Mr. McFarlane during his visit to our land ; and when he returns we tender through him our Christian salutations to our brethren in Ireland witnessing to the same common testimony for Christ's crown and covenant.

The report of the Committee on the Terms of Communion was taken up, the papers laid on the table at this and last Synod were read, and then the report was postponed until next Synod.

After spending half an hour in devotional services the Synod took a recess, and was closed with prayer by Rev. J. J. McClurkin.

AFTERNOON SESSION.

After recess the court came to order at 2 o'clock, and was opened with prayer by Rev. R. A. McFarlane.

The Committee upon the Divine Judgments upon our Land reported. Report accepted, adopted, and is as follows :

The Committee upon the indications of approaching judgments respectfully report :

That the contemplation of the nation's sins would lead a rational mind to anticipate national judgments. In the constitution of the National Government, the divine authority is disowned, and the supremacy of the popular will proclaimed. By the nation's authority the Sabbath is desecrated, by carrying mails, sitting of Congress, and pleasure trips of presidential parties. Add to this the licensed manufacture and sale of poisonous draughts, by which the property, lives and souls of thousands of men are destroyed ; and the chartering by the State of secret oath-bound associations, antagonistic alike to liberty and religion ; and the countenance given by those in high places to the most wholesale robbery of the public treasury. Add to all this, the profanity, pollution and wickedness of the masses unrestrained by the government, and we may well echo the divine question : " Shall I not visit for these things, and shall not my soul be avenged on such a nation as this ? "

As our great national sin is committed directly against God in disowning his authority, violating his Sabbaths, profaning his name, we may reasonably expect that the penalty will come directly from his own hand. As our cruelty to the red man has been avenged by Indian massacres, and our own crime of slavery by a slaveholders' insurrection, so we may expect that our rebellion against God will be visited by divine judgments, and that God will vindicate his own authority by his own hand.

But we are not left to supposition, or to interpretation and application of prophetic revealings, but we have before our eyes the infliction of terrible blows, laid on by the immediate hand of God ; judgments are abroad, judgments that the power of man can neither parry nor avert. The fairest portions of the proudest cities of our land are laid in ashes ; fires and floods, frosts and droughts, and storms on land and sea, have destroyed property and life ; wasting diseases and pestilences have prevailed among animals and men ; financial panic has swept away fortunes, paralyzing all kinds of business, and bringing multitudes to the verge of starvation ; a severe winter added the chilling frost and the piercing winds to all the pinchings of hunger, and now when this long cold winter has hardly passed away, leaving its blight upon our orchards and fields, when the tender grass and the sprouting grain are rising to revive the hopes of the husbandman, God sends forth his insect army, and the fields are stript of their verdure, and the faces of men gather blackness. The Lord has uttered his voice before his army ; his camp is very great ; he is strong that executeth his word, for the day of the Lord is great and very terrible, and who can abide it.

That these are divine judgments, no man who believes there is a God that judgeth, can doubt. That these are but the beginning of sorrows, is evident from the fact that they have not yet produced the effect for which they are intended ; they will not hear, but they shall hear. That they are national, and not merely local, is evident from the fact that they are inflicted now on one part of the land, and then on another ; and again, a general judgment sweeps over the length and breadth of the land, followed by another and another, until there is not an interest nor an individual that has not in some manner felt the stroke.

If this be true, what is its lesson to us ? What shall we do ? Shall we, like Elijah, pray God to send down his judgments until the land be utterly

waste? Or shall we pray God to avert the feared calamity, and spare the land? We cannot be indifferent to the sufferings of our countrymen, especially when we are actual sharers in their pains; but on the other hand, we cannot be indifferent to the honor of our God, or to the moral character and ultimate safety of our nation. In this dilemma we are called upon to use every effort in our power to bring the nation by repentance, and submission, and earnest supplication to move God to turn away his wrath, and restore us to his favor. To effect, this we should sound the warning through the length and breadth of the land, point to the handwriting, and tell the nation of its sin and danger, and cry mightily to God to send forth his Spirit to turn the hearts of the people to himself. Until we have done all our duty to the nation, we have no right to retire to a place of safety ourselves and leave our nation to perish. When we have done all in our power to save the nation and have failed, then may we seek safety for ourselves in flight.

We regard the proclamation of Governor Hardin, of Missouri, as a step in the right direction, and would unite in the exercise of fasting; yet we fail to see the consistency of a state or nation asking the divine protection, while it withholds a recognition of the divine authority.

Inasmuch, then, as we believe these to be national judgments, inflicted for national sins, especially the sin of rebellion against God, we would call upon the nation through its highest authorities, and in its supreme law, to turn from its rebellion and own allegiance to Christ, and thus secure his favor and blessing. Until this be done we need not expect national fasts or prayers to secure any permanent relief, even as our fasts and prayers did not arrest the horrors of our recent war until we had emancipated the slaves. We would not postpone our action until the visitation reaches our homes, but would hear Christ saying: "These sufferers are not sinners above all others in the land, but except ye repent ye shall all likewise perish," and we know not where next the judgment may fall.

We recommend that Synod ask the President of the United States to make a proclamation pointing to these judgments, and calling the attention of the nation to its sin and danger, and urging it to repentance and submission as the means of averting greater calamities.

The Board of Education again reported. Report accepted, adopted, and is as follows:

The Board of Education respectfully report: The whole number of students in Geneva College during the past year has been one hundred and fifty-five. The Faculty reports that the deportment of the students, and their devotion to study, have been commendable.

Upon the resignation of Prof. J. R. Wylie, the Board completed the corps of instructors by the election of Mr. J. K. McClurkin as Professor of Greek.

According to the report of the Treasurer, herewith submitted, the total receipts for the past year have been \$4,289.90. Of this sum, \$318 were donated for the purchase of apparatus, and lies in the Treasurer's hands as a balance for this purpose. The expenses have exceeded the receipts for other purposes by \$587, to which extent there is a deficit in the treasury.

The following members of the Board, viz., Rev. P. H. Wylie, David Boyd, Josiah Gamble, James Reed, Rev. John French and James Wylie, elected for one year at the last meeting of Synod, retire at this time, and four members are to be elected in their place.

Your Board have appointed a committee to take measures to secure the

endowment of the college, as soon as the way shall be open for the effort, and we ask for this step the approbation and encouragement of Synod.

The sum of two thousand dollars is necessary to meet present obligations and the expenses of the coming year. We ask for an appropriation to this amount, and further, we ask that those congregations which have taken no collection for this purpose during the past year, be instructed to do so at an early day.

T. P. STEVENSON, *President*.

The Rev. P. H. Wylie, David Boyd, James Reed and James Wylie were re-elected members of the Board of Education for three years from the present time.

The Committee on Missions reported. Report accepted and laid on the table, and made the order of the day for to-morrow morning.

The order of the day, the Petition of the Students of the Seminary, was taken up. Messrs. R. C. Wylie and T. J. Allen were heard in behalf of the students in enforcing their petition. Rev. S. O. Wylie moved that this petition be returned to the students, and that they take the advice of the Board and confer with Prof. Sproull in regard to this matter. While this motion was under consideration the hour for adjournment arrived.

Adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

TUESDAY'S PROCEEDINGS.

MORNING SESSION.

June 1, 1875.

The court met at 9 o'clock, and was constituted with prayer by the Moderator. Minutes read, amended and approved.

Rev. S. O. Wylie stated that John Caldwell, our delegate last year to the Synod in Ireland, had attended that sister court and met with a most cordial reception.

A letter from Rev. S. M. Stevenson, giving reasons for absence from this meeting of Synod, was read before the court.

The special Committee to whom was referred the Report of the Board of Church Extension reported. Report accepted, adopted, and is as follows:

The special Committee to whom was referred the Report of Church Extension report:

That the scheme is essential to the growth of the church; that the administration of the fund has been judicious; that the insufficiency has arisen through lack of support. Comparatively few congregations contribute to the fund, of these congregations some of them give twice as much on personal solicitation as they send to this scheme. And some needy congregations prefer to seek aid by personal application to members of the church, rather than to the Board.

To render the scheme more efficient, we recommend:

1. That Synod determine to raise three thousand dollars for the fund this year.

2. That every congregation be enjoined to take a collection for this purpose, and transmit to the Board before the 1st of February, 1876.

3. That the members of the church be advised to send all their contributions for church extension to this Board, and if they think proper, they may designate the congregation to whose aid it shall be applied.

4. That the fund may increase from itself, all congregations receiving aid should keep before their mind the obligation so to increase their annual contribution, that in time it will amount to a sum equal to the interest on the donation which they have received.

Respectfully submitted,

ANDREW STEVENSON, *Chairman.*

Report of the Board of Church Extension.

The Board of Church Extension respectfully present their eighth annual report. The financial condition of our country has not affected our operations as seriously as was feared; yet it has somewhat diminished our receipts, and at the same time, made the need greater, and the claims larger and more urgent.

We present herewith the Treasurer's report, but give a summary of its contents. The receipts for the year were: from congregations, \$1,199.55; from individuals, \$62; from rent of Indianapolis church property, \$130.34; making a total of \$1,391.69, with a balance on hand from last year of \$642.04. The expenditures were as follows: printing bond and mortgage, \$14; appropriation to Fremont and Wahoo congregation, \$300; to Walton, \$400; to Pleasant Ridge, \$300; to Olathe, \$100; to McKeesport branch of Monongahela, \$200; and to North Cedar, \$200; in all \$1,514. There is a balance of \$519.74 in the Treasurer's hands as per report, but since it was made out an appropriation of \$300 has been paid.

The Fremont and Wahoo congregation have erected a new building in Wahoo, Saunders county, Nebraska, at a cost of \$1,500, of which they raised \$1,000. The Walton congregation rebuilt their church, which they removed to a better location at a cost of \$6,000, to which they have contributed \$4,000. The Pleasant Ridge congregation were completing a new building, for which we gave a small appropriation last year, but which had been erected almost wholly at their own cost. Olathe had received two other appropriations for their building, but were unable to complete it without additional aid. North Cedar received last year a part of the amount needed to erect a new building. The grasshopper plague and drought crippled their efforts, as also Pleasant Ridge and Olathe, rendering additional appropriations necessary.

The Board ask Synod to direct the Presbyteries, in recommending congregations to us for help, to carefully weigh their prospects, the ability of the members, the location and character of the building proposed, and any circumstances favorable or unfavorable to their efforts, to give them any direction that may be necessary; and to give our Board as full information as possible, to guide us in our action. We have hitherto asked an appropriation of \$3,000 to this scheme, but have only received about half that amount each year, and the contributions have come from a small number of our congregations. We therefore leave Synod to determine the amount to be raised, and to take such action as may be thought best to secure it and make this scheme more efficient.

We again set up our Ebenezer in remembrance of the Lord's help hitherto received, and committing our work to him whose blessing alone can give prosperity, we ask the prayers and contributions of the friends of Christ in behalf of many houseless flocks in the wilderness, who are striving to erect sanctuaries in which to worship God.

JAMES WIGGINS, *President.*

J. C. K. MILLIGAN, *Secretary.*

The Committee on the Memorial Fund reported. Report accepted, adopted, and is as follows.

Report of Committee on Memorial Fund.

The Committee on Memorial Fund report:

Amount received up to date of last report	\$13,747 97
Contributions to this fund, as reported by Treasurer of Board of Trustees.....	2,307 36
Handed to Treasurer by Rev. J. C. K. Faris, while on his way to Synod, from Topsham congregation.....	60 00
In hands of chairman, from 1st Newburgh, per Rev. S. Carlisle.....	120 00
From Mrs. Thomas Beck, Detroit, per Rev. J. R. Hill.....	10 00
	<hr/>
	\$16,245 33
Whole cost of Memorial building up to date of last report.....	\$28,303 35
Interest on debt.....	600 00
Other expenditures.....	56 25
Interest to date.....	206 46
	<hr/>
	\$29,166 06
Present debt.....	<hr/>
	\$12,920 73

From this, however, are to be deducted the proceeds of the old Seminary building, amounting to \$3,000, reducing the debt to \$6,920.73.

Comparatively little yet has been done in the way of contributions to this fund, from the cities of New York, Pittsburgh and Allegheny. The continued pressure of the monetary crisis largely accounts for this fact. Your committee urge contributions to this fund from congregations and individuals.

Respectfully submitted,

S. BOWDEN, *Chairman.*

The Committee on Finance reported. Report accepted, amended, and is as follows:

Report of the Committee on Finance.

The Committee on Finance respectfully report that we have examined all the papers put into our hands. We cannot but confess our very great satisfaction with the neat and business-like mode in which the various Treasurers have presented their reports. The labors of your committee have been much lightened thereby, and nothing remains for them to do except give a synopsis of the condition of the funds of the church, which synopsis has also been largely furnished by the Treasurers.

The following papers have been referred to your committee:

No. 2. Report of Walter T. Miller, Treasurer of Foreign Missions, with synopsis.

No. 3. Statements of William Wills, Treasurer of the Trustees of Synod. These are as follows: (a) Receipts and investments for Theological Seminary Endowment. (b) Receipts and disbursements for current expenses of Theological Seminary. (c) Students' Fund. (d) Domestic Mission Investment Fund. (e) Southern Mission Investment Fund. (f) Foreign Mission Investment Fund. (g) Superannuated Ministers' Fund. (h) Geo. Tennant Fund. (i) Sproull Fund. (k) Library Fund. (l) Memorial Building Fund. (m) Memorial Building.

No. 4. Report of D. Euwer, Treasurer of Southern and Domestic Missions.

No. 5. Report of Walter T. Miller, Treasurer of Church Extension Fund, with synopsis.

No. 9. Report of Walter T. Miller, Treasurer of Literary Fund.

No. 11. Report of Rev. S. Carlisle, Treasurer of M'Kinney Fund.

No. 12. Report of Wm. Brown, Treasurer of Superannuated Fund (old).

The following matters have also been referred to your committee:

Request of Kansas Presbytery for \$400 supplement to Evans, Colorado.

Request of Central Board of Missions to grant \$200 to Kansas Presbytery, to aid vacancies in that Presbytery.

Request from Pittsburgh Presbytery that Rev. John Wallace shall receive aid from the Superannuated Fund.

Proposals for publication of Testimony, from A. Martien, U. P. Board of Publication, and the *Christian Statesman* Association.

The following is a synopsis of the finances for the past year:

(a) SEMINARY ENDOWMENT.

Balance on hand as per last report.....	\$ 892 20	
Cash receipts.....	475 00	
Mortgage paid.....	3,000 00	
Loaned to Memorial building.....		\$3,000 00
Other investments.....		1,102 50
Cash balance on hand.....		264 70
Total.....	\$4,367 20	\$4,367 20

(b) SEMINARY CURRENT EXPENSES.

Interest on investments.....	\$1,992 00	
Collections, donations, &c.....	2,281 11	
Professors' salaries and incidental expenses.....		\$4,174 40
Balance on hand.....		98 71
Total.....	\$4,273 11	\$4,273 11

The Treasurer adds in a foot note that there will be due on professors' salaries, Sept. 1, 1875, \$1,667.50; that the annual expenses of the Seminary may be placed at \$6,000, and the receipts from investments at \$2,000; that until there is a decided change in business affairs, no rental may be expected from the basement and ground floor of Seminary building. This will leave \$4,000 to be made up by collections, besides the above deficit.

(c) STUDENTS' FUND.

Income.....	\$1,928 18	
Paid to students.....		\$ 600 00
Loaned to Memorial building.....		1,000 00
Amount overdrawn last year.....		105 39
Balance on hand.....		222 79
Total.....	\$1,928 18	\$1,928 18

(d) DOMESTIC MISSION INVESTMENT FUND.

Receipts.....	\$2,438 18	
Loaned to Memorial building.....		\$2,000 00
Paid to D. Euwer, Treasurer of Domestic Mission.....		438 18
Total.....	\$2,438 18	\$2,438 18

(e) SOUTHERN MISSION INVESTMENT FUND.

Balance as per last report.....	\$2,154 57	
Interest on investments.....	203 90	
Purchase of Mission property in Selma, Alabama.....		\$1,600 00
Paid D. Euwer, Treasurer of Southern Mission.....		510 42
Incidental expenses.....		248 05
Total.....	\$2,358 47	\$2,358 47

(f) FOREIGN MISSION INVESTMENT FUND.

Balance last year.....	\$ 227 50	
Donation from D. Gregg, Sr.....	5,000 00	
Bequests, &c.....	408 69	
Loaned on mortgage.....		\$5,350 00
Remitted to Walter T. Miller for missionary treasury.....		286 19
Total.....	\$5,636 19	\$5,636 19

(h) GEORGE TENNANT FUND.

Balance on hand last year.....	\$ 188 59	
Interest and premium on U. S. bonds.....	102 77	
Paid to administrator of estate, attorney's fees, &c.....		\$ 221 36
Balance on hand.....		70 00
Total.....	\$ 291 36	\$ 291 36

The Board, after a full investigation of the matter, decided to return to the children of Mr. Tennant the whole of the bequest, except \$2,000. To this arrangement the heirs consented. The whole amount of the bequest is \$9,000, securities returned to the heirs of the estate, \$7,000. The remainder of \$2,000 is at the disposal of Synod. It is left absolute in the will of the testator, but is known to have been designed for missionary purposes. We recommend that this amount be invested in equal sums for use of the Foreign Mission Fund and the Domestic and Southern Mission Fund.

(i) SPROULL FUND.

Balance from last year.....	\$ 567 80	
Payment of loans and interest thereon.....	3,510 10	
Loaned to Memorial building.....		\$4,000 00
Attorney's fees.....		27 75
Balance.....		50 15
Total.....	\$4,077 90	\$4,077 90

(k) LIBRARY FUND.

Balance from last year.....	\$ 219 65	
Collections.....	342 84	
Interest on cash balance.....	7 25	
Books purchased.....		\$ 426 65
Premium on \$1,500 insurance on books.....		11 25
Balance on hand.....		161 84
Total.....	\$ 599 74	\$ 599 74

(l) MEMORIAL BUILDING FUND.

Collections and donations during last meeting of Synod.....	\$1,074 36	
Same since that time.....	1,146 00	
Interest, &c.....	639 36	
Rent of Seminary building.....	450 00	
Interest.....		\$ 600 00
Insurance, attorney's fees.....		56 25
Paid on loan.....		2,653 47
Total.....	\$3,309 72	\$3,309 72

(m) MEMORIAL BUILDING.

Balance of debt at last report.....	\$15,557 74	
Deduct balance paid by Memorial Fund.....	2,653 47	
		\$12,904 27
Add interest to date.....		206 46
Present debt.....		\$13,110 73

This is due to the following funds:

Endowment,	\$3,000 00,	interest, \$ 48 00.....	\$ 3,048 00
Students',	1,000 00,	" 16 00.....	1,016 00
Domestic Mission,	2,000 00,	" 32 00.....	2,032 00
Sproull Fund,	6,904 27,	" 110 46.....	7,014 73

Total.....\$13,110 73

Since this meeting of Synod commenced its sessions, authority has been given to the Board of Trustees to sell the old Seminary building in Allegheny for \$6,000, leaving the remainder now due, \$7,110.73. Arrangements must be made to meet the interest due the funds specified above.

STATEMENT OF INVESTMENTS.

Endowment Fund.....	\$32,107 32
Students' Fund.....	11,342 18
Domestic Mission Fund.....	6,450 00
Southern Mission Fund.....	1,000 00
Foreign Mission Fund.....	6,400 00
Superannuated Ministers' Fund.....	3,000 00
George Tennant Fund.....	2,000 00
Sproull Fund.....	14,767 17

Total investments.....\$77,067 17
Cash balances, less expense account of \$76.90..... 2,087 04

FOREIGN MISSION CURRENT ACCOUNT.

Balance in hands of Treasurer.....	\$5,287 70
Receipts from congregations.....	5,488 96
Receipts from Sabbath schools and missionary societies.....	2,885 13
Receipts from individuals.....	1,780 15
Sale of Allegheny county (Pa.) bond of \$1,000.....	790 00
Interest on U. S. bond.....	33 35
Interest on Allegheny county bond.....	25 00
Synod's Trustees, by W. Wills..	258 60
Interest on balance allowed by Treasurer.....	191 00
Salaries of missionaries.....	\$ 5,679 02
Missionary expenses, including salaries of native teachers and helpers, food and clothing of scholars at boarding schools, maintenance and ordinary repairs of mission building at Latakiah, B'hamra.....	6,512 90
Donations to be expended by Dr. Metheny, Miss Crawford and Mr. Beattie.....	95 00
Expenses of committee to Washington	36 85
Postage.....	10 00
Balance.....	4,200 21

Total.....\$16,539 98 \$16,539 98

SOUTHERN MISSION CURRENT ACCOUNT.

Cash on hand last report.....	\$ 82 85
Receipts from congregations, &c	1,571 15
Interest on investments.....	1,408 10
Salaries.....	\$2,295 40
Rent, books, &c.....	200 97
Expenses of Rev. A. M. Milligan and Mr. J. A. McKee.....	187 75
Balance on hand.....	377 98

Total.....\$3,062 10 \$3,062 10

DOMESTIC MISSION CURRENT ACCOUNT.

Balance from last year.....	\$ 436 92
Receipts.....	2,496 33
Disbursements.....	2,358 49
Balance on hand.....	574 76

Total.....\$2,933 25 \$2,933 25

CHURCH EXTENSION FUND.

Receipts from congregations.....	\$1,199 35	
Receipts from individuals.....	62 00	
Rent of Indianapolis property.....	130 34	
Balance from last year.....	642 05	
Appropriations to congregations.....		\$1,500 00
Printing blank mortgages.....		14 00
Balance.....		519 74
Total.....	\$2,033 74	\$2,033 74

LITERARY FUND.

Receipts from individuals.....	\$ 88 00	
Receipts from congregations.....	15 87	
Balance overdrawn last year.....		\$ 4 32
Paid Clerk of Synod.....		50 00
Balance on hand.....		49 55
Total.....	\$ 103 87	\$ 103 87

EDUCATION FUND.

Receipts for Library.....	\$ 32 00	
Receipts for apparatus.....	318 00	
General collections.....	1,180 68	
Special donations.....	157 00	
Incidental sources.....	185 37	
Rent of Seminary building.....	75 00	
Tuition.....	2,340 80	
Treasury overdrawn.....	1 05	
Amount overdrawn last year.....		\$ 62 18
Professors' salaries.....		3,333 00
Writing teachers and incidental expenses.....		422 72
Apparatus.....		20 00
Beneficiaries.....		102 00
Total.....	\$4,289 90	\$3,939 00

The remainder of \$350 is on hand for library and apparatus.
There is a deficit due Professors of \$587.00.

M'KINNEY FUND.

Balance from last year.....	\$ 94 53	
Receipts.....	200 65	
Expended for benefit of Miss M'Kinney.....		\$ 265 25
Balance on hand.....		29 93
Total.....	\$ 295 18	\$ 295 18

SUPERANNUATED FUND (OLD).

Balance from last year.....	\$ 135 92	
Interest.....	6 80	
Expended.....		3 43
Balance on hand.....		139 29
Total.....	\$ 142 72	\$ 142 72

Your committee make the following recommendations with regard to the matters referred to them :

1st. That the petition from Kansas Presbytery for aid to Evans, Colorado, be granted to the amount of \$400, out of the Domestic Mission Fund.

2d. That the Central Board be authorized to make a grant of \$200 to Kansas Presbytery.

2d. That a grant of \$150 for the current year be made to Rev. John Wallace, out of the Superannuated Fund ; and \$100 out of Superannuated Fund (old), to Miss M'Kinney.

4th. That the matter of publishing the Testimony be left with a commit-

tee, to make arrangements for publishing and selling the Testimony at the lowest rates possible.

5th. We recommend that the Treasurers' reports be put on file.

Finally, we recommend the following collections :

National Reform,	1st Sabbath	July,	
Southern Mission,	1st "	August,	\$ 4,000 00
Board of Education,	1st "	September,	2,500 00
Theological Seminary,	1st "	October,	5,000 00
Domestic Mission,	1st "	November,	4,000 00
Foreign Mission,	1st "	December,	15,000 00
Church Extension,	1st "	January,	3,000 00
Aged Ministers' Fund,	1st "	March,	

Respectfully submitted,

S. BOWDEN, *Chairman.*

A committee, consisting of Walter T. Miller, Revs. T. P. Stevenson and D. McAllister, was appointed to attend to the publication of a new edition of our Testimony, in accordance with the recommendation in the Report of the Committee of Finance.

The Committee to adopt a plan for holding the meetings of Synod in a permanent place reported. Report accepted, and postponed until next meeting of Synod.

The Committee on Foreign Correspondence reported. Report accepted, amended, and is as follows :

*Report of Committee on Foreign Correspondence.**

LETTER FROM SYNOD IN IRELAND.

To the Synod of the Reformed Presbyterian Church in the United States of North America.

DEAR BRETHREN—The contents of your last communication to us gave unfeigned gratification to all who heard it read in our meeting of Synod. We most cordially rejoice in all the marks and tokens of your prosperity; that, while the church under your care is growing steadily in numbers, there is at the same time the manifestation of sustained and increasing zeal and liberality in every great work. Above all, do we rejoice in the assurance that you have evidence of the Holy Spirit's presence with you in all your laboring. We congratulate you on the flourishing condition of your Theological Seminary, and the completion of the building designed to be a memorial of your work of covenanting. Not less, perhaps, should we congratulate you on the prosperity of Geneva College. It is of the greatest importance that the church should have such an institution, where her youth can have all the advantages of literary and scientific culture under her own inspection, and apart from the perverting influences to which they would be exposed in many seats of learning, even those of the highest repute, in modern times.

Your mission work among the Freedmen of the South has for us great interest; and our earnest prayer is, that it may be abundantly blessed of the Spirit of God, and thus crowned with a large measure of success. We hope, also, that the proposed mission to the aboriginal tribes will not be lost sight of, and that means and qualified agents will be found for conveying the message of salvation to those sons of the forest, who in the past have suffered so much from the criminal cupidity of the white man. It is matter of thankfulness that the central government of your country has been led, in the providence of God, to adopt, in respect to this much injured race, a new line of policy, in which the avowed aim is to bring the civilizing and elevating influences of the Christian religion to bear upon them. It is earnestly to be desired that no sinister efforts may succeed in obtaining a reversal of this policy.

The steady advance of the National Reform movement, and the measure of success which has attended the remarkable Temperance movement in your land, certainly furnish good cause for praise and thanksgiving.

We, in this country, find some reasons for both gladness and sorrow, as we must expect the lot of man to be while in this world of change. During our past ecclesiastical year, one licentiate from the Scottish branch of the church has been ordained to a pas-

* Since the adjournment of Synod a letter has been received by the Clerk from the Reformed Presbyterian Church of Scotland.

toral charge. A large and respectable congregation, also, in Dromara, County Down, that had been in connection with the General Assembly, but had acceded to our communion, has had a pastor installed over them. No death has occurred in our ministerial ranks. But, on the other hand, we fear that, from several causes, there will be a lack of candidates for the ministry for some years to come. Our prayer must be, that the Lord of the harvest may send forth laborers into his harvest in his own good time.

As you are doubtless aware, there has been in the past year a great amount of religious excitement in various parts of these lands, especially the larger cities and towns, an excitement which is still kept up in some places. There have been none of those physical manifestations that were so common fifteen years ago, so painful, and so little edifying either to subjects or onlookers. But the very absence of these has, perhaps, had the effect of bringing more prominently into view a doctrinal position of the most objectionable kind. A universal atonement is that which is virtually preached. The sinner, as such, is told in so many words, "God loves you; Christ died for you—for you." This is what is proclaimed on the platform, and urged upon individuals in the "inquiry room." They are told that this is faith, and that, believing this, they should be always assured of their salvation. This is the doctrine that makes so many "converts," and it is very doubtful if, apart from this, there would be any revival at all. It seems exceedingly strange that, with few exceptions, Presbyterian ministers who have signed the Westminster Confession of Faith should be found re-echoing such unscriptural sentiments. Those who do so call themselves Calvinists, but some of them have got the length of stigmatizing those who find any fault with such teaching as hyper-Calvinists. As might be expected, we have as the accompaniment to this much that is unscriptural in the mode of conducting worship. The unauthorized "evangelist," with his crude doctrinal notions; the trashy, error-breathing hymn; the pealing organ; the sacred solo, so-called, but in which the element of sacredness is often sadly wanting; the dealing with anxious souls publicly in the crowded meeting; the lack of due solemnity and reverence; the effort, by these and other questionable means, to make the services sensational and attractive; combined as these are with great zeal, untiring activity, and unprecedented liberality on the part of many, form a singular medley of religious characteristics, a curious subject for study, contrasting, as it does at so many points, with what obtained in the good old Puritan and covenanting times. The passing wave of excitement may have the effect of stirring up some, who have had such precious training as enables them to separate the chaff from the wheat, to greater zeal and energy. But, as regards the mass of the so-called converts, it is to be feared that, under the hot-bed system followed, they will turn out a mushroom growth.

The aggressive attitude and pretensions of the Papacy at the present time, in these countries, the continent of Europe, and indeed all over the world, are conspicuous. Never were its claims presented with greater or more out-spoken boldness. The reaction provoked is portentous, and the conflict wages warmer and warmer. Our Mr. Gladstone has done good service by his pamphlets, in rousing up the Protestant feeling in many with whom it had become dormant. No statesman had gone further in the way of actual concession, and from no man therefore could a note of warning to yield no more come with more signal effect. The man of sin would seem to be overreaching himself; his right hand to have forgot its usual cunning. He is playing a desperate game. It is, win all or lose all. We are satisfied as to what will be the ultimate result. Meanwhile, there must be no relaxing of vigilance in respect to the far-reaching and deep designs and intrigues of the system, especially in educational matters, lest sheer audacity should lead to even partial and temporary success. Some statesmen on the European continent appear to be more alive to this danger than those of these kingdoms.

The British government has shown a most commendable spirit in its action with reference to the persecuted Christians in Syria. Had there been corresponding energy on the part of the representative at the Court of the Sultan, matters might now be in a different position. The utter mendacity of Turkish officialism on the subject has been made very clear, but needs to be still further exposed. Then may we expect that all civilized nations will cry shame upon them, and that the efforts of the persecutors will be followed by results the very opposite of what was intended.

A few months' sojourn in his native air has had the effect of restoring our brother, Dr. Martin, to a goodly measure of health and strength. His visits to various parts of the church during his stay, and his addresses to the people, have been blessed, we believe, in stimulating not a little the missionary spirit. We hope that before this letter reaches you he will, through the good providence of God, have returned in safety to his chosen sphere of labor—and not alone this time; he takes with him a partner who, we hope, will be found in good time to be an important accession to the working staff of the mission.

You may have, at your meeting of Synod, an application from the Presbytery of New Brunswick and Nova Scotia to be received into ecclesiastical connection with you. Our intercourse with the brethren of those Provinces has always been of the most cordial and pleasant kind; and for this reason we would contemplate the severance of the tie that has bound them and us together hitherto, not without a feeling of regret. But we have not been able to render them that assistance in their work which they have long wished for and required; and if it seem to you in your wisdom, as well as to them, to be for the interest of religion and the good of our common cause in the Provinces that this change of relation should take place, we would be far from desiring to raise any objection, but would rather commend the application to your favorable consideration. In that case the tie will not be wholly severed. They will still be, even as you are, brethren beloved in the Lord.

It is probable that you will have present at your meeting one of our numbers, a young brother held in the highest estimation by all of us, the Rev. R. A. McFarlane, M. A., B. D., who will be able, *visa voce*, to tell you more of our state and prospects than we could convey by letter.

Wishing you grace, mercy, and peace from God our Father and the Lord Jesus Christ, we remain, dear brethren, with unabated esteem and affection,

Yours in the bonds of a Covenanted Testimony.

On behalf of the Reformed Presbyterian Synod of Ireland,

THOMAS HOUSTON, *Moderator*.
R. NEVIN, *Clerk*.

Londonderry, 21st April, 1875.

LETTER TO SYNOD IN IRELAND.

To the Synod of the Reformed Presbyterian Church in Ireland.

DEAR BRETHREN—Your favor of the 21st April has reached us, and has afforded us real pleasure in its perusal. We rejoice to hear of your welfare and prosperity, especially in the rather unusual fact of large congregations taking position under the banner of a covenanted testimony. Our missionaries in Latakiah will be delighted to welcome back to their side Dr. Martin, especially when he takes with him a help-meet.

We were greatly in hopes that the mission which went from your shores to Constantinople to ask from the Sultan the release of the prisoners would succeed, and were correspondingly saddened by their failure. Yet we have no doubt that all these things will tend to the furtherance of the gospel, and hasten the downfall of Mohammedanism. It has already astonished the world to see those so recently converted from heathenism stand so firmly for the truth, in words and abuse, not knowing what day they may be called to seal their testimony with their blood, and it certainly sets us a noble example of self-sacrificing devotion to the cause of the same blessed Master.

It is a ground of encouragement that under all the opposition to which it has been subjected, our Foreign Mission has made steady progress. And we see, in the arrest of the teachers and the interference which our government and yours have been called to make, and the course which they will ultimately be forced to take in the matter, one of God's methods of calling the world's attention to the relations which civil governments must bear to his religion. They must either be for or against him and his cause; must either gather or scatter.

Our mission among the emancipated slaves of the South in the city of Selma, Alabama, is prospering beyond our highest expectations. There are three hundred and forty pupils in our day school, and one hundred in the Sabbath school. All these in both schools are instructed in the Scriptures, in the Catechisms and Psalms, and many of them have completed the Shorter Catechism. A large class of adults has been under instruction in the Confession of Faith and Testimony preparatory to admission to sealing ordinances.

We have ordained and sent to them two colored elders, who, with our missionary, Mr. Johnston, have organized a congregation and dispensed the sacrament of the supper to twenty-five communicants.

We have there a working force of four persons. One ordained missionary, Rev. Lewis Johnston, and his wife, who has charge of the younger scholars, numbering eighty; Mr. Geo. M. Elliott, a student of the third year in our Theological Seminary, and Mr. D. W. Boxley, a graduate of Geneva College. We have been very fortunate in obtaining buildings suitable to our mission, at very reduced rates, owing to the depressed condition of affairs in the South.

Our mission in the West is suffering severely from the depredations of the grasshoppers, or locusts, which last fall laid waste large tracts of country in Kansas, Nebraska, and portions of adjoining States; and now they are returning in myriads and sweeping over hundreds of miles like a conflagration. The land is as the garden of Eden before them, and behind them a desolate wilderness, and nothing escapes them.

God is evidently dealing with our land in judgment. Financial disturbance has paralyzed business and thrown thousands of laborers out of employment whose families depend on their earnings for bread, while the conflict between labor and capital, precipitated by trades-unions, has greatly aggravated the distress.

A winter of almost unprecedented severity and continuance has intensified the suffering and prolonged the agony. Our spring is a month later than usual, and much of our fruit is blighted by the frost. And now God's great army of insects has begun its march from the far west, in the early spring. They are marching eastward with the whole summer before them, and God only knows where their ravages may end. Before, their face the people are much pained; all faces gather blackness.

We have had the largest and a most promising class of students in our Theological Seminary during the past year that we have ever had, twenty-two in number.

Our Literary Institution at Northwood has so greatly increased that they are already crying the place is too strait for us, and asking for more room. One hundred and fifty students, male and female, have been in attendance during the past year. They expect to graduate one colored student this year, and another in addition to the white students in the class, while our Selma Mission has on hand three promising young colored men who are calling for help to pursue their studies in the institution. In our land some individual, and some ladies' missionary societies and some congregations, have severally undertaken the education of individuals. Thus those educated have been supported. This is a work in which there is no limit to the opportunity, and to which funds contributed in your land have been already applied. The field is extensive—open and white to the harvest; laborers are begging to be educated so that they may enter and reap. Institutions are ready to impart the training. The only limit to this work is money for their support.

One of our ministerial members, the devoted and faithful pastor of Oil Creek congregation, Rev. Daniel Reid, has been called to his rest and reward. He died on March 31st, 1875.

We have been refreshed by the presence at this Synod of one of your constituent members, Rev. R. A. McFarlane, who has given us an interesting account of your affairs. It is especially cheering and encouraging to us to know that there are brethren beloved in another land testifying to the same truth and toiling in the same cause. We are greatly encouraged and strengthened by the telling blows which the late Premier has been dealing against our common foe in his exposure of the bearing of the Vatican decrees upon civil allegiance; and we see, in the attitude of Germany and other European states, the fulfilling of the prediction, that "the powers shall hate the whore, and eat her flesh and burn her with fire." May God hasten it in his time.

Wishing you grace, mercy, and peace from God the Father and our Lord Jesus Christ,
We are, dear brethren, yours in the Lord.

A. M. MILLIGAN, *Chairman.*

The Committee on the Travelling Fund reported. Report accepted, adopted, and is as follows:

The Committee on the Travelling Fund report: That they have received and distributed this fund in accordance with Synod's directions.

The following is a tabular statement:

Presbyteries.	Quota.	Received.	Expenses.	68-62 p. ct.	Deficit.	Paid.
New York.....	791 10	791 10	1,283 65	873 13		873 13
Philadelphia.....	219 30	219 30	290 80	197 80		197 80
Rochester.....	165 00	165 00	472 75	321 55		321 55
Pittsburgh.....	701 10	701 10	1,000 90	680 81		680 81
Ohio.....	141 00	116 35	141 65	96 35	24 65	71 70
Lakes.....	206 40	143 60	190 45	129 54	62 80	66 74
Illinois.....	234 00	234 00	88 50	60 19		60 19
Iowa.....	244 80	244 80	373 95	254 36		254 36
Kansas.....	215 10	215 10	446 80	303 91		303 91
	\$2,917 80	\$2,830 30	\$4,289 45	2,917 64	\$87 45	\$2,830 19
Fractional balance.....				16		16
				\$2,917 80		\$2,830 35

It will be seen from the above statement that the "Fund" pays only \$8.02 of the travelling expenses of Synod. The rate per cent. is less than it has been for many years past. The reason of this is not any failure on the part of the church to contribute to this fund, but the distance of the place of meeting from the centre of the church. Owing to railroad competition, members of Synod travelled at greatly reduced rates, and yet, after receiving their share of the Travelling Fund, they have to pay nearly one-third of their railroad fare in addition to other travelling expenses. This is an expense which many of our members are not prepared, and should not be called upon, to meet. In view of these facts, we would suggest that Synod exercise great care in the selection of its place of meeting in the future. The nearer the centre, the less the expense. Members of Synod can better afford to pay their own board at or near the centre, than travel to the distant corners and there enjoy the hospitality of our people.

We also recommend that those congregations in Ohio and Lakes Presbyteries which have not raised their quotas, be directed to do so, and forward the amounts to the clerks of their respective Presbyteries for distribution; inasmuch as now, owing to the failure of these congregations to raise their quotas, the members of these Presbyteries will receive much less per centage of their expenses than the other members of Synod.

Respectfully submitted,

R. D. SPROULL, *Chairman.*

Item 6 of the Report on Unfinished Business was taken up, and the Committee on Temperance reported, and while this report was under consideration the hour for devotional services arrived. After spending half an hour in these services the court took a recess, and was closed with prayer by Rev. R. D. Sproull.

AFTERNOON SESSION.

The court came to order at 2 o'clock, and was opened with prayer by Walter T. Miller. The calling of the roll was dispensed with.

The business before the court last evening, the consideration of the Petition of the Students, was resumed. After a lengthened discussion of the subject, the following resolution was introduced by the Rev. James Kennedy, as a substitute for the motion before the court, and was unanimously adopted:

Resolved, 1. That Synod disapproves of the manner in which this matter has been brought before this court in the action of the students, and their paper is hereby returned.

2. Inasmuch as it has been made apparent that more complete and perfect arrangements are necessary for the training of students for the ministry up to the necessities of the day, this Synod, whilst cherishing the most profound respect and esteem for the character, the theological attainments, and past services of the senior Professor, and wishing to lighten, in some measure, the burdens he has hitherto borne, do appoint him *Emeritus Professor*, at a salary of one thousand dollars per annum.

3. That Synod proceed, at this meeting, to elect an additional Professor to take part in the labors of the Seminary.

Adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

WEDNESDAY'S PROCEEDINGS.

June 2, 1875.

The court met at 9 o'clock, A. M., and was constituted with prayer. Minutes read and approved.

The thanks of Synod were, by a unanimous vote, given to "The Globe-Democrat" of St. Louis, for publishing daily the proceedings of the court.

The Committee on the death of Rev. Daniel Reid reported. Report accepted, adopted, and is as follows:

The Committee appointed to prepare a minute in reference to the death of Rev. Daniel Reid, report:

It is with feelings of sadness that we record the death of our dear brother, Rev. D. Reid. He died, after a brief illness, on the 31st of March last, in the forty-second year of his age. At the time of his death he was pastor of the Oil Creek congregation, in which position he had labored devotedly and with much acceptance for a period of about thirteen years. Retiring in his disposition, modest in his demeanor, an earnest and consistent Christian, he was highly esteemed by all, and most by those who knew him best. He was an able preacher, a faithful and devoted pastor, and a good presbyter, and we here place on record our high appreciation of the many excellencies of which, as a man and a minister of Christ, he was possessed. To his afflicted wife and fatherless children, we tender our sympathies, and our prayer is that God may be the judge of the widow and the father of the fatherless, in his holy habitation.

Respectfully submitted,

R. D. SPROULL, *Chairman.*

The Rev. David Gregg was appointed the Moderator's alternate to preach the opening sermon at the next Synod.

The Committee on Presbyterial Reports reported. Report accepted, amended, adopted, and is as follows:

The Committee on Presbyterial Reports would respectfully report:

Reports and statistical tables from all the Presbyteries, and the statistical table of the Syrian Mission from its establishment to the present year, have been placed in our hands. In reviewing the progress of the church during the past year, we note each of the principal items in the order of the statistical tables.

1. *Ministers.*—Last year ninety-five ministers were reported to Synod. Since that time six licentiates have been ordained, and one minister has been removed by death, so that we now number one hundred. Of these seventy-six are settled pastors, three are foreign missionaries, four are home missionaries, two are professors of theology, three are professors in literary institutions, and four are disabled by age or bodily infirmities, leaving eight unsettled ministers, whose time is at the disposal of Synod. Besides these there are seven licentiates, four of whom have completed the theological course.

2. *Congregations.*—There are one hundred and five congregations and eight missionary stations under our control, the number of congregations being the same as reported last year. Two new congregations were organized during the year, and two were disorganized. Of the congregations under our care, seventy-eight have pastors installed over them, and four have missionary pastors; twenty-three remain without pastoral care.

Some of these, however, are very small and weak, and without the fostering care of Synod, can only enjoy occasionally the dispensation of the word and the sacraments. Of the congregations vacant last year, eleven have secured pastors, and arrangements are made for the settlement of two more. Only *four* pastoral relations have been dissolved, *three* by translation of their pastors to other congregations, and *one* by death.

3. *Communicants*.—The number of communicants reported this year, including the missionaries and converts in Syria (71), now for the first time reported, is nine thousand nine hundred and sixty-nine. The net increase during the year is two hundred and twenty-three.

4. *Sabbath Schools*.—The statistical tables show a growing interest in the Sabbath school work. The number of teachers reported is six hundred and ninety-two; the number of scholars is six thousand eight hundred and twenty six, being an increase of ninety-one teachers and one thousand four hundred and seventy scholars over the number reported last year.

5. *Contributions*.—Notwithstanding the financial depression during the past year, the total contributions of the church exceed those of any former year. The receipts, as reported, have been \$219,756.24, being an excess of \$19,656.98 over last year's report.

We recommend:

1. The publication of the statistical reports, including the report from the Syrian Mission; also that the names of the ministers connected with that mission be erased from the statistical tables of Presbyteries, and published in connection with the table of the Syrian Mission.

2. The following distribution of supplies for the ensuing year:

New York Presbytery.—J. W. Dill, June; J. M. Crozier, August; J. A. Speer, August to May; J. J. McClurkin, July; S. R. McClurkin, April and May; A. W. Johnston, April and May; R. Somerville.

Philadelphia Presbytery.—A. Kilpatrick, June; J. M. Crozier, September; J. J. McClurkin, August, February and March.

Rochester Presbytery.—A. Kilpatrick, July, August and September; T. J. Allen, February to May.

Pittsburgh Presbytery.—J. M. Crozier, May, June and July; A. W. Johnston, June, July and August; T. J. Allen, July to October; J. Crozier, J. J. McClurkin, June, July and September, April and May; John Wallace, T. M. Elder, B. McCullough, J. Newell and N. R. Johnston.

Ohio Presbytery.—J. A. Speer, June and July; S. R. McClurkin, August and September; J. J. McClurkin, December and January; T. J. Allen, November; A. W. Johnston, September and October; J. M. Crozier, April; J. W. Dill, April and May.

Lakes Presbytery.—S. R. McClurkin, June and July; A. W. Johnston, November, December and January; J. J. McClurkin, October and November; J. M. Crozier, February and March; J. W. Dill, August and September; J. M. Armour.

Illinois Presbytery.—T. J. Allen, June; J. W. Dill, July; A. W. Johnston, February and March; A. Kilpatrick, April and May; James Wallace.

Iowa Presbytery.—R. Hutcheson, J. Neill and R. C. Wylie.

Respectfully submitted,

C. D. TRUMBULL, *Chairman*.

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report:

That since the last meeting it has held two regular meetings. At these meetings the routine business of Presbytery was transacted under evidence of divine favor. We

number twenty-two constituent members, eighteen of whom are settled pastors. We have under our care twenty congregations. Two of these are vacancies, Walton and West Hebron. The former of these has re-called to its pastorate Rev. David McAllister. Mr. McAllister has accepted the call, and arrangements have been made for his installation, June 23, 1875. The latter of these has called to its pastorate J. A. Speer, one of our licentiates.

A congregation was organized in Newark, N. J., on June 17, 1874. Rev. D. H. Coulter was received by certificate from the Iowa Presbytery, and was installed pastor of the said congregation Dec. 10, 1874. Rev. J. C. K. Faris was received by certificate from the Kansas Presbytery, and installed pastor of the congregation of Topsham on Dec. 2, 1874. Rev. Robert Somerville was received by certificate from the Presbytery of the Lakes. Mr. Somerville has for the last six months supplied the pulpit of the Second congregation of New York, as the pastor, Mr. Stevenson, was absent in the South on account of bodily indisposition. The Second congregation of New York received the grant of a moderation of a call for an associate and successor of the pastor.

We have under our care two mission stations, Ballibay and West Galway, but hitherto in the scarcity of laborers we have not been able to cultivate them as efficiently as we would wish. With our vacancies supplied with pastors, we hope to give them more careful attention. As a token indicative of our earnestness in Home Mission work, Presbytery has resolved to raise the sum of \$1,000 for the ensuing year, to be expended within our bounds in the said work.

We have under our care three students of theology, viz., W. M. Shanks, of the third year, George Kennedy and Moses Roney Frazer, of the second year, all of whom have delivered satisfactory specimens of improvement. Commissions of Presbytery were appointed to visit several of our congregations with the special object of securing a higher ministerial support. These visits were made, and were attended with beneficial results. A committee was appointed to inquire into the state of religion in the several congregations under our care. From the admirable report of this committee it is evident that we have abundant reasons for gratitude and encouragement. The report of this committee, by the expressed direction of the Presbytery, will appear in the published minutes of our proceedings, and will be circulated in separate printed sheets.

The usual forms of worship have been duly honored, and the days of thanksgiving and fasting have generally been observed. In view of the work to be performed within our bounds, we ask the full time of one laborer. The time of A. W. Johnston and R. Somerville is at the disposal of Synod.

The following facts, taken from our Statistical Tables, will attest our efforts during the past twelve months and the advancement we have made: Last year our membership was 2,637; our total increase, 244; our total decrease, 162; our net gain, 82, and our contributions \$81,640.25. This year our membership is 2,741; our total increase, 253; our total decrease, 149; our net gain, 104, and our contributions \$88,706.86. Notwithstanding the continuance of the financial pressure throughout our land our contributions are a gain over last year of \$7,066.51. Our gain in membership is over the average of five members for each congregation. Our contribution is an average of thirty-two dollars per member. The prosperity which we have enjoyed has been shared by nearly all of our congregations. Our statistical report in full is herewith presented.

DAVID GREGG, *Clerk*.

REPORT OF PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery would respectfully report:

That since last meeting of Synod one regular and three special meetings have been held. At some of these special meetings presbyterial visitation was attended to, and arrangements were made for visiting the remainder of our congregations at an early day. In attending to this duty, Presbytery has found an encouraging state of affairs in the congregations visited.

The schemes of the church during the past year have been sustained with a good degree of liberality. The days of fasting and thanksgiving have been observed. Our only vacancy, Conococheague, has been supplied with preaching as fully as possible during the year. Our statistical report is herewith submitted.

Respectfully submitted,

ROBERT J. SHARPE, *Clerk*.

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester respectfully report:

During the past year we have held two regular and one *pro re nata* meetings. We have six constituent members, four of whom are pastors, and one, J. Hamilton, without a pastoral charge. The congregation of Toronto has been disorganized by the

death of one of its elders, and we have under our care seven congregations and one missionary station. Since your last meeting S. R. Wallace has been ordained and installed in the pastoral charge of the Syracuse congregation.

The congregation of Stirling is still without a pastor, and in this congregation a call has been moderated. The call has been sustained, and now lies on our table for presentation.

During the last year the ordinances have been regularly administered in the congregations under our care. The days of fasting and thanksgiving have been observed. The collections ordered by Synod have been promptly taken up, as our statistical report will show; but although our people have felt the financial depression, they have not diminished their contributions to the schemes of the church.

We can report no marked change in the religious condition of our congregations, and yet we are not without comforting evidences that the Spirit of God has blessed the ordinances to the conversion of sinners and the sanctification of believers. We request the time of one laborer during the coming six months.

WM. MCFARLAND, *Clerk.*

REPORT OF PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery respectfully report:

During the past synodical year one special and two regular meetings have been held. J. F. Crozier was ordained and installed pastor of the congregations of Bear Run and Mahoning and Rehoboth, and J. C. McFeeters pastor of Manchester, &c., congregation. Lewis Johnston was ordained to labor in the mission field of the South. J. W. Dill and A. Kilpatrick were licensed to preach the gospel. There are twenty-four congregations in our bounds, and two mission stations. Seven of these are vacancies. Beaver Falls congregation, organized since last Synod, expects soon to receive the pastoral care of Rev. B. J. George, the pastoral relation between him and Poland and North Jackson congregation having been dissolved. Oil Creek congregation has been vacated by the death of our worthy brother, Rev. Daniel Reid. We have twenty-eight ministers, of whom sixteen are pastors. Revs. T. Sproull and J. R. W. Sloane are professors in the Theological Seminary. Revs. Henry Eason and D. Metheny are missionaries in Syria, Rev. Lewis Johnston in Selma, Ala., and Rev. N. R. Johnston in Elliot, Minn. The entire time of Revs. J. Crozier, J. J. McClurkin, T. J. Allen, J. A. Speer, J. M. Crozier, and the summer months of J. W. Dill and A. Kilpatrick are at the disposal of Synod. Revs. J. Wallace and T. M. Elder, because of infirmity, and Rev. John Newell, being engaged in teaching, are excused from active labor. M. A. Gault, T. J. Allen and J. M. Crozier have completed their seminary course. Six students of Theology are under our care—A. D. Crowe, of the second year, G. M. Elliott, J. L. Pinkerton and William McKinney, of the third, and J. W. Dill and Alex. Kilpatrick of the fourth. M. A. Gault has been certified to the Iowa Presbytery, and W. M. Shanks to the New York Presbytery.

Rev. J. Wallace, being advanced in age, is recommended to Synod for the benefit of the aged ministers' fund. Our travelling fund is full. Fast and thanksgiving days have been duly observed. Presbytery asks for the full time of two young men. A good degree of interest, piety and zeal is manifested in the service and cause of Christ among our people, and peace and harmony prevail. Statistical report is herewith submitted.

J. C. McFEETERS, *Clerk.*

REPORT OF OHIO PRESBYTERY.

The Ohio Presbytery report:

We have held two regular meetings since last report, both of which were well attended and very harmonious. We have four settled congregations and four vacant. Sandusky barely holds its organization, having only five or six members and no prospect of increase. The other three vacant congregations are each few in number, but are doing what they can, and live in hopes of yet having settled pastors over them. We have one student of Theology, J. R. Wylie. Days of fasting and thanksgiving were generally observed.

Respectfully submitted,

J. C. BOYD, *Clerk.*

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes respectfully report:

That since the last meeting of Synod they have held two regular meetings, both of which have been characterized by the usual degree of harmony and good feeling. There is no particular movement that manifests any special outpouring of the Spirit, but, so

far as known to us, all the congregations enjoy the usual degree of interest. The ordinances are attended with a commendable degree of punctuality. Days of fasting and thanksgiving are observed, and there is an encouraging growth in the most of our congregations. We have now nine ministerial members, six of whom are pastors. Two, Revs. H. H. George and J. McCracken, are, by the appointment of Synod, engaged in teaching in Geneva College, and one, viz., Rev. J. M. Armour, has not been preaching regularly, owing to the delicate state of his health. He is at the disposal of the Synod.

Rev. B. McCullough was, at his own request, certified to the Pittsburgh Presbytery, also Rev. R. Somerville was certified to the New York Presbytery at his own request, and Revs. J. McCracken and J. M. Armour were received by certificate into the Presbytery. We have four theological students under our care, viz., J. M. Foster, William Fulton, S. A. George and J. R. Wylie, all of whom are entering their third year. Presbytery has assigned them pieces of trial for licensure next spring. There are ten organized congregations under our care, three of which are vacant, viz., Cedarville, Cincinnati and Garrison, and one missionary station which was received under the care of Presbytery at its last meeting, being at Detroit. Presbytery asks from Synod the time of one and a half laborers during the coming year. It gives the Presbytery great pleasure to report that West Geneva College, under the care of Synod but located in our bounds, is enjoying in the good providence of God an encouraging degree of success; and, also, that a convention in behalf of the cause of National Reform was held in our bounds, in the city of Columbus; the attendance although not large was respectable, the addresses were of a high order of excellence, and the interest throughout was very encouraging. All which is respectfully submitted.

P. H. WYLIE, *Clerk.*

REPORT OF ILLINOIS PRESBYTERY.

The Illinois Presbytery respectfully report:

That it has held two regular meetings during the past year. We now number eight ministerial members, seven of whom are settled pastors. Rev. P. P. Boyd has been duly installed in Old Bethel congregation. St. Louis congregation has been vacated by Synod's transferring Rev. J. McCracken to a professorship in Geneva College. The days of fasting and thanksgiving have been duly observed by all the congregations. Bethel has erected a commodious house of worship in Sparta, and is almost clear of debt. Princeton congregation has also erected a neat frame church in Princeton, and with a supplement of \$300, granted by the Board of Church Extension, will clear its debt at once. The congregation has hitherto been without a place of worship, much to its disadvantage. The congregation is still unable to give a pastor adequate support, and needs the continuance of the original supplement of \$150. Presbytery, however, has directed the congregations under its care to take up a collection to aid in this object, and also to supplement the salary paid by the Staunton congregation.

We have two students of Theology, Mr. S. R. McClurkin of the fourth year, and Mr. J. R. Latimer of the second year. Rev. James Wallace has been laboring in the West under the care of the Central Board of Domestic Missions. St. Louis, still vacant, desires the settlement of a pastor at an early day. We are able to report this congregation in a very satisfactory condition, growing in numbers, diligent in meeting together for public and social worship, out of debt by a very commendable effort on their own part, with some assistance from the Board of Church Extension, and as, indeed, enjoying many tokens of religious revival. This revival we believe to have arisen, in part, from the effort connected with the National Reform convention held early this year in that city. All our congregations rallied in this effort, and it was made the respectable meeting it was, not only owing to the very successful labors of the General Secretary, but to the enthusiastic rally of the people under our care, in association with many friends of the cause in this part of the country. We ask the full time of one laborer. We append our statistical report. The time of Rev. James Wallace and S. R. McClurkin are at the disposal of Synod.

D. C. MARTIN, *Clerk.*

REPORT OF IOWA PRESBYTERY.

Since the last meeting of Synod two regular meetings have been held. We have eleven constituent members, nine of whom are settled pastors. Rev. Mr. Neil is still disabled. Rev. R. Hutcheson is laboring in vacancies in Minnesota under the supervision of Synod's Board of Missions. Rev. T. P. Robb (formerly of Lakes Presbytery) has been installed pastor of Sharon congregation, and Rev. E. G. Elsey ordained and installed pastor of Rehoboth congregation; also Rev. M. A. Gault has been ordained and in-

stalled pastor of Lind Grove congregation. Rev. D. H. Coulter, having accepted a charge in the New York Presbytery, has been dismissed to that Presbytery.

We have thirteen congregations. Four are without regular pastors, but three of these are receiving supplies from Synod's Board, and the other, Maquoketa, has called R. C. Wylie licentiate. The call has been sustained and forwarded to the Illinois Presbytery for presentation.

In regard to the state of religion we have nothing unusual to report. Our influence on the world is not such as to show many tangible results in the way of conversions. We have received some additions from other evangelical churches, but our principal increase has been from the youth of our own church, who, as a rule, are coming forward to claim their birthright and assume the responsibilities of the full privileges of the church, though the exceptions to this rule are numerous enough to give some of our pastors anxious concern. Public ordinances, including day of thanksgiving and fasting, have been at least formally observed in all our congregations, so far as we know. Our statistical report accompanies this. Respectfully submitted.

T. P. ROBB, *Clerk*.

REPORT OF KANSAS PRESBYTERY.

The Presbytery of Kansas respectfully report:

That during the past year we have held two regular meetings. We have seven ministers, all of whom have charges, and ten congregations, three of which are without pastors, and several missionary stations, one of which is London, in Atchison county, Mo., and another is in Pleasant Valley, Platte county, Nebraska. These we cultivate little for lack of funds. On this account we have not been able to give as much preaching to the people in Crawford and Franklin counties, Kansas, and in Atchison and Jackson counties, Missouri, as we could desire. Rev. A. C. Todd has been installed in Evans congregation, and Rev. S. M. Stevenson in Tabor congregation. Mr Stevenson has been supplying Republican City congregation, as he was able, and Rev. James Wallace has been laboring with considerable encouragement in Fremont and Wahoo. The installation of Rev. M. Wilkin in Sylvania congregation, for which arrangements had been made previously to the last meeting of Synod, has not been effected, because the congregation were unwilling unless he would give them two-thirds of the time, which he could not do, and give half the time to Pleasant Ridge, which they had agreed to take and to pay for of themselves.

Another of our congregations, Pleasant Ridge, has sworn and subscribed the covenant. This congregation and North Cedar have both been visited presbyterially within the year. The days of thanksgiving and fasting have been observed by our congregations, and we are about to observe a day of fasting, humiliation and prayer, that we may beseech the merciful God to turn away his wrath and to remove the great army of insects he has sent to devour, and not send famine upon us, hoping that he will not make a full end, but that he will rebuke the devourer for the sake of his people, and have mercy upon them for Jesus' sake.

Accompanying this you will find our statistical report.

Respectfully submitted.

M. WILKIN, *Clerk*.

P. S. Presbytery recommend Evans congregation to the Central Board of Domestic Missions for aid, by supplement to amount of \$400 for three years. M. W., *Clt.*

The following preamble and resolution, presented by Rev. S. O. Wylie, was adopted:

WHEREAS, There is some doubt as to the precise aspect in which the question relating to a modification of the fourth term of communion is now before the church; therefore,

Resolved, That it is the understanding of this Synod that the words, "An acknowledgment that public covenanting is an ordinance of God, to be observed by churches and nations, under the New Testament dispensation," remain as they now are, and that the only point now pending is the recommendation of the committee to so adjust the phraseology as to secure a formal recognition of the act and deed of renovation, at Pittsburgh, in 1871.

The Committee on Discipline reported. Report accepted, adopted, and is as follows :

The Committee on Discipline report that papers, Nos. 1, 19, 20 and 24 have been referred to them.

No. 1 is a memorial from the session of Elkhorn congregation, asking Synod for a deliverance on the question, "Can Reformed Presbyterians consistently with their Christian principles, take policies in life or fire insurance companies, as now organized?" As this Synod has no evidence, documentary or other, before it, in regard to the manner in which insurance companies are now organized, it is impossible for Synod to give a direct answer to the question. So far, however, as we have any information on the subject, we are not aware of any moral difficulty in the way of our people taking policies in companies, either for life or property assurance.

Paper No. 19 is an inquiry from the session of the congregation of New Concord, on the matter of voting against license for the sale of intoxicating drinks. Paper No. 24 is an inquiry from A. F. Carithers, in regard to the same general question as involved in the deliverance of Synod at its meeting in 1868. Synod cannot, in justice to itself, give a definite deliverance on every question which may arise in connection with purely local matters. Special and local cases must be left to the individual judgment and conscience, under responsibility to answer for any violation of the recognized principles and established usages of the church. It is not in the nature of things that every case can be met beforehand by a specific direction. The general rule for guidance is, that participation in acts of civil administration is not in itself wrong and sinful, but becomes so when any sinful condition, in the way of an immoral oath, is involved, or when the service itself is sinful in its nature.

No. 20 is an appeal by Thomas McClurkin from a decision of the Illinois Presbytery, sustaining the session of Elkhorn congregation in an act of suspension passed upon the appellant. The papers are regular and ready for the action of this court. There are, however, peculiarities about the case, which, in the judgment of the committee, render it unadvisable for Synod to enter upon a formal consideration of the case. The committee recommend the following as a disposal of the whole matter :

Resolved, That the session of Elkhorn be advised to return Thomas McClurkin to the enjoyment of his privileges as a member of the congregation, upon giving his promise to avoid in the future all public imputations against the character of any of the ministry of this church.

Respectfully submitted.

S. O. WYLIE,	J. A. MCKEE,	} Committee.
J. C. BOYD,	D. HOUSTON,	
R. B. CANNON,		

The following resolution on the Locust Plague was adopted :

Resolved, That in the judgment of this Synod it is the duty of our ministers in the congregations visited by the Locust Plague to remain at their posts and minister the bread of life and the consolations of the gospel to those who are so sorely tried; and that it is the duty of the ministry and members of the church to remember them and share their trials by practical sympathy; and that a special collection be ordered to supplement, during this year, the salaries of those pastors whose congregations are rendered unable to meet their obligations to them, the same to be put at the disposal of the Treasurer of the Kansas Presbytery, Rev. Josiah Dodds.

Thanksgiving day was appointed as the time for the collection ordered in the above resolution.

The Committee on National Reform reported. Report accepted, adopted, and is as follows:

The Committee on National Reform reports, that the progress of the cause during the past year has been eminently satisfactory. Four conventions, held in Boston, St. Louis, Leavenworth and Columbus, and excellent reports in public journals of wide circulation in all these places, have spread the objects of the movement and the arguments for its support before a larger number of our fellow-citizens than was probably ever reached, in a single season, before.

The General Secretary of the National Association has felt that his prolonged absences from home and separation from his family, involved a personal sacrifice, which he could no longer make. The work, moreover, has reached a stage at which local labors must be more completely assumed by the friends of the cause in their respective localities. Under these circumstances, Mr. McAllister, having received a call to his former pastoral charge, accepted it. The Executive Committee of the National Association, however, felt it more than ever necessary that he be retained in a responsible and efficient relation to the movement. The general direction of the work will remain in his hands, as General Secretary of the National Association, and a fixed portion of his time will be spent each winter in public labors for the cause.

The appointment of the next national convention in Philadelphia, during the celebration of the centennial anniversary of our nation's independence, has been hailed with universal satisfaction. The occasion will be a fitting one for summoning the people of this country back to the God of our fathers. We need not ask this Synod to enjoin on our people what they will all be forward to do, viz., steadily, perseveringly, and with cheerful sacrifice, to labor for the success of this convention.

For further particulars we refer to the report of Synod's agent, herewith to be submitted.

Respectfully submitted.

J. R. W. SLOANE, *Chairman.*

T. P. STEVENSON, *Secretary.*

The Report of Rev. D. McAllister, Synod's agent in the work of National Reform, was received, adopted, and is as follows:

REPORT OF SYNOD'S AGENT IN THE WORK OF NATIONAL REFORM.

In accordance with the direction of Synod, the following brief report of last year's work in the cause of National Reform is herewith respectfully submitted:

As heretofore, the great practical aim of the year's efforts has been the widest possible dissemination of the truth on the subject of religion and the state. The special and prominent features of the work of the past year have been the following:

1. An unusual number of large and important public meetings have been held. It was judged best, by the Executive Committee of the National Association, not to hold a National Convention during the year. Instead of this, four conventions were arranged for in prominent cities in different parts of the country, in order that the friends of the cause, from east to west, might have local centres of operation and influence. These four conventions, held in Boston, Columbus, St. Louis and Leavenworth, were encouraging gatherings of friends and workers in the various localities. The conventions at St. Louis and Leavenworth may be regarded, all things considered, as two of the most successful conventions yet held.

2. The circulation of printed arguments and reports. Never before has the press been so widely and effectively employed in this movement. A leading daily paper in each

city gave a full report of the proceedings of each convention, and thousands of copies of them, in addition to the regular issues of the journals, were scattered over the land. Scores of other daily and weekly newspapers also printed the proceedings, more or less fully. Many articles, giving information concerning the movement and stating the arguments by which it is supported, were secured insertion in leading journals, and oftentimes in editorial columns. Large numbers of copies of the pamphlet volume of proceedings of the last National Convention, tracts, and other documents presenting information and arguments in brief form, have also been distributed.

3. The co-operation of the numerous workers, many of them fresh accessions to the ranks, has been, though not an unusual, yet a specially remarkable feature of the last year's work. Too much praise cannot be given to the self-sacrificing men, particularly in and around St. Louis, and in Kansas, who gave themselves with entire devotion to the advancement of the cause of Christ's Crown and Covenant.

It seems wholly unnecessary to do more than mention these special features of the efforts of the past year, as the details of all the conventions have been fully laid before the church in the columns of the *Christian Statesman*.

It is now four years since I was chosen by Synod to give myself wholly to public labors in behalf of National Reform. The demands of my family forbid that this relation to the work should any longer continue. By arrangement with the National Association, I am now to give two months in the year to public labor. I have therefore returned to the congregation with which I was connected when Synod called me to this work, and by which the arrangement with the National Convention is fully approved.

A brief financial statement, covering the past four years, will be of interest. The receipts during the first of these years were \$2,177; during the second, \$4,046.93; during the third, \$5,655.56, and during the fourth, together with the receipts of a short time in addition, up to a few weeks ago, \$5,000. In all, for the entire four years, the receipts have been \$16,879.49. The unusually multiplied expenses of last winter, in connection with four large conventions, drew heavily on the treasury, so that at present it is \$300 overdrawn. The subscriptions last winter, at all the conventions, amounted to the sum of \$1,013.30. This small sum, as compared with the subscriptions at the National Conventions of the two preceding years, viz., \$5,360, at New York, in 1873, and \$4,368 at Pittsburgh, in 1874, is sufficient to explain the present deficit of the treasury. There are now due the National Association many unpaid subscriptions, and a considerable number of the time subscriptions of last winter will not fall due for some months to come. It is estimated that of these outstanding subscriptions, at least \$1,000 will, sooner or later, be paid. Tried and trustworthy friends have been so greatly straitened or embarrassed by the financial crisis, that prompt payment has been rendered impossible.

The attention of Synod is specially called to the arrangement for our next National Convention. It is to meet in Philadelphia, about the close of September or beginning of October, next year, the year of the Centennial of American Independence. The expenses of this convention, and the necessary work preceding it, and preparatory to it, will be very heavy. The statement of this fact, in connection with a reference to the present condition of the treasury, is all that is requisite to stimulate the earnest friends of this rapidly extending movement to contribute more liberally, as well as to work more energetically, and present its claims at the throne of grace more urgently and confidently than ever before.

Respectfully submitted,

D. McALLISTER.

The thanks of Synod were cordially given to Rev. D. McAllister for his faithful and devoted services in the work of National Reform.

A committee, consisting of Walter T. Miller, Daniel Chestnut and James Martin was appointed to secure from the railroad companies a reduction in the fares for the members of the next Synod.

Item 9 of the Report of the Committee on Unfinished Business was taken up, and the Report of the Committee on the Presbyterian Alliance was again read, adopted, and is as follows:

The Committee appointed to attend the meeting of the General Committee of the Presbyterian Churches with reference to a Presbyterian Alliance, respectfully report:

A meeting of the General Committee for the United States having been

announced by the chairman, Rev. Dr. McCosh, of Princeton, to meet in the month of December, in the city of New York, due notice of this meeting was given to all the members of the committee appointed by this Synod. At this preliminary meeting of the committee, a large number of delegates from the different Presbyterian churches were in attendance, but only one of our committee, viz., the chairman. After a day spent in pleasant but earnest Christian conference, a series of resolutions was adopted and published, as an expression of the views of those present as to the general purpose and object of the proposed confederation. At this meeting, a sub-committee was appointed to prepare a draft of a constitution to be presented by the American Presbyterian churches, as an expression of their views, to the meeting of the General Committee of all the Presbyterian churches, to be held in London some time in July, and another meeting appointed for the second week in April, to hear the report of this sub-committee.

At this meeting, it was found that the sub-committee had not regularly attended to the duty for which they were appointed, for a draft of a constitution was presented by each member of the sub-committee. No one of these being entirely satisfactory, another committee was appointed to take these various drafts and frame an outline of a constitution, such as might be presented to the meeting in London. As the only member of our committee present was the chairman, and as he could not attend this third meeting, it was unanimously agreed that Rev. David McAllister might act in his place. In this manner a constitution has been prepared, merely as indicating in outline the general view of the American Presbyterian churches with reference to the objects of the proposed confederation.

This draft of a constitution is hereby submitted to Synod as the result of the work of the committee. As it was desirable that as large a number of delegates as possible should be secured, a number of those present at the first meeting of the committee were appointed to attend the meeting in London. It was afterwards agreed that, if possible, all the members of the various committees should attend, subject to the appointment of the respective supreme courts of their several churches.

It was also determined that it was desirable that the church courts should give commissions to as many of their members as would find it convenient to attend.

It will be understood that all the work thus far is merely preliminary to the meeting of the committee from all the Presbyterian churches of the world, to meet July 20th, in the city of London, which committee is to draft a constitution for the "Alliance," send it down to the respective churches for their acceptance or rejection, and appoint the time and place of meeting for the first general council.

All of which is respectfully submitted.

J. R. W. SLOANE, *Chairman.*

Prof. Sloane, Rev. J. L. McCartney and Walter T. Miller, were appointed delegates to attend the Presbyterian Alliance that is to meet in London in the month of July. Against this appointment, Rev. R. Hutcheson dissented.

Item 6. The Report of the Committee on Temperance was taken up, and the report laid on the table until next meeting of Synod.

The whole Report on Unfinished Business was then adopted, and is as follows :

The Committee on Unfinished Business respectfully report : The following are the items of unfinished business :

No. 1. The Committee on Memorial from Sharon Congregation on the Tithe. J. C. K. Milligan, chairman. *R. P. & C.*, pp. 208 and 246.

No. 2. The Committee on Collection and Digest of Laws. Rev. S. O. Wylie, chairman. *R. P. & C.*, p. 246.

No. 3. Committee on the Publication of Rules of Order. Rev. S. O. Wylie, chairman. *R. P. & C.*, p. 246.

No. 4. A Plan for a Synodical Sustentation Scheme. Laid on the table until next Synod. *R. P. & C.*, p. 249.

No. 5. Committee on Homestead Oath. Rev. D. McAllister, chairman. *R. P. & C.*, p. 200.

No. 6. Committee on Temperance. Rev. S. Bowden, chairman. *R. P. & C.*, p. 205.

No. 7. Committee on Memorial Fund. Rev. S. Bowden, chairman. *R. P. & C.*, p. 245.

No. 8. Committee on Completion of System of Order. Rev. T. Sproull, chairman. *R. P. & C.*, p. 255.

No. 9. Committee to confer with the Presbyterians in regard to an Ecumenical Council. J. R. W. Sloane, chairman. *R. P. & C.*, p. 212.

No. 10. Report of the Committee on the Terms of Communion. *R. P. & C.*, p. 242.

Your committee have examined the Minutes of the last meeting, and find they have been accurately and correctly transcribed.

Respectfully submitted.

J. W. SPROULL, *Chairman.*

The business before the court last evening was resumed, and Synod proceeded to the election by ballot of a Professor for the Theological Seminary. The Rev. D. B. Willson, of Allegheny, was chosen Professor on the second ballot; and on the motion of Rev. D. McAllister the election was declared, by a standing vote, unanimous. The Synod then resolved that Mr. Willson demit his pastoral charge, and that his salary as Professor in the Seminary be \$2,000 per annum. Revs. A. M. Milligan, J. R. Thompson and elder W. T. Miller were appointed a committee to confer with Mr. Willson in reference to his acceptance of the Professorship.

Rev. W. Graham was chosen delegate to represent the Synod before the General Synod of the Reformed Presbyterian Church next year.

A committee, consisting of Revs. James Kennedy, S. O. Wylie, T. P. Stevenson, and elder James Wiggins, was appointed to prepare a pastoral letter on the State of Religion.

The Report of the Committee on Missions was taken up, adopted, and is as follows:

Report of the Committee on Missions.

The Committee on Missions respectfully report:

1. We find the condition of the Foreign Mission in every respect encouraging, and furnishing abundant cause of thankfulness to the Head of the church for his continued and gracious blessing.

We are happy in believing that the trials through which this mission has passed, have turned out to the furtherance of the gospel of Christ, and feel that we cannot too heartily commend the wisdom, fidelity and steadfastness of both missionaries and converts in the dangerous and trying circumstances in which they have been placed. The financial condition of the

mission is, as usual, of the most encouraging character. Such has been the liberality of the church toward this favorite scheme, that we only deem it necessary to state that the Board will require not less than \$15,000, in order to meet the demands of the ensuing year. Your committee feel the utmost confidence that this sum will be cheerfully furnished.

We heartily endorse the expenditures of the past, as also the recommendations of the Board with respect to the coming year, as judicious, and necessary to the present and future welfare and prosperity of the mission. The increase of the labor in the female school has rendered the appointment of another female teacher imperative. It is cause of congratulation that the Board has been able to secure the services of one so well adapted to this work, as we have every reason to believe Miss Wylie will prove herself to be.

2. Your committee recommend, with special emphasis, the Southern Mission to the confidence and liberality of the church. The success of this mission since its recent organization has been of the most marked and encouraging character. Already a congregation of twenty-five members has been organized, and the communion administered. The day school and the Sabbath school are in a highly flourishing condition, and furnish the most satisfactory evidence that the brethren in Selma are laboring wisely and efficiently. This mission requires the sum of \$4,000 for its successful operation during the present year. We would earnestly press the claims of this mission on the attention of the brethren, and request that they urge them with special care upon their several congregations.

3. The work of Domestic Mission has been carried forward with considerable zeal and success, but the lack of funds has greatly crippled this important department of the church's work.

The contributions of the past year have been so inadequate to meet the demands of the mission, that already the Board has been compelled to look toward retrenchment, and unless the present year should show greatly increased liberality toward this work, will be compelled to leave several stations destitute of the gospel, a result to be deeply regretted.

In conclusion, it is cause of thankfulness that our mission work is so prosperous, and affords so substantial grounds for renewed zeal and energy in the prosecution of the work.

Respectfully submitted,

J. R. W. SLOANE, *Chairman.*

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The events of the past year in connection with the Syrian Mission have been so fully laid before the church, at the time of their occurrence, that an annual statement needs to be little more than a summary recapitulation. Measures affecting the mission, both at home and in Syria, having been somewhat exceptional in their character, and out of the ordinary routine of regular administration, were published for information at the time of their occurrence. The aspect of affairs, at one time, looked dark and threatening. Serious apprehensions were entertained that the mission work might be wholly interrupted, and probably the mission broken up altogether, by the hostile measures of the Turkish government. These fears have been disappointed. The work of the mission has been only partially interrupted, and its real success scarcely interfered with at all. Our friends in Syria, who are in circumstances to form an intelligent opinion in the case, consider that the things which have happened are turning out to the furtherance of the gospel.

Financial Statement.—The income of the mission during the year has been satisfactory beyond what we had reason to expect. In spite of discouragement in Syria, of embarrassments in business at home with scarcely a precedent in the history of the country, and of the greatly curtailed resources of the people, means have been supplied to meet not only the ordinary expenses, but special outlays called for by the troubles in the

field. The Treasurer's report contains the following summary of receipts and expenditures:

Receipts.....	\$11,252.28
Disbursements.....	12,333.77

April 1, 1875, balance..... \$4,206.21

This exhibit is most encouraging, and conclusively shows not only unabated but increased interest by the church in her mission, and a fixed purpose to sustain it in the face of obstacles, such as no other mission in Syria has had to encounter. We must accept it, too, as a token of good at the hand of God, who has put it into the hearts of his people to give so willingly, and has furnished them with the means of doing so.

Hostile Measures of the Turkish Government.—In our last report, we narrated at length the facts connected with the arrest of three of the native teachers, their impressment into the army, and the cruel indignities and sufferings to which they had been subjected. Additional outrages of a similar kind were perpetrated by the authorities during the past year. In the month of October, a company of soldiers visited B'hamra by night, forced an entrance into the mission building, seized three others of the native converts, with Yusef and Selim, who had escaped and returned home, placed them in chains and carried them to Damascus. Daoud, in the meanwhile, had been removed to Constantinople, where his condition was rendered even more intolerable by Mohammedan hatred to the Christian religion, and where, so far as known, he still is a sufferer in the patience and kingdom of Jesus Christ. The others, at the last accounts, were in Beyrout, serving in a regiment styled, by a perversion of terms such as Turkey only can furnish, *Christian Volunteers*.

Interest felt in the case.—An active and wide-spread sympathy has been awakened in behalf of the suffering captives, which has no doubt received a powerful stimulus from an apprehension that Protestant interests throughout the Turkish empire were in imminent jeopardy. The Christian world is deeply moved by the events which have occurred and are still taking place, and the most vigorous measures have been taken in order to meet the exigencies of the occasion.

Measures taken by our own Board.—With full conviction of the value and power of prayer, we have on several occasions during the course of the year, by correspondence and otherwise, brought the case before the attention of the church, and requested special supplication to God in regard to the matter. Other means have not been neglected. Acting under the instructions of last Synod, the Board, by a committee, brought the case directly before the attention of the Government, in Washington. We were courteously received and heard by the Secretary of State, but we regret to say that no result was accomplished by our mission, except to learn that the matter was one in which the government took little if any interest. Believing that it might be of service, if we could secure the presence of one or more of our national ships, occasionally, at Latakiah, we made application to this end to the Department of the Navy. Through the influence of the Hon. A. G. Cattell, ex-U. S. Senator from New Jersey, an order was issued by Secretary Robeson, to the commander of the Mediterranean squadron, to cause one of his ships of war to visit Latakiah as soon as practicable, and that this be done at least, once a year.

The Suadiyeh Property.—The mission property at Suadiyeh has been formally transferred to us, and now is legally in our possession. The only condition exacted by the legal heirs of the late Dr. William Holt Yates, the owner of the premises, was that the mission should be known as *Dr. and Mrs. William Holt Yates Mission*. Mrs. Yates has already furnished funds, about, if not altogether, sufficient to restore the premises destroyed by the late earthquake. The work of rebuilding is probably commenced by this time. Mrs. Yates hopes to be able to collect for the support of the mission not less than £300 annually, from friends in London, where she resides.

Improvements in Latakiah.—The large increase in the number of pupils in the boarding school during the past two years, rendered it imperative to increase, in some way, the capacity of the building. It was proposed at first to make an addition to it, but upon further consideration it was thought to be better and more economical for the family residing in the building to remove, and utilize the whole building for the purposes of the school. The Board assented to the proposal to erect a dwelling house on the mission premises, and advised that it should be of capacity sufficient to accommodate two families. Some rooms were finished a few months ago, and are occupied by Mr. Easson and family. The remaining part of the building is probably completed by this time, and occupied by Dr. Metheny and family. This, with some other alterations which it is proposed to make—as the removal of the large double stairway to the

outside of the building—will give greatly increased capacity and accommodation for the school. Miss Crawford and Miss Dodds will reside in the building, and direct the management of its affairs.

The Schools during the year.—The military violence perpetrated at B'hamra, in the month of October, resulted in the closing of the school. The people were intimidated by threats of the soldiery, and some of the leading persons were compelled to sign a statement to the effect that the school was there without their consent and contrary to their wishes. The people were extremely solicitous for the re-opening of the school, and it was understood that the authorities would have willingly permitted it, but as a claim was pressing against the Turkish government for damages, by Mr. Boker, resident U. S. Minister at Constantinople, it was thought better to leave matters in the position in which they had been placed by the military power. But while the Mountain schools have not been formally open, opportunities have been improved for instructing all classes of the people by the native teachers, and also by the missionaries themselves. The school in Latakiyeh has never been so full. Instead of forty boarders, the number equal to the estimated capacity of the building, there have been between sixty and seventy, and one-third as many have been refused admission from want of accommodation.

Ordinances Dispensed.—The Lord's supper has been twice observed during the year—at B'hamra in September, and in Latakiyeh in January. Fourteen names have been added to the roll of church membership, a larger number than many of our congregations at home will be able to report; and the value of this accession is enhanced, in that most of them are real converts from the world and Satan to Christ—clear loss to the one, and clear gain to the other. Weekly prayer meetings from house to house have been observed, with an increasingly uniform and regular attendance by the native members. Quite a number of them from without have been present at these meetings, and with an apparent interest in the exercises. The preaching of the word has been steadily maintained in Latakiyeh, and in the out-stations as frequently as could be done. In Latakiyeh there has been a notable improvement, both in the attendance and attention of the people.

The missionaries say that during the last six months there has been marked increase in the attendance upon the Sabbath services. It is beyond anything in the past history of the mission. Of late, the chapel but barely accommodates the large and seemingly interested audiences which assemble on the Sabbath to hear preached the words of this life. It can scarcely be doubted that a result like this is due to a movement of the Holy Spirit upon the minds and hearts of men, and that it is to be hailed as a sign that the way is being prepared for the coming of the Lord, in new manifestations of his power and grace.

The Work in Suadiyeh.—For reasons which need not be mentioned, the Dr. and Mrs. William Holt Yates Mission, at the Suadiyeh Station, at the time when taken in charge by us, was measurably disorganized. Mr. Eason, with his family, spent the last summer and part of the autumn there, and succeeded in resuscitating the mission work. The school has been reorganized, and religious services are regularly conducted on the Sabbath by Yakoub Hamdun, who is for the present in charge. Both men and women hear the gospel preached, and listen from Sabbath to Sabbath, with apparent interest, to the wondrous story of redeeming love.

Commission Organized.—We have received notice from the mission, that the commission authorized by last Synod has been constituted in the manner directed, and that the record of its proceedings will be submitted to Synod at this session for inspection and approval.

Additional Teachers.—Synod remitted to the discretion of the Board the selection and sending out of two additional lady teachers, if in their judgment it seemed judicious and necessary to do so. The missionaries have been and still are very earnest in their pleading for an augmentation of their force. They deem the necessity imperative, if the Mission is to be maintained in its present efficiency. The work of teaching has grown up, on their hands until Miss Crawford and Miss Dodds are severely, if not dangerously taxed, and after doing their utmost, they are unable to meet the demands of the case. After consideration, the Board resolved upon an increase of the force by one additional teacher for the present. The offer of the position was made to, and has been accepted by Miss Mattie R. Wylie, daughter of Rev. P. H. Wylie, of Rushsylvania, Ohio. Miss Wylie has been commended to us as one well fitted for the position, and she accepts it with great heartiness, and as one whose mind is not now for the first time turned in this direction. It is intended to send her out in the fall, as early as it will be safe for her to enter a Syrian climate.

Prospects of the Mission.—We cannot, of course, forecast with any degree of certainty the future of the mission, but judging from the past, and from present indications, there

is not only no ground for discouragement, but every reason for encouragement and hope. It is manifestly plain that the truth is beginning to take effect upon the hearts of the people, and when the work of enlightenment and conviction once fairly begins, it may be expected to go on with accelerated speed. The desperate measures of the Turkish government to suppress and stamp out the truth among the Ansairiyeh, is a concession by the Adversary, who has been closely and narrowly watching every movement, that a dangerous crisis in this quarter of his kingdom is at hand, and that heaven and earth, if need be, must be moved in order to arrest it. In spite of every effort to arrest its progress, the work goes on as if no hindrances had been thrown in the way, and it looks more and more as if it would continue to go on until the great mountain becomes a plain, on which the temple of mercy shall rise in its grand and stately proportions, built from the living stones of the redeemed and disenthralled thousands of the Fel-laheen. But in achieving this transcendent result, the church has work to do. There must be no flagging of interest, no fainting in prayer, no abatement in contribution, no wearying in well doing. With this spirit and purpose in her heart, she is sure to conquer, and the hour for triumph will not be long delayed.

Estimates for the Current Year.—The demands of the mission for the current year will certainly not be less—and presumably they will be greater—than heretofore. The salary account will be increased, it is expected, by the presence of an additional lady teacher in the field, to which must be added the cost of outfit and passage. The proposed alteration in the mission building will entail an expense of probably seven hundred dollars. If the present high rate of gold is maintained, a considerable percentage will be absorbed in this direction. The expenses of the boarding school in Latakiyeh and of schools in other places, and of almost innumerable contingencies connected with administration, cannot be fixed, nor is it important that they should be, for the mission is certain to be able to use, to the best of purposes, a much larger amount than it is expected the church will be able to furnish. We hope Synod will not designate for this department of its work any smaller amount than that named for last year, fifteen thousand dollars.

Respectfully submitted.

S. O. WYLIE, *Chm'n.*

T. P. STEVENSON, *Sec.*

J. R. W. SLOANE,

WILLIAM BROWN,

JOHN CALDWELL,

HENRY O'NEILL,

WALTER T. MILLER, *Treas.*

REPORT OF THE SYRIAN COMMISSION.

LATAKIYEH, Syria, November 1, 1875.

The Commission of Synod of the Reformed Presbyterian Church of Syria respectfully reports: Your edict constituting the members of your Synod engaged in the mission work in Syria a Commission of Synod, has been carried into effect. One regular meeting has been held during the year. A joint report of the Committees on the Progress and Prospects of the Mission, and on Schools and the Medical Department, also our Statistical Report and a copy of the Minutes of the Commission, are herewith respectfully submitted.

HENRY EASSON, *Clerk of Commission.*

REPORT OF THE CENTRAL BOARD OF MISSIONS.

In presenting to Synod our annual report, we take pleasure in being able to say, that the work we have in charge is advancing; and this, notwithstanding the unusual distress in temporal affairs that has spread over the land. We are almost led to say, the progress is connected with this distress, when we notice how widely diffused has been the religious interest of the past year.

As to the income of the Board, we reported in the fund of the Southern Mission a balance of \$2,955.74, besides \$1,000 that accrued from the sale of the Washington City property. The Board only asked for \$1,000 from the collections. There was, however, a special appeal for books for the scholars, that we might retain the money we had on hand for what were more especially mission expenses. In consequence of the purchase of property in Selma, we made the appeal to the church, which was authorized by last Synod. In all these ways, we obtained in the past year \$1,571.15, while the expenses of the mission have been \$2,684.12, exclusive of the money spent for the building, to be hereafter noticed. The balance of last year has been drawn on to such an extent, that we have on hands but \$377.98, and the bond referred to above. The church must, therefore, contribute two dollars for every one given the past year, if the work is to be kept where it now is, and of course more, if it is to advance.

We were renting the building we were using for the mission at the time of our last report, and while we stated that the progress of our work might call for the purchase

of property, yet events rendered it necessary for us to buy sooner than we then thought they would. The rent was raised from \$10 to \$15 a month at the 1st of October, \$12 if we paid six months in advance; and the lease could be had only for a year. We soon learned, however, that even this arrangement could not stand, for the property was advertised in December for sale on the 28th, under a mortgage. In consequence of this the Board, at its meeting in December, appointed Rev. A. M. Milligan, and elder John A. McKee to go to Selma and purchase the property, if they judged it advisable. They went down at the time of the sale, and found that the property would certainly be sold, and that it had been worth, in better times, three or four times the mortgage. They, therefore, handed the matter over to a lawyer in Selma, who examined the title, and attended the sale. A higher sum than the mortgage was bid, but the conditions not being complied with, the property reverted to the Board, as the second highest bidder. It was bought for the amount of the mortgage, \$1,500, and some unpaid taxes were assumed. This property, now in possession of the church, is situated in West Selma, at the corner of North and Haralson streets. A two-story frame is on the lot, the building now used by the mission. There is also, in the rear of the lot and facing the side street, a smaller frame. The buildings have not been in good repair, but have shared the neglect common to nearly all the property in that section, since the war. The Board have, therefore, taken bids for re-shingling and re-painting, and this work may cost \$250. We are doing only what seems to be necessary, and we hope the church will promptly meet these expenses of the mission.

In our last report, we stated that Mr. Lewis Johnston and Mr. George M. Elliott were in this field—Mr. Johnston, a licentiate, preaching and teaching, Mr. Elliott engaged in teaching. In view of Mr. Elliott's needing to return to his theological studies, in September, we secured the services of Mr. D. W. Boxley, who was then teaching in Rolla, Missouri. Mr. Boxley is one of the colored men who have been educated at Northwood, and is well fitted for the work. We hope yet to see him direct his mind to the ministry, and thus give himself fully to laboring among his people for their salvation. Mr. Elliott spent the winter in Allegheny, but is again in Selma, having gone there in April.

After having waited, to see whether we could gain a foothold in the South, and feeling encouraged by the success of our work, the Board thought best to avail itself of the power granted by Synod, and recommended Mr. Lewis Johnston to Pittsburgh Presbytery for ordination. He came North in October and attended Presbytery at Slippery Rock church, and on the 14th of the month was ordained to the ministry, Rev. Dr. Milligan, one of the Board, conducting the services. Mr. Johnston took his family with him on his return to Selma, and during the winter his wife has taught in the mission school. The persons employed are now as follows: Rev. Lewis Johnston and wife, and Messrs. George M. Elliott and D. W. Boxley. Some teaching has been done, besides, by some of the advanced pupils, who have taught the lower classes. The attendance varies with the weather; as many of the children are poorly clothed, and also with the seasons, as planting and gathering give employment to many, who at other times attend school. The highest number enrolled is 340; the average attendance is 202. Of these Mr. Elliott has, on an average, 44; Mr. Boxley, 66; and Mrs. Johnston has the large primary room, averaging about 100. The pupils are of all ages, the average 12 to 14. They are being taught the elements of an English education, and at the same time are carefully trained in religious knowledge. The Bible is read and committed, the Psalms are sung and memorized, the Catechisms—Brown's and the Assembly's—are constantly used. School opens at 9 A. M. The day's work is through at 3:30, P. M., except that an evening school is taught by Mr. Johnston, for the sake of some who cannot attend during the day. The Sabbath school averages now about 100, and the number at preaching is about the same. We gather the following from Mr. Johnston's last letter: "Mr. Elliott's room has eighteen classes, and he teaches Grammar, History and Algebra, with the other usual branches of study. The majority of his pupils have finished the Catechism, and have advanced as far as the 16th Psalm; some to the 23d. Mr. Boxley's room contains eleven classes, in intermediate studies. The majority of these pupils have also committed the Catechism, and in the Psalm Book as far as the 8th, some to the 10th. Mrs. Johnston has the primary classes. Three-fourths of these children know the Short Catechism, and all are as far on as the 5th Psalm; some are to the 7th. The Scriptures are read every morning to the pupils, and in this reading they are now as far as the gospel according to John. A prayer-meeting is held every Thursday, and literary exercises are conducted every Friday afternoon. In the Sabbath school, Mr. Boxley's class uses the International Series. Mr. Johnston's class finished the Catechism on the first Sabbath of May, Brown's Catechism being used as the basis of explanation. There have been

two deaths among the pupils since last fall." Mr. Johnston adds: "I wish you would speak of the necessity of having young men under Northern influence preparing for the ministry. We have none coming forward except John Wildie, and already the work is too great for us. I would have you urge it, so that two or three may enter West Geneva. We have some three boys. One of them can aid himself, but he wants to have a companion."

Mr. Johnston has been teaching the Confession of Faith and the Testimony, and a number of the pupils have evinced a desire to make a profession of religion in connection with our church. He has named nine. There is opposition made at home, in some cases here, as in Syria. When we received word of these applicants, we judged the time had come for the mission to have a session, which might act in all such matters. We, therefore, presented the names of Mr. Johnston's father—Mr. Lewis Johnston, Sr.—and Mr. George M. Elliott, to Pittsburgh Presbytery, that Presbytery might, if it saw fit, recommend them to the session of the Pittsburgh congregation, for ordination to the eldership. This recommendation was made by Presbytery, and on the 15th of April the session of the Pittsburgh congregation ordained these persons, as elders. Three of the constituent members of Presbytery were present, and took part in the services—Revs. A. J. McFarland, S. J. Crowe and D. B. Willson.

We make record of the kindness of the American Bible Society in giving 100 Bibles to the mission. The other books we have supplied, aiming to have the pupils pay for them where they are able; but the majority of them are very poor. We ask for this mission for the coming year, \$4,000, and we trust it will be conscientiously given. The salaries of the missionary and teachers, and the expenses of the school, will call for this amount. We have great cause for gratitude in the review of the year, and we notice with satisfaction the growing interest of the church in this part of our work; and in continuing our efforts among the freedmen, we ask the sympathy, the prayers, and the support of the whole church.

The Domestic Mission work has been carried on with no abatement during the year. Our brethren in Kansas and Nebraska have suffered much from the ravages of the grasshoppers. At first there was a reluctance in some quarters to ask for help, but when their need became known, help was willingly given. The balance in the fund last year was \$436.92. The amount we asked for was \$4,000. Of this we have received \$2,496.33. The failure to receive the whole amount has compelled us to withhold aid where we would otherwise have given it, for the interests of the church. Our expenditure has been \$2,358.49. The balance on hand is \$574.76, but if all claims to date were paid, there would be no balance for us to report. Kansas Presbytery applied last fall for a supplement to the salary of the pastor of one of its congregations, and also for a grant of \$100 to be used, as last year's appropriation reported by us, in exploring through the State. Though appointments were made by the Presbytery, in view of obtaining help, yet we could not make the grant. We, however, gave aid, as directed by you at your last meeting, to Toronto congregation, in Rochester Presbytery, and to Princeton congregation, in Illinois Presbytery, in each case to the amount of \$100.

We have to report that we have discontinued relations with two of the congregations of Kansas Presbytery—Republican City and Tabor—under the following circumstances: We had been granting them aid for some years, at first while one congregation, and of late while two. But in June last the larger of the two, Republican City, sent us a letter, in which, while thanking us for our past care, they stated that their condition was such that they ought to be self-supporting, and they, therefore, would not any longer add to the burdens of the Board. The Board could do nothing but relieve the church of the cost of this mission station, as we felt that although Tabor had not joined in this step, yet the congregations were so near together that the ordinances could be maintained in that section without the aid of the Board, and we should not be justified in keeping a missionary there.

Sylvania congregation, in Missouri, has had but fifteen Sabbaths preaching during the year. This was not owing to the Board, however. Our missionary, Rev. M. Wilkin, was installed shortly before last Synod, in Pleasant Ridge congregation, Kansas Presbytery, for half time, the congregation raising \$400. Sylvania also called him, but wanted two-thirds of his time, relying on our former supplement. Kansas Presbytery left to Mr. Wilkin the division of his time, to which arrangement this Board agreed, so far as our relation to Sylvania was concerned. Sylvania wishes, however, more than half-time preaching, and so Mr. Wilkin has not been installed there. So soon as the arrears of his salary from Sylvania are paid, he will yield his place, and the Board will give Sylvania full aid, on the basis of Synod's rule. We paid Mr. Wilkin for his labor there, \$113.22. The membership is about the same as it was last year. The Sabbath school has not been kept up so regularly, in the absence of the pastor.

At last Synod, Rev. James Wallace was re-appointed to Fremont and Wahoo, in Nebraska. He went immediately back, and labored diligently till about the first of April. Wahoo is the county seat, and our brethren have put up the first church in the town. The members at Fremont may yet gather towards Wahoo. Six persons were received in the year. Last year twenty members were reported in all, in both branches. This whole section suffered from the locusts. When Mr. Wallace left, they had not raised the quota according to the scale of Synod; but they should have credit for entertaining the missionary during his stay with them. Diets of catechising have been held in the societies, and the families were visited during the winter. There are only two elders in the congregation, and one of them looking to being absent at the time when it was expected to hold the communion, it has been postponed till June, when it is thought that several persons will apply for admission to the privileges of the church. The congregation is anxious to have a minister for the whole year, and they expect to raise \$300, if they obtain one.

Reno and Round Prairie have been supplied by Rev. R. Hutcheson, all the year. He was appointed in the fall of 1873 for eighteen months, an arrangement which expires at this meeting of Synod. The unusual severity of the winter did not stop him in his work, although the stations are about forty miles apart. He has taught classes in the Standards, and Church History, and the fruit of his labors must appear in due season. There are 34 members at Reno and 20 at Round Prairie, three having joined the latter congregation on certificate since last report. We have paid in the year for these stations, \$420.

Mr. N. R. Johnston is still at Elliots, and is laboring with acceptance. In 1874 the congregation assumed \$400 of the missionary's salary. Mr. Johnston preaches not only in Elliots, but also at a mission station over the border, in Iowa; at the latter place in the afternoon of every second Sabbath. At both places, there is a good attendance at Sabbath school and preaching. One of the elders, and five assistants, are in the Iowa school. Eight of the youth of the Elliots congregation made a profession at the last communion.

We cannot say that the past year has been marked by great growth in numbers in these stations, or by progress towards self-support. But this year has been unusually severe, and those in the East who had a desire to remove West, have deferred moving till there shall be better times in these new sections. Still we have not been compelled to let these stations remain unprovided for. The ordinances have been kept up with even greater regularity than in former years. We need to cherish these mission stations; and by looking to gathering members into societies and societies into congregations, we are doing what was done for the eastern congregations by the church in the British Isles, and by the Committees in our early history.

We have not lost our interest, as a body, in the records of the labors of our ministry in the South; and when we learned that the Rev. Dr. Stevenson, of New York Presbytery, had gone to South Carolina to spend the winter for the sake of his health, it was thought better that he should visit Chester District on his way home. This he did, and we have to report that he found the field fully occupied. Yet his visit was of service in putting him in possession of many facts which will prove of interest to the church.

As to the matter of an Indian Mission, which we brought before you at your last meeting, we have been disappointed. We were looking for counsel and help to the Indian Commission, established by Congress and composed of men of known Christian principles, some of whom desired us to enter on this work. Very soon, however, an entire change was made in the constitution of the Board. All the members with whom we were acquainted ceased to be connected with the Commission, and we gave up the attempt to initiate a mission.

In concluding this report, we would again ask that the wants of the Board be promptly met, so that wherever we see the need of a helping hand, we may be able to give it. We need for the Southern work \$4,000, and for the Domestic Mission, the same; and as to the latter, we would urge the scattered members of the church to send up petitions for preaching, accompanied with the promise of a certain sum in case help is given, so that those who can do even a little, may do what they can, and not idly cease all effort, and hastily conclude that they must pass their days without the ordinances of the church of their fathers.

Respectfully submitted,

THOMAS SPROULL, *Chairman*,
D. B. WILLSON, *Secretary*,
DANIEL EUWER, *Treasurer*,
DAVID GREGG,
JOSEPH HUNTER,

JOHN A. MCKEE,
A. M. MILLIGAN,
J. R. W. SLOANE,
J. W. SPROULL,
WILLIAM WILLS.

The Committee appointed to confer with the Professor elect reported that Mr. Willson accepts the Professorship in the Theological Seminary.

The Committee on the Theological Seminary reported. Report accepted, adopted, and is as follows :

The Committee on the Theological Seminary reports the following resolutions :

1. That the large number of students in attendance on the Seminary, and the general prosperity of the institution, are strong reasons for thankfulness.

2. That the increased-expenses of the Seminary, involved in the action of this Synod, are not beyond the ability, nor, we believe, beyond the willingness of our people to meet, and that we, ministers and elders, to the full extent of our influence, will strive to raise the receipts for the coming year to an amount adequate to all its wants.

3. That the distribution of departments among the several professors in the Seminary be confided to the Board of Superintendents.

4. That the rule requiring election of members of the Board of Superintendents by ballot be suspended, and that in place of the members now retiring, the Revs. James Kennedy and R. J. George be elected for three years from the present time.

Respectfully submitted.

T. P. STEVENSON, *Chairman*.

[REPORT OF THE BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.]

The Seminary session for 1874-75 closed at the usual time, and with the usual exercises of examination. The Board met Tuesday, March 30th, and completed its work in eight sittings. After hearing eighteen discourses from the young men of the first, second and third years, and an examination on the several studies of the session, as full and thorough as, under the circumstances of time and strength, it could be, the Board, as usual, were highly satisfied with the general results, and with the evidences of the proficiency shown by the young men.

The following students were reported to us, as on attendance during the session:

First Year.—A. D. Crowe, M. B. Frazier, J. R. Latimer, J. R. Wylie, W. M. Dauerty, George Kennedy, R. M. McKinney.

Second Year.—G. M. Elliott, W. S. Fulton, W. McKinney, W. M. Shanks, J. M. Foster, S. A. George, J. L. Pinkerton, J. Ren. Wylie.

Third Year.—J. W. Dill, S. R. McClurkin, A. Kilpatrick.

Fourth Year.—T. J. Allen, M. A. Gault, J. M. Crozier, R. C. Wylie.

For further particulars in regard to studies, and the internal administration of the Institute, we refer to the published reports of the Professors.

A paper was presented to the Board, signed by twenty of the students, reflecting severely upon the senior Professor, and complaining that his instruction was not, either in "quantity or quality," acceptable to them, and asking for a remedy. The paper being somewhat vague in its statements, and it appearing that no representation of their grievance had been made to the Professor, and no request for any change, either in the amount or mode of instruction, the Board disposed of the paper by the following resolution :

That the paper be returned to the students, with the advice to meet and ascertain definitely what they desire in the way of change in the senior Professor's department, and ask an interview with the Professor ; also, that Professor Spruill be requested to meet with the students upon their invitation, in order that, if possible, a mutually satisfactory arrangement may be effected.

The period of service for which J. Galbraith and A. M. Milligan were elected members of the Board, expires at this meeting of Synod.

S. O. WYLIE, *Chairman*.

D. McALLISTER, *Secretary*.

The Revs. James Kennedy and R. J. George were chosen members of the Board of Superintendents of the Theological Seminary for the ensuing three years.

The Synod, by a standing vote, expressed its hearty appreciation of and sincere gratitude to the congregations of Coulterville and vicinity, and the many kind friends of other churches, who have so generously and hospitably entertained its members during its present meeting ; and also returned thanks to the various Railroad companies that furnished tickets to the members of Synod at a reduced rate.

The Synod then adjourned with prayer, singing Psalm 133, and the benediction, to meet in the Allegheny church, in the city of Allegheny, on the 4th Tuesday of May, 1876, at 7½ o'clock, P. M.

JAMES KENNEDY, *Moderator.*

J. R. THOMPSON, *Clerk.*

THE following report is published as an appendix to the Minutes, by order of Synod :

To the Synod of the Reformed Presbyterian Church, now in session :

DEAR FATHERS AND BRETHREN—I beg leave to lay before you a plan for the supplementing of the salaries of our pastors, some of whom have a miserably inadequate support. Believing that "the Lord hath ordained that they which preach the gospel should live of the gospel," and that those who are eased should seek to relieve those that are burdened, I ask you to give the matter such careful consideration as its importance demands. That the Lord of Sabaoth may direct you in answering the cries of the unpaid laborers in his vineyard, is the prayer of your petitioner.

J. C. K. MILLIGAN.

SYNODICAL SUSTENTATION SCHEME.

"FIRST.—The Synod hereby determines to put in operation a Synodical scheme for the purpose of securing to pastors an adequate support, and to enable weak congregations to enjoy the stated ministrations of the gospel.

SECONDLY.—The present annual collection for Domestic Missions shall hereafter be for Domestic Missions and Sustentation, and the increased liberality of the church be called for therewith.

THIRDLY.—The Central Board of Domestic Missions shall have charge of the western field as at present, until congregations are ripe for the settlement of pastors. In addition to these duties, the Board shall organize a department of Sustentation, which shall embrace all the congregations of the church whose pastors receive less than the minimum salary determined by Synod. The duties to be performed in connection with this shall be :

1. The appropriation of any funds in their hands which can be devoted to the supplementing of pastors' salaries.

2. The distribution of this and the money raised in other ways, among the several Presbyteries in proportion to the amount of deficiency in ministerial support. This distribution to be made at the first of April and the first of October, annually.

3. The making of an annual report to Synod of their operations, and of the condition of the congregations aided.

FOURTHLY.—The Presbyteries shall have immediate charge of the Sustentation Scheme within their own boundaries, and shall administer it in connection with their own missions, not specially committed to the care of the Central Board of Missions, according to the following

PLAN.

ARTICLE I. Each Presbytery shall inaugurate a Home Mission and Sustentation Scheme, for the purposes above mentioned.

ARTICLE II. The raising of funds.

1. We recommend the adoption of the system of giving the tenth of their income by

all our members and congregations, and enjoin the Presbyteries, sessions and pastors to inculcate upon the people this rule as the lowest measure of liberality taught in God's word to guide the Christian in contributing "as God has prospered him"—see Neh. 13: 10-12, "And I perceived that the portions of the scribes had not been given them; for the scribes and the singers, that did the work, were fled every one to his field. Then contended I with the rulers and said: Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new lime and the oil unto the treasures."

2. The mission stations and congregations desiring aid, shall be exhorted to the utmost liberality in providing for the support of the gospel among themselves.

3. An annual collection for this purpose shall be taken up in all our congregations and forwarded to the Treasurer of Presbytery, "that now at this time your abundance may be a supply for their want, that their abundance, also, may be a supply for your want; that there may be an equality."

4. A call shall be made for donations and bequests to this scheme, "of every one that giveth it willingly with his heart, ye shall take mine offering, saith the Lord."

ARTICLE III. The distribution of funds.

1. All the money thus received by the Treasurer of each Presbytery, shall be reported to the Central Board of Missions at the middle of March and September, that it may be apportioned among the several Presbyteries; and on the order of the President and Secretary of the Board he shall remit to their Treasurer any surplus in his hands over and above the amount allotted to his Presbytery; or, in case of deficiency, shall receive the amount assigned thereto.

2. If possible a minimum salary shall be secured to every pastor, \$1,000.00 in country, and of \$2,000.00 in city congregations, in addition to a suitable dwelling or its equivalent in money; and travelling ministers and licentiates shall receive a remuneration of \$20.00 for every day's preaching.

3. Congregations and mission stations which have complied with the prescribed conditions shall receive, by order upon the Treasurer of Presbytery, the sum requisite to enable them to give this amount of salary or remuneration, if the funds on hand will allow this; otherwise the amount in the treasury shall be divided so as to bring up the smaller salaries as near as possible to the larger and to the minimum.

ARTICLE IV. The conditions of receiving from the fund.

1. Help shall be given only to such congregations and mission stations as give promise that the expenditure will be profitably made, and which, in the judgment of Presbytery, after careful examination, are unable to support the gospel without it.

2. Every congregation or mission station receiving aid will be required to give an annual collection to every scheme of the church, and to pay for pulpit supplies or pastors' salary, a sum equal to \$10.00 per member.

3. A full report of the condition and prospects of the society or congregation shall be made to the Presbytery every six months, specifying the amount of preaching enjoyed, the average attendance upon ordinances, the amount contributed for gospel support, and the means employed for giving efficiency to the means of grace.

ARTICLE V. A call shall not be considered a regular gospel call, unless the amount promised by the congregation, with the sum reasonably expected from the Sustentation Fund, shall be at least \$800 in country places, and \$1,200 in large towns, and \$1,600 in cities.

ARTICLE VI. Presbyteries shall appoint commissioners to visit every congregation and mission station, who shall use the most efficient means they can employ to enlist them all heartily in the support of this scheme, and to increase their liberality and zeal in advancing the Lord's cause.

ARTICLE VII. Careful reports of the condition and prospects of each congregation on the Sustentation list must be made by the Presbytery to the Central Board every six months.

SYRIAN MISSION.

	INCREASE.				DECREASE.				CONTRIBUTIONS.					
	Native Ch'ns.		Ansairiyeh.		Missionaries.		Native Ch'ns.		Ansairiyeh.		Missionaries.		Native Christians.	
	By Profession.	From other Missions.	Total.	By Profession.	From other Missions.	Total.	Dismissal.	Death.	Total.	Dismissal.	Death.	Total.	Piastres.	Piastres.
New York Pres.	124	10	134	...	34	3	2	5	4	1	5	...	3	3
First New York.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Second New York.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Third New York.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Fourth New York.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Brooklyn.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Newark.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
First Newburgh.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Second Newburgh.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
First Boston.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Second Boston.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Cranebury.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Ryeckate & Barnet.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Barnet.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Topsham.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
West Hebron.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Kortright.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Bovina.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Watson.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
White Lake.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Coldenham.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
West Galloway Miss.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Bailholy Mission.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Syrian Mission.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
No. of Cong'ns, 20.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Philadelphia Pres.	1	1	2	...	1	1	...	...	...	...	...	...	...	...
First Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Second Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Third Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Fourth Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Conococheague.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
No. of Cong'ns, 5.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Pastors.	1	1	2	...	1	1	...	...	...	...	...	...	...	...
First Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Second Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Third Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Fourth Philadelphia.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
Conococheague.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
No. of Cong'ns, 5.....	1	1	2	...	1	1	...	...	...	...	...	...	...	...
No. Ministers, 2	1	1	2	...	1	1	...	...	...	...	...	...	...	...

live. Of the Ansairiyeh, five are proved defective.

* A Turkish piastre is worth in our currency about 8 cents, and a para about $\frac{1}{4}$ of a cent.

† This is the nucleus of a church erection fund.

HENRY EASON, *Chairman of Committee.*

GENERAL STATISTICAL STATEMENT.

Elders.	Deacons.	Communicants.	Sabbath School Teachers.	Sabbath School Scholars.	Baptisms.	INCREASE.			DECREASE.			CONTRIBUTIONS.										Total.			
						By Profession.	By Certificate.	Total Increase.	By Censure.	Dismissal.	Purging Roll.	By Death.	Total Decrease.	Foreign Mission.	Home Missions.	Freedmen's Mission.	National Reform.	Theological Seminary.	Education Fund.	Church Erection.	Pastor's Salary.		Other Benevolent Objects.	Miscellaneous.	
104	78	2,741	219	1,818	154	183	70	253	63	46	40	149	\$2,938 12	\$1,617 96	\$ 271 99	\$1,002 80	\$1,936 97	\$ 324 16	\$26,627 45	\$27,908 53	\$10,316 29	\$15,964 59	\$88,706 86		
26	18	729	66	471	26	29	6	35	1	8	11	16	36	1,098 40	158 78	113 84	253 88	170 97	120 70	1,613 05	6,700 00	421 50	5,614 30	16,295 42	
37	15	549	45	420	27	20	5	25	5	3	9	17	909 06	194 38	112 06	137 87	188 06	141 93	386 42	4,464 00	931 14	844 67	8,312 54		
115	88	2,349	116	996	123	123	90	213 12	95	55	27	189	6,974 61	671 99	506 57	798 79	643 45	338 25	6,742 64	19,289 00	3,484 16	18,137 53	57,886 99		
26	13	442	25	105	19	15	4	19	11	1	7	19	234 01	56 06	79 62	81 55	44 80	447 39	1,027 38	2,593 00	304 38	1,205 57	6,074 11		
36	18	665	30	374	33	31	20	51	1	25	28	12	64	576 29	67 94	69 89	216 83	98 23	96 97	265 94	5,016 50	565 65	1,045 48	8,009 72	
39	28	779	63	527	59	54	32	66	6	41	14	11	72	547 83	134 85	140 80	443 53	157 50	112 00	7,297 53	5,969 76	1,235 31	1,350 65	17,679 26	
44	28	903	54	543	70	70	67	137	1	41	3	12	57	949 13	169 60	168 56	141 07	169 16	121 67	334 46	4,864 50	4,468 18	866 76	13,166 08	
42	35	741	74	672	59	48	34	82	3	41	4	9	57	208 25	33 96	87 29	115 40	37 70	88 50	382 35	2,772 19	991 59	453 03	5,180 26	
71					7																				
167	266	9,969	692	6,826	677	558	328	881	24	330	183	143	660	14,333 76	3,004 96	1,580 02	3,191 72	3,446 84	1,747 57	44,717 67	79,637 43	22,778 20	45,672 57	219,961 24	

NAMES AND ADDRESSES OF THE TREASURERS OF CHURCH FUNDS.

ETIC AND SOUTHERN MISSIONS, Daniel Euwer, 352 Ridge, St., Allegheny, Pa.
 ARION, David Boyd, Bellefontaine, Ohio.
 GN MISSION, CHURCH EXTENSION, AND LITERARY, Walter T. Miller, Box 553, New York city.
 LOGICAL SEMINARY, MEMORIAL STUDENTS' SUPERANNUATED MINISTERS, Wm. Wills, 110 Market St., Pittsburgh, Pa.

SYRIAN MISSION.

Miss CRAWFORD, under date of May 10, gives some items of much interest. "We have sixty-six scholars, boarders, besides some six day scholars from among our own members in town. There is a good deal of fever among the children just now, though it generally yields to Ipecac and quinine. The schools on the plain in Bahlalaya and Meesherriff have been reopened quite auspiciously. There are forty-six scholars in Bahlalaya, twelve of whom are girls. I don't believe the Turks will venture to interfere with our scholars again openly. Whatever they do will be secretly by punishing those Fellahin who send their children to us; but hunger is stronger than law, and as long as the Fellah cannot give his child a meal, he will send him where he can get one.

"Letters came from Daoud to-day, which relieved our fear and gladdened our hearts. He has been taken to Adrianopol, some thirteen hours from Stamboul. He says they gave him five months' pay before he left, and on his arrival at the town, the government took it from him, saying, if he had it he would run away. They asked him if he was a Moslem. He answered, I am a Christian. They then threw him down and beat him. They offered him an office in the army if he would recant. He said he did not become a Christian for worldly profit, and he would not recant for it. Yusef has deserted again in company with Ibrahim. Poor fellows, we cannot blame them. They are treated as slaves, although detained in the army, not paid or taught the drill, or clothed. The other two still remain in Beirut."

ALL moneys received at Synod will be acknowledged next number.

Rev. Dr. SLOANE sailed for Europe on the Spain, on Saturday, June 12.

RECEIPTS OF FOREIGN MISSION FUND.

May 17	Cash balance, Synod's Trustees	
	per Wm Wills, Treasurer	\$27 50
15	Ladies' Missionary Society, Wilkinsburg cong. per Wm. Wills, Treasurer	36 40
19	Clarksburg cong. per S. Henry	33 00
24	Muskingum and Tomika cong. per Rev A. McFarland	12 30
24	A friend of Foreign Mission	10 00
June 4	Clarksburg cong., additional, per Rev. J. A. Black	1 00
4	Central Allegheny cong., additional, per B Gibson	2 00
4	Bear Run & Mahoning cong., add., per Rev. J. F. Crozier	2 00
4	Rehoboth cong per "	20 67
4	1st Philadelphia cong. per T. P. Stephenson	75 00
4	Mrs. N. Bradford, being one year's interest on \$1.00 permanently devoted to Foreign Mission	50 00
4	Mrs Jane Hemphill per Rev. D. J. Shaw	50 00
4	Rev. Isaiah Faris	15 00
4	D. C. Martin, devoted for this mission instead of life insurance premium	\$10 00
4	Wm. Carson, Rehoboth, Iowa, per Rev. E. G. Elsey	25 00
4	Johnnie Coulter, a lad in Baltimore cong. pr Rev. J. Lynd	3 51
4	Ladies' Missionary Society, New Castle, Pa., per Rev. S. J. Crowe	25 00
4	A lady friend of the Foreign Mission per Rev. J. B. Hill	15 00
4	John Kennedy, Shady Grove	8 00
5	Ladies' Missionary Society of Poland and North Jackson cong. per Miss Emma Johnson, Treasurer	10 00
5	Carlos White, San Francisco	14 44

RECEIPTS FOR CHURCH EXTENSION FUND.

May 19	Clarksburg cong. pr S. Henry	\$12 00
June 4	New Alexandria cong. per Rev. T. A. Sproull	12 00
5	1st Miami cong per S. P. Johnston	7 80

RECEIPTS FOR LITERARY FUND.

June 4	Syracuse cong. per Rev. S. R. Wallace	\$ 3 50
4	Memorial Volumes per Rev. D. S. Faris	15 25
	WALTER T. MILLER, Treasurer, P. O. Box 553, New York.	

RECEIPTS FOR CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

1875.		
April 4	Interest on Mortgage	\$150 00
May 3	Pittsburgh cong. by M. G. Euwer	233 25
5	Syracuse cong. by J. A. McClure	8 57
7	2d Newburgh cong per J. B. Thompson	37 50
10	Newark cong. per H. B. Thistle	9 75
15	Interest on endowment, balance to date	19 88
19	Interest on Mortgage	200 00
25	J. Forsythe for int. on endowment note by Rev. J. Galbraith	2 25
26	Henry Dean for interest on endowment note	50 00
June 4	1st Philadelphia cong. by Dr. Sloane	75 00
4	J. O. Bayles for interest on endowment note	3 40
7	Carlos White, San Francisco, by Walter T. Miller	10 00
		\$798 30

RECEIPTS FOR SUPERANNUATED MINISTERS' FUND.

April 4	Churchill cong. per J. J. Torrens	\$ 6 95
28	New Castle cong. per D. McClelland	6 87
May 5	Syracuse cong. per J. A. McClure	5 43
5	Southfield cong. per J. A. McKinney	8 84
8	Bethel cong. per J. H. Hayes	5 25
15	Int. on cash balance to date	18 68
25	Clarinda cong. pr A. McKeown	14 00
June 4	M. McCready Gunning, Danville, Wisconsin	4 10
		\$70 12

RECEIPTS FOR MEMORIAL BUILDING.

May 4	Allegheny cong. by J. H. Boggs	\$182 00
13	Rev. D. B. Willson	25 00
21	Topsham cong. per Rev. J. C. K. Faris	60 00
		\$267 00

WILLIAM WILLS, Treasurer,
110 Market St., Pittsburgh.

Messrs. Editors Reformed Presbyterian and
Covenanters:

GENTLEMEN—The undersigned would respectfully ask space in your columns for the following report, as treasurer of a committee appointed to solicit aid from our city congregations, in pursuance of an appeal made to brethren in New York, on behalf of the destitute and suffering among our brethren in Kansas last fall and winter:

1874.	Dr.	
Dec. 29	Rev. R. M. Fomer-	
	ville.....	\$ 10 00
	29 James Wiggins.....	250 00
	29 Cash	60 00
1875.		
Jan. 12	Members 2d cong. per	
	A. Alexander.....	11 25
	12 Mrs. Frazier per J.	
	Kilpatrick.....	10 00
	12 Members 1st cong.	
	per J. Spence.....	22 00
	15 Collection 2d cong.	
	per T. E. Spencer..	97 74
	17 Members 1st cong. pr	
	W. Fleming	3 00
	17 Members 2d cong. per	
	A. Alexander.....	2 00
	21 Collection 3d cong.	
	per A. McNeil.....	107 00
	30 Members 4th cong.	
	per J. Kilpatrick..	19 00
Mar. 5	Members 1st cong.	
	per J. Spence.....	4 00
1874.	Cr	
Dec. 28	Rev. S. M. Stevenson,	
	Clay Centre, Kan.,	\$100 00
1875.		
Jan. 15	Rev. S. M. Stevenson,	
	Clay Centre, Kan.,	200 00
	15 Rev. J. S. T. Milligan,	
	North Cedar, Kan.,	200 00
May 24	Forwarded per J. S.	
	T. Milligan for dis-	
	tribution.....	85 99

\$585 99 \$585 99

In addition to the above cash receipts, I had consigned to my address for shipment 14 boxes and barrels of sundries, as follows:

From Mr. W. Fleming 1 barrel rice, 1 barrel coffee, 1 box coffee, $\frac{1}{2}$ chest tea 3 packages clothing.

From Jas. Wiggins & Co. 1 box shoes.
From Torrens, Newell & Greacen, 1 box shoes.

From Jas. Kilpatrick 1 box sundries.
From members of 4th cong. per J. Kilpatrick, 2 boxes sundries.

From members 2d cong. per A. Alexander 4 boxes sundries.

Disposed of as follows:

1875.
Jan. 20 5 boxes and 1 barrel to Rev. J. S. T. Milligan for distribution at North Cedar, Kansas.

20 5 boxes and 2 barrels to Rev. S. M. Stevenson for distribution at Clay Centre, Kansas.

Feb. 19 1 box sundries to Rev. S. M. Stevenson for distribution at Clay Centre, Kansas.

The above goods being shipped free of railroad charges.

DAVID TORRENS, Treasurer,
New York City.

CLAY CENTRE, CLAY CO., KAN., }
June 6th, 1875.

Received for distribution among those rendered destitute by the grasshoppers last fall.
First Miami cong. per Mr. S. P. Johnston, \$31.44.

Belle Center per Mr. Johnston, \$7.50.
First Miami cong. per Miss Pollock, 1 box clothing.

New York per Mr. Torrens, \$300.
Several boxes and barrels of clothing and groceries.

Sharon cong. per Rev. T. P. Hobbs, \$75.
" " " " 1 car of corn and wheat.

Morning Sun cong. per S. Bayles, 1 box clothing.
Morning Sun cong. per S. Bayles, 1 car of corn and wheat.

Kossuth cong. per Rev. R. Johnston, \$15.
" " " Mr. Kirkpatrick, 10.

Mr. James S. Adair, 10
Vernon cong. per W. L. Wright, 30.
Concord and Norwich, O., per A. Stevenson, \$85.

From same, 1 box clothing.
1st Philadelphia cong. \$40.
1st Philadelphia cong. per Rev. T. P. Stevenson, 2 boxes clothing.

E. Kholm cong. per Miss Sarah Stevenson, 1 bale of cloth and 2 boxes of clothing.
East Craftsbury per Rev. J. C. Taylor and wife, \$10.

Second Boston per Rev. D. McFall, \$55.
Allegheny cong. per Rev. D. B. Willson, 1 box of clothing.

East branch of Manchester and Parnassus cong. per Mrs. A. C. Armstrong, \$30.
Middle Wheeling per Mr. C. Orr, \$5.

Tonica, Ohio, \$7.50
Bovina cong. per Rev. J. Kennedy, \$27.
Three boxes of clothing consigned to our care have not come to hand. All these donations came to hand in due season, and were distributed as directed by those forwarding them.

Those who received these gifts, are grateful to the generous friends who came with such promptness to their relief. Times are still hard here, and will continue so until after harvest. We have now flattering prospects for good crops, if nothing interferes. We are in constant fear of the grasshoppers, which have been passing over us like falling snow the past week.

The congregations of Tabor and Republican City united in observing the 5th of this month in fasting, humiliation and prayer. I will write you again soon.

Yours in Covenant,
S. M. STEVENSON,
Clay Centre, Clay co., Kan.

PEACE, RICE CO., KAN., June 5th, 1875.

MESSRS. EDITORS—Please let your readers know through the columns of the *Reformed Presbyterian and Covenanter*, that Covenanters in search of homes in the west, can find cheap land, good soil, mild and healthy climate, and many other advantages in this part of Kansas.

This place is on the Atchison, Topeka & Santa Fe R. R., 13 miles from Atchison, in the Arkansas River Valley, which is noted for the fertility of its soil, the healthfulness of its climate, and especially for its freedom from drouth. Good homes can be obtained here now for very little money. Claims can be bought at present for about what the improvements are north, and railroad and school land at from three to seven dollars per acre. Any one wishing for further information in regard to this locality, may address me at Peace, Rice co., Kan., and I will cheerfully answer all letters of inquiry which may be addressed to me.

Yours, &c.,
W. J. CONNERY.

COMBINED SERIES,

VOL. XIII, No. 8.

THE

Reformed Presbyterian

AND

Covenanter.

AUGUST, 1875.

J. W. SPROULL,

D. B. WILSON,

EDITORS AND PROPRIETORS.

"Wherefo we have already attained, let us wa
the same thing."—*Phil. 3: 16.*

he same rule, let us mind

"Ye should earnestly contend for the faith wh
saints."—*Jude.*

once delivered unto the

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

Glasgow
South Side

175

EDITORS' ADDRESS,

ALLEGHENY, PA.

PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

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SUPPLIES for Illinois Presbytery will go to St. Louis as the time of their appointment comes round. It is the only vacancy in our Presbytery.

W. F. George, August 1st and 2d Sabbaths and September 3d and 4th Sabbaths; S. R. McClurkin, September 1st and 2d Sabbaths; A. W. Johnston, February and March; and Alex. Kilpatrick, April and May.

J. M. FARIS, *Chairman Int. Com.*

THE
Reformed Presbyterian and Covenanters.

VOL. XIII.

AUGUST, 1875.

No. 8.

ORIGINAL.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. VI.

BY THOS. SPROULL, D. D.

IN presenting our Historical Sketches in chronological order, we are brought to the planting of the Reformed Presbyterian Church in New England. This part of the country was settled by the Puritans, who left their native land to escape the oppression of the prelatic hierarchy supported by the throne. Rather than comply with requirements in the outward form of worship that had no warrant in the Word of God, they cheerfully parted from their homes with all their endearments, and braved the danger of crossing the ocean to enjoy the privilege of worshipping God according to his revealed will in this western world,

"Where nothing dwelt but beasts of prey,
Or men more wild and fierce than they."

The oppression which they endured from prelatic tyranny on account of their fidelity to the regal claims of Christ as the alone Head of the church, had naturally the tendency to drive them to the opposite extreme. The scriptural system of Presbyterian church government, laid down by John Calvin in Geneva, and inculcated by John Knox in Scotland, had but a slight foothold in England. The first reformers there, though men of eminent piety, were deeply imbued with the prelatic idea of church government. In their hands the bad elements of this system were allowed to remain dormant, but in the hands of their successors they led to infringement on the rights of conscience, and to fierce persecution of those who resolved to "obey God rather than man." The Puritans, so called for the sanctity of their lives and their attachment to the Scriptures as the only rule of faith and practice, in their opposition to unwarranted authority in matters of religion, were led to the extreme of denying the divine right of

any form of government in the church. They were on that account called Independents, holding that the members of every congregation have the right of regulating their internal polity according to their own views of what will best subserve the interests of religion.

The early settlers of New England were Independents, or as they are called in this country, Congregationalists. On the doctrines of the plan of salvation, they were thoroughly Calvinistic. They were men of eminent piety, well versed in the Scriptures, and strict in the observance of the institutions of divine worship. It is to be regretted, however, that a change for the worse had taken place before the time when our sketches begin. The Hopkinsian error had spread among the ministry with its blighting influence, and pure religion had sadly declined.

Some time before the American Revolution, Dr. Witherspoon, an eminent Scottish minister, conceived the idea of planting a colony of his countrymen in Vermont, one of the New England States. In prosecuting this design he employed an agent to purchase a tract of land in the township of Ryegate. To this place a number of families came from Scotland, and having been trained under the Presbyterian regime at home, they adhered to it in the land of their adoption. There is but little reason to doubt that among them there were some Covenanters. Taught the principles of the testimony of Jesus Christ, in their early days, and in their native land, they did not abandon them, when in this country they were without the enjoyment of public ordinances, dispensed by ministers of their own faith.

As early as 1797, there must have been a society of Covenanters in Ryegate. Rev. William Gibson, who came over that year from Ireland, administered ordinances to the people there shortly after his arrival in this country. Whether previous to this, they had been visited by Mr. McKinney, we have not the means of knowing. There is no doubt that so soon as they heard of the arrival of Mr. Gibson, they took measures to obtain occasional preaching by him. Through his labors by the divine blessing they increased, so that in 1799 they were able to call him to be their pastor. He accepted the call, and was installed over them. He labored among them with success until 1817. We regret that we have not the means of giving minute details in regard to the early history of this congregation. After the removal of Mr. Gibson in 1817, the congregation called and received Rev. James Milligan as their pastor. He remained with them until about 1839. Mr. Milligan was succeeded by Rev. James Beattie, whose pastorate has continued till the present time. A few years ago the society of Barnet, a branch of Ryegate congregation, obtained a separate organization. Shortly after, Rev. D. C. Faris received a call to this place, which he accepted, and was ordained and installed pastor of Barnet congregation.

East Craftsbury is another place known in the history of our church in Vermont. To the present pastor of the congregation in that place, Rev. J. C. Taylor, we are indebted for some interesting facts, which we lay before our readers.

In 1791, among the first who settled in the township of Craftsbury, a society of Congregationalists was formed. They took as the symbol of their faith, the Westminster Standards. The Shorter Catechism was used as the manual of instructing their children. As the natural result of the want of official rule over congregations, there grew a tendency to laxity in doctrinal views. The Confession of Faith was accounted too prolix. Something shorter and more easily comprehended was desired. A very defective summary of the doctrines was prepared, and put forth in the form of a covenant. With this, some of the members who came from Scotland were dissatisfied. Among them was Robert Trumbull, one of the first inhabitants of the place. He is described as a man of great force of character and a devoted student of the Bible. Unable to convince the other members of the congregation, that they were taught dangerous errors on fundamental doctrines of the Christian faith, he left their communion, determined to hold fast his profession, and wait God's time to open the way for enjoying the ordinances where the whole truth was maintained. At Ryegate, about thirty-five miles distant, there was a Scotch minister placed, Rev. Mr. Sutherland, from whom he hoped to hear the gospel in its purity. In the spring of 1806 he carried out his purpose, and went to Ryegate on Saturday, expecting to hear him the next day. It appears that Mr. S. was absent. One of his members, with whom Mr. T. lodged, having learned from him the points on which he differed with the society in Craftsbury, told him that there were some people in his neighborhood who were called McMillanites, to whom a man by the name of Gibson ministered, whose views and his seemed to agree. He went to hear Mr. G. the next day, and that being communion Sabbath in the congregation, he enjoyed the privilege of witnessing the dispensation of the Lord's supper as it had been observed in his native land. He remained for the service on Monday, and returned greatly cheered and refreshed in spirit. When asked on his return if he had found Mr. Sutherland, he replied, he had not, but he had found what he wanted, a minister who preached the whole truth.

Mr. Trumbull went occasionally to Ryegate for ordinances, and in June, 1807, Mr. Gibson, on invitation by him and some others, preached in Craftsbury. Mr. Trumbull joined the Ryegate congregation, was ordained to the eldership, and worshipped with them as he had opportunity, till the year 1814. In September of that year, Colonel Crafts, a leading man in the town, invited Mr. Gibson to come and preach in that place. He complied. In the forenoon he lectured on part of the 53d chapter of Isaiah, and took for his text in the afternoon the 6th verse of the same chapter, "He was wounded for our transgressions, &c." This of course led him to set forth the suretyship of Christ and the vicariousness of his sufferings; doctrines opposed to the Hopkinsian errors then taught by many of the Congregational preachers. On the following Sabbath, Mr. Farran, the minister of the place, attacked these doctrines and taught the error of universal atonement. A number of the people, dissatisfied with his teach-

ing, left the congregation, some not remaining for the afternoon service. The following names are given of those who left: Leonard Morse, Ephraim Morse, John A. Morse, John Babcock, Benjamin Mason, James Trumbull, James Trumbull, Jr., Mrs. Rogers and Mrs. Wylie. These joined with Robert Trumbull in holding prayer meetings. On communion seasons at Ryegate, as many of them as could were present.

In the latter part of 1815, or the beginning of 1816, Mr. John Cannon, then a licentiate, preached two Sabbaths in Craftsbury. His preaching and intercourse with the people tended to strengthen and encourage them. Until that time they had been in the habit of beginning the observance of the Sabbath at sunset on Saturday, and ending it at the same time on the Sabbath, as was the general custom in New England. Through his instruction and influence this was discontinued among the Covenanters.

After the settlement of Mr. Milligan in Ryegate, he preached to the people in Craftsbury about six Sabbaths in the year.

In 1806, he held a meeting of session, consisting of Robert Trumbull, James Whitehill, of Ryegate, and Thos. McKeith, of Topsham, at which a number of them were admitted to the communion of the church. In what year the congregation was organized, we are unable to tell.

In 1830 they erected a comfortable house of worship, and in 1833 called, and received Rev. S. M. Willson to be their pastor. This relation was dissolved at Mr. Willson's request, in 1845, and the following year Rev. R. Z. Willson was ordained and installed over them. He was succeeded by Rev. J. M. Armour, who after a few years was called away by the Central Board to take charge of the Mission in Washington City. Rev. A. W. Johnston was their next pastor, who was afterward released at his own request. Their present pastor is Rev. J. C. Taylor. The congregation we learn is in a flourishing condition.

We extract the following pertinent and important remarks from a notice of this congregation in the *Covenanter*, vol. 2, pp. 343, 344, by the editor, Rev. J. M. Willson:

"The history of this congregation furnishes another example and proof of the importance of a faithful and consistent testimony in behalf of truth, and of what may be accomplished by a few, and even by one man, when principles are decidedly maintained. Had Mr. Trumbull remained in the fellowship of a declining body, or had he and the other faithful disciples, who afterward occupied the same ground, continued to attend on the ministrations of corrupt teachers, there would have been no Covenanting congregation in Craftsbury to this day. So it has been often elsewhere. By resolute adherence to principle, fruit is reaped, although it may be after many years. By departing from it, even so far as to hear the backsliding or erroneous, the testimony is weakened, and themselves seduced and finally swallowed up."

Topsham congregation, in the township of Topsham, was organized in 1820. For about twenty years there had been a Society of Covenanters in that place. Two of the members, William McNutt and Thomas Mc-

Keith, were elders. The society was composed of members, who had either made no profession of religion, or were in connection with the Congregational Church. From the time that Mr. Gibson was placed over Ryegate congregation, they came under his pastoral care. From Mr. Milligan, who succeeded Mr. Gibson, they received preaching about one Sabbath every six weeks, for which they paid one hundred dollars—one-sixth of his salary.

In 1821 they called William Sloane to be their pastor. He remained with them till 1828, when he was released and removed to the west. It is said, that in the first year of his pastorate there were no less than thirty persons joined the congregation, most of them from the world. After the removal of Mr. Sloane, they received preaching from Mr. Milligan till 1839, when he was released from Ryegate, and removed to the west.

The congregation remained vacant, receiving supplies from the Presbytery till 1852, when they called N. R. Johnston. In 1864 he resigned his charge, and after being five years vacant, they secured J. M. Faris to be their pastor in 1869. His pastorate lasted about two years and a half. He resigned his charge. The present pastor, J. C. K. Faris, was installed Dec. 2, 1874.

Owing to the want of access to official records, we have been able to give little more than a statement of dates and facts. The details, there is no doubt, would be interesting. It is manifest however, that those who composed that congregation at the beginning, were Covenanters of the right stamp—men not easily discouraged, who knew their principles and were prepared to make sacrifices to maintain them. We trust that under their present pastor they will have prosperity, growing in numbers and in fidelity to the truth and testimony of Jesus Christ.

RECOGNITION OF FRIENDS IN HEAVEN.

BY J. W. SPROULL.

THERE is one question which in some form or another forces itself upon our attention every time death enters the circle of our acquaintance and takes away from us those we love. The closer the tie that united us, the more intimate the friendship, the more pressing the question. Looking for the last time upon the familiar features of one long and well known, now about to be consigned "earth to earth and dust to dust," we cannot but indulge in conjectures respecting the relation we shall sustain to one another, when we too shall have undergone the same change. Is it possible, we ask, that in the other world we shall never meet with this loved one from whom but a little while ago we were so unwillingly separated? Can it be that the farewell, then taken, is to be an eternal farewell? Are years of closest intimacy to be followed by an eternal separation? or, is the farewell to be succeeded by a joyous and happy greeting? Are the loved of

earth, after a few months or years separation, to be re-united, never again to be separated? Are our friendships here, interrupted for a little while, to be renewed under more favorable circumstances in the other world, never again, even for a moment, in the least to be weakened. What is death? Annihilation? Do we lie down and perish as the beast of the field? or, if we continue to live, does such a change take place as will prevent our recognition in the world beyond, of those we knew here? Does death efface from memory entirely and forever, all remembrance of the past—efface so effectually, that we shall be as oblivious of our previous history and condition as though we had never existed? or, do our identity continue and our consciousness remain undisturbed? Will there be mutual recognition and communion in the future state, on the part of all whose relation to one another here will permit of their being continued there? Unbidden, we ask ourselves, and ask one another, such questions. In some form, once and again, however much we may try to banish them, they will rise up before us, and, every time another tie is severed, the more anxious we become for an answer. That such conjectures indulged in to a moderate extent, are wrong, never for a moment occurs to us.

Whatever answer to such questions we would find ourselves compelled to give after careful study, there is no doubt about the answer we would like to give. Somehow we shrink from the thought that those who on earth were well acquainted with each other, who were united by closest ties, who trusted in the same Saviour, and looked forward to, an eternal abode in the same home, shall hereafter forever dwell in the same place, be engaged in the same delightful exercises, constitute part of the same company, participate in the same enjoyments, and yet be as ignorant of one another's former existence as though they had never met before. Heaven thus viewed, suggests to us the idea of strangeness. Its attractions are by no means increased. Who can think with delight of dwelling forever in a company of persons, some of whom were once friends, and all of whom are, and will ever continue to be, strangers? When we go to the cemetery or grave-yard with our dead, see the coffin lowered to its place, hear, as the grave-digger completes his work, that harsh, hollow sound that so grates upon the ear, and often opens up anew the fountains of grief, we feel that if it were possible we would like, when death claims us as its victims, not only to be where are those that have gone before, but also to meet with them, and with them to dwell forever in the light of a better and happier world. So closely connected with everything here—our friendships and all else—are our imperfections, that instinctively we long for an opportunity to renew and perfect these friendships, when we shall be entirely freed from all remains of imperfection.

How pleasant thus to contemplate death! We who know one another in this world, will know one another in the next. Farewells now taken are for time, not for eternity. We will hereafter rejoice in a pure and eternal friendship, which imperfections will never mar. All now dark, and which interferes with our happiness, will then be made plain. Misunderstandings

will be removed. It is death that brings about this happy reunion. To commit the dead to the grave in the hope of such a glorious and blessed reunion, is well calculated to dispel much of the darkness and gloom of the tomb. If it be possible, we wish, and the more we think of it, the more ardent our wish, that

“Those on earth our own,
Be ours again—in heaven.”

That the indulgence of such a desire, in itself, is wrong, in any way, is calculated to lessen our attachment to, or draw away our attention from God, never suggests itself to us. At first view, it certainly does not appear to have such an effect; we cannot, at least at first, see how it can be wrong to desire to meet again in God's presence in heaven those whom in his providence we have been allowed to meet and love on earth. To bid farewell to the dying saint in the hope of such a meeting, seems no more improper than for two friends who are in a foreign land and about to separate, one to return to his native country, and the other to remain for a time where he is, to bid farewell in the hope of a future and happy reunion.

If we examine our feelings and opinions still more carefully, we will soon see that not only is it our desire that the doctrine of the future recognition be true, but also our belief, whether it be right or wrong, that it is true. In multitudes of ways, oftentimes very unexpectedly, this belief manifests its presence and its power. And even if there be no consciousness of its existence or an unwillingness to admit that the evidence in its favor is sufficient to warrant its acceptance as a part of undeniable truth, let but the occasion be afforded, and it will be seen that practically though unconsciously perhaps, it long before had been adopted, and is constantly being acted on. “I do not know,” said a husband and father who had suffered long and much, shortly before his death, “I do not know whether or not I will recognize friends in heaven, but I do know there is one I will recognize, I am sure of it! I am sure of it.” Yet, only a little after, when bidding farewell to his son, who was about to leave home for a few days, he showed how deep a hold the belief had taken of him, as he said: “Farewell, my son; if I am not here when you return, you will know where to find me.” How clearly is such a belief exhibited in the solemn and affecting farewells taken in the chamber of death! How often do friends in the very last stage of disease, comfort themselves, and cheer survivors with the words—“we shall soon meet again!” How often is the advice given, “so live that we shall meet again!” How often do we comfort the mourning, and comfort ourselves as we mourn, with the thought—gone before; and if there have been alienations and misunderstandings unremoved here, how natural to find satisfaction in the thought—death reunites! Our belief in the doctrine of the future recognition of friends can be seen in the inscriptions on our tombstones, in our expressions of sympathy and letters of condolence, in our funeral sermons and services. To see how strong is the hold it has on us, we have only to analyze the feelings with which we

regard our dead, and as the result, we will be ready to say—we believe in the doctrine of the future recognition of friends.

If we go beyond the immediate circle of our acquaintance, we will find that there is nothing local or temporary about the belief of a reunion. It is confined to no one age or locality, peculiar to no denomination or tribe, nation or religion. The learned hold to it as well as the ignorant, and cherish it with the same tender regard. Philosophers of all times have speculated in regard to it. Poets have celebrated it in song, and martyrs to truth have derived comfort from it, when at the stake or in the dungeon. The belief in the doctrine of the recognition of friends in a future world, appears to be almost as widely spread, and of as long standing, as the belief in the existence of a God. This, it is true, does not prove its correctness. Still the universality of it is a strong presumptive argument in its favor, and greatly confirms us in our present convictions.

A CORRECTION.

YORK, July 19th, 1875.

MESSRS. EDITORS—Please make the following correction* in the report of the Committee on Finance.

Under letter (c) Students' Fund, instead of "Income," it should read "Receipts from all sources." The word "income" might suggest the idea that would be pleasing to some, that the fund was so large as to afford an annual income of nearly \$2,000. I have it in the copy of the report I made for my own use, not "income," but "receipts." The receipts are chiefly funds to be invested or reinvested.

But the chief error in the report, and but for which I would not have troubled you, is the entire omission of the "Superannuated Ministers' Fund." I cannot conceive how this blunder occurred. My own copy is correct, as taken from the Treasurers' statement, but I may have omitted it in making the transcript for the use of Synod.

Between letters (f) and (h) should appear the following:

(g) SUPERANNUATED MINISTERS' FUND.

Balance on hand last year.....	\$83 69	
Oil City bond sold	498 62	
Mortgage paid..	200 00	
Interest on investments.....	257 87	
Collections, &c.....	305 57	
Paid Rev. John Wallace.....		\$ 300 00
Balance on hand.....		1,045 75
	<hr/>	<hr/>
	\$1,345 75	\$1,345 75

It may be well to call the attention of the church to the exceedingly meagre collections for the above fund, an average of \$3 to each congregation.

Yours, &c.,

S. BOWDEN.

* We have examined the copy and find that the published report exactly corresponds with it.

EDS.

"LET BROTHERLY LOVE CONTINUE."* Heb. 13 : 1.

BY REV. R. J. GEORGE.

THE saints are brethren, having all one father, one Saviour, one home. Brotherly love is that sacred and tender tie by which they are bound together, not as the parts of the material universe are held together, not by a uniform law operating on inanimate objects, and causing them to move forward in that perfect order and harmony described as "the music of the spheres;" but as the living members of a living body in closest union and in sweetest communion with each other. Brotherly love is not the result of association, it is found on relationship. It is not friendship, it is kinship. It is not sectarianism or love to the members of our own denomination, it is love to all who love Christ and bear his image. It includes all who are the children of God, however unattractive they may be otherwise; and it excludes all who are not God's children, however lovely they may otherwise be. The distinction is marked in these words of the apostle: "*Honor all men, love the brotherhood.*" The possession of this grace gave to the early church much of her beauty, and greatly increased her power. "Behold how they love one another," was the high encomium pronounced upon them.

Soon, however, disturbing questions began to arise, resulting in the alienation of brethren, and the apostle, as if greatly deprecating the decline of this virtue, gives the exhortation in the text: "Brotherly love—let it continue."

In the discussion of the subject, we propose to view it practically, and inquire, I. *How shall we manifest brotherly love?* II. *Why should we carefully cherish it?*

I. *How should we manifest brotherly love?*

1st. By choosing the company of the good.

David speaking by the Spirit, says (Ps. 119 : 63) : "I am a companion of all them that fear thee, and of them that keep thy precepts;" and in the 16th Psalm he speaks of the saints as the choice ones of the earth. "O, my soul, thou hast said unto the Lord, thou art my Lord; my goodness extendeth not to thee, but to the saints that are in the earth, to the *excellent*, in whom is all my delight." The people of God have not usually been those whom the world calls great. "For ye see your calling, brethren, how that ~~not~~ many wise men after the flesh, not many mighty, not many noble, are called." They are often poor and despised among men, sometimes uncultured and unlearned, but if the love of Christ fills their souls and controls their actions; if the graces of his spirit beautify their character, and the glory of his image is reflected in their daily life; then, however lowly their station in life may be, the believer will say of them: "These are the friends of my beloved, and I choose them for my companions." The child of God will find a better entertainment in the lowly cottage where the poor man dwells who loves the Lord, than in the gorgeous palaces and sumptuous halls of those who fear not God. The home in Bethany was a lowly one, yet it often entertained Christ. "Now Jesus loved Martha and her sister, and Lazarus."

2d. By rejoicing in their prosperity and weeping over their sorrows.

"Let them that love thee and thy peace, have still prosperity," is the prayer as well as the song of God's people. The command, "rejoice with them that do rejoice, and weep with them that weep," is easy of fulfilment when the heart is right. "Bear ye one anothers' burdens, and so

* Preached at the opening of Synod, May 26, 1875, and published by its request.

fulfil the law of Christ," is no irksome task where brotherly love reigns. The church is described as a body in which we are members one of another, and the apostle says, that such is the intimacy of that union, that if one member suffers, all the members suffer with it, and if one member be honored, all the members rejoice with it. "Now ye are the body of Christ and members in particular." An illustration of this truth is not far to seek. A little time ago a prominent member of this Synod was brought down to the gates of death, under circumstances that were peculiarly painful; for a protracted period his life hung trembling in the balance. The tidings reached the people throughout the church, and like one great congregation they gathered before the throne of grace, and with much weeping and supplication they entreated that God, who alone could deliver, would give help from above. The prayers were heard and answered; mourning was turned to rejoicing—and again the sweet incense of prayer and thanksgiving ascended from every altar. It was the manifestation of true brotherly love. To-day some of our dear brethren in Syria are captives held in cruel bondage, and threatened with death. We never saw their faces; we never heard their voices; the language they speak is to us an unknown tongue; and yet the whole Christian world is suffering with them and praying for them. "We remember them that are in bonds as bound with them, and them that suffer affliction, as being ourselves also in the body," and this because they are persecuted for righteousness sake, and have declared their willingness to suffer, and their readiness to die for the honor of Christ. It is a beautiful manifestation of the wisdom of God, that affection in the family grows stronger in times of trial. It is true also in the family of God. Brotherly love has always had its grandest manifestations in the troublous times through which the church has passed. The persecutor's rage, intended to scatter God's people, always drove them into a closer union. This grace will bear the test of the furnace and shine the brighter for it. Many recorded instances of men and women suffering most cruel tortures, and even death, rather than betray their brethren to the hand of their enemies, are not only touching, they are *sublime*. It is said, "an island in a river bed is ever growing." In the summer the sunshine and showers cover it with herbage and flowers, and in the winter, floods overflow it, and deposit new soil upon it. Sunshine or storm, the island grows, and so it is with brotherly love. In prosperity it grows by exercise in rejoicing with them that do rejoice, and in adversity in weeping with them that weep.

3d. In covering their faults.

"Hatred stirreth up strifes, but love covereth all sins." The spirit which prompts men to seek to discover, in order that they may expose, the weakness and failings of Christian brethren, is utterly at variance with the spirit of the gospel. A family, however tenderly they are bound together, are not at liberty to shield a criminal from justice because he is a member of their household. But on the other hand, the members of a family who are constantly proclaiming to the outside world the sins and failings of each other, are glorying in their own shame. And the same is true in Christ's house. That it is the duty of the church to deal faithfully with the scandalous and the profane, no person who loves the church's purity will deny. And the attempt to shield from just discipline the man of prominence and influence in the church, is the farthest removed from brotherly love. *It is mere favoritism*. Those who labor in a proper and scriptural way to correct the faults and failings of Christian brethren, by the right exercise of church censures, are not to be classed with those who, in the spirit of envy and jealousy and censoriousness, only labor to *expose* them.

An eminent writer says with more force perhaps than elegance: "There are certain filthy beasts and birds that feed on dead bodies, and revel in corruption. They can scent a carcass at a long distance. And these men who delight in scandal and revel in the sins of their fellow men, are the *vultures and jackals* of social life." How beautiful the exhortation of the apostle: "And above all things, brethren, have fervent charity among yourselves, for charity shall cover the multitude of sins."

4th. By reproving their sins.

The Psalmist says: "Let the righteous smite me, it shall be a kindness, and let him reprove me, and it shall be an excellent oil, which shall not break my head, for my prayer also shall be in their calamities" (Ps. 141: 5). The wise man says: "Faithful are the wounds of a friend." These testimonies as to the value of affectionate reproof of sin, attest its importance as an act of brotherly love. Perhaps the reason why so few reproofs are well taken, is because so few are rightly given. A writer says: "Reproofs are like sharp knives—very needful and very useful; but those who handle them rashly, will wound both themselves and their neighbors." It is a common saying that "every man has a soft spot about him somewhere." Dr. Arnot says: "the secret of success in reproving, is skill in finding the *soft spot*; and if a man has no soft spot, we must make one by deeds of kindness, before we can profit him by reproof." When Samuel was instructed to reprove Saul, we are told that he cried with the Lord all night. It was a suitable preparation for a difficult duty, as one remarks: "It took away none of the *strength* of his reproof—and it added much to its *tenderness*." Prayer should both precede and follow reproof. It would then be more likely to be given without anger and received without resentment.

5th. By forgiving their injuries.

"How often shall my brother offend against me and I forgive him—until seven times?" says the disciple, thinking to show great magnanimity by placing the numbers high. "I say not unto thee, until seven times, but until seventy times seven," is the unexpected answer. To meet injury with kindness, to overcome evil with good, is as noble as it is rare. The duty of cherishing love for enemies was embodied in the ceremonial law. If any found his enemy's ox or ass going astray, he was required to return him to the owner. The same principle was announced by the Saviour, when he said: "Do good to them that hate you," and by the apostle when he says: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head;" as one remarks, "not coals of fire to burn him up, but to melt him down." If this spirit is to prevail in regard to all men, how much more in regard to the household of faith. We may infer both the difficulty and the importance of this duty, when we are taught to pray, "forgive us our debts, as we forgive our debtors," and are assured, "that if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses." He does not assert, that our forgiving others is the meritorious ground of our securing forgiveness from God; but that one who cherishes an unforgiving spirit cannot himself experience a sense of forgiveness from God. One illustrates in this way: "Two wheels protrude from a factory, and are seen in motion on the outer wall; they move into each other; the upper wheel is large, the under one small. From without, and at a distance, you cannot tell whether the upper is impelling the under, or the under the upper. By inspection it will be found that the upper and larger wheel communicates the motion to the lower and smaller. If the upper wheel, which communicates motion, should stand still, so also would the lower. But more than this; if the

lower wheel, which receives the motion, should by some impediment be stopped, the *upper wheel also would stand still*. So God's goodness in forgiving sin impels us to forgive others, and yet though we by our *goodness* do not set the machinery in motion, we may by our *badness* cause it to stand still. * * We make no attempt to point out all the myriad ways in which a genuine brotherly love will manifest itself; but we venture to say, that until it is in some degree equal to these requirements, we may doubt whether it is sincere; and there is no child of God but knows that this is not a plant growing spontaneously in the human heart as in a congenial soil and climate, but it requires constant and careful culture."

We will endeavor to enforce the exhortation by a few thoughts on the second inquiry:

II. *Why should we cherish it?*

1st. Because it is a test of true discipleship.

Christ says in John 13:35, "By this shall all men know that ye are my disciples, *if ye have love one to another*;" and not only is it an external mark by which others may judge them, but it is an internal grace by which they may judge themselves. The apostle of love says (1 John 3:14), "We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death;" and he adds further (1 John 4:20), "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen." How important, then, that we cherish a grace which is presented as so absolute a test, both to ourselves and to others, as to whether we are in death or in life—whether we are the children of God, or his enemies. "Every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love."

2d. It is with peculiar emphasis commanded as a duty.

Of the seven things which are an abomination unto the Lord, the last and perhaps the worst, is "he that soweth discord among brethren;" and it is not by accident, merely, that the seventh of the beatitudes, with which the sermon on the mount opens, corresponds to it by contrast: "Blessed are the peacemakers, for they shall be called the children of God." It is related of Dr. Usher, that having an appointment to preach for Samuel Rutherford, he travelled in disguise, and was received in Rutherford's home as a common wayfarer. In the evening the family were gathered, as was the custom, for religious conversation. In the course of the exercises, the stranger was asked the question: "How many commandments are there?" He answered promptly, "eleven." The younger members of the family were greatly amused at his mistake, and it was quietly corrected and allowed to pass. They were much surprised on entering the church the next morning, to see their unknown guest in the pulpit, and still more, when he announced as his text, John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And began his discourse by saying, "I suppose that this may be properly called the *eleventh* commandment, and truly no other commandment has such weighty reasons annexed to it." As I have loved you, is both the argument enforcing the duty, and the measure of its fulfilment. The apostle says in 1 John 3:16, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." But the most remarkable injunction in regard to it, is that passage where it is coupled with that great command on which salvation hangs (1 John 3:23), "And this is his commandment, that we should *believe on the name of his son, Jesus Christ, and love one another*, as he gave us commandment."

Nothing could more strikingly set forth its excellence as a grace, or its importance as a duty.

3d. In the keeping of this command there is a great reward.

This brotherly love consists in both feeling and act. The feeling without the act, is a soul without a body, and the act without the feeling, is a body without a soul. It is when both are united that love has her perfect work and her full reward. As a sentiment in the heart, it fills the soul with the sweetest emotions—and the outward act always receives a good reward. Deeds of love are never lost. They may lie hidden for a time, as the seed lies hidden in the soil, but the place where they lie will soon be covered with verdure, beautified with flowers and wave with a golden harvest. "The pearly drop of dew which hangs trembling on the green leaf at early dawn, seems lost when it exhales in the air unseen, but it is only held in trust by the atmosphere, and when the earth is wrapt in darkness it distills again in refreshing showers. So will deeds of kindness, which for a time seem forgotten, return with their sweet influences in the time of need," says Dr. Arnot, in speaking of those who by cherishing this sentiment toward those who have done them wrong. The joy experienced by one who has gained a brother is the nearest to the satisfaction of the Redeemer when he sees of the travail of his soul of anything ever enjoyed in this world. "Behold how good and how pleasant it is for brethren to dwell together in unity. As the dew of Hermon and as the dew that descended upon the mountains of Zion."

4th. Our efficiency as a church depends upon it.

It has proved the master stroke of the church's adversary to divide and scatter the holy people, and as we look back over her history, we have to mourn that much of her strength has been worse than wasted in bitter controversies between the sects. And that we as a denomination witnessing for Christ's claims, have accomplished so little in our special work, is not so much owing to the fewness of our numbers, as to the unhappy differences and sinful controversies which have divided us. We cannot go back to remedy the mistakes of the past; but we should be admonished by the retrospect to cherish with most scrupulous care, that unity and harmony upon which our efficiency so largely depends. It is related of Napoleon, that before one of his greatest battles, he rode to a little eminence to survey the field. His keen eye took in the situation at a glance. The enemy in numbers vastly superior to his own, were drawn up in one long solid line like a wall of steel. He saw at once that to join the battle thus was to lead his army to certain defeat. He summoned to his side the noted leader of his far-famed cavalry. Pointing to the enemy's forces, he said, "Can you break that line?" "*I can try, sir!*" was the heroic answer. In a few moments there was heard the thunder of the horses' hoofs as they leaped to the dreadful charge. Napoleon sat in calm silence until he saw them strike the enemy's line—he saw it waver, and finally go down before the resistless onset, and he could trace the course of Marshal Ney and his cavalry, like the trail of a wounded snake, by the blood they left behind. Then pointing to the right, he said to one general: "Fall on that army and destroy it," and on the left he said to another: "Destroy that army." The confusion was changed to a rout, the mighty host was scattered, and the day was won. "Divide and conquer" has been the motto of a greater than Napoleon.

Fathers and brethren: From that solemn hour when standing together in the presence of God with uplifted hands, we entered that sacred oath and gave ourselves in that holy covenant, "*to God and to one another,*" that adversary has not ceased to seek for an opportunity to "break that

line." He understands well, that thus united, we have been able to put forth a power such as we never had before. We are now about to be constituted once more as a court of Christ's house. Weighty and important matters affecting permanently the interest of our beloved church, will demand our attention. It is hardly to be expected that we will in every instance be "perfectly joined together in one mind." We come together with fears and anxieties. Let these bring us nearer to each other and closer to God. And as we enter upon these duties, shall we not take this exhortation as God's message to us: "Let brotherly love continue." "And above all things, put on charity, which is the bond of perfectness."

SELECTED.

FATHER GAVAZZI ON SACRAMENTAL WINE.

THE following communication from the pen of this well-known Italian reformer, speaks for itself:

Let it be clearly understood that I am not here to impugn in any way the temperance movement, which, if kept in its proper limits, promises to do a great deal of good for this country, unquestionably disgraced by its proverbial drunkenness. Of course at the present stage of the movement, and as matters go, I prefer the designation of "total abstinence" to that of "temperance;" there being a distinction with a difference between the two terms. For total abstinence means a kind of imposed necessity, whilst temperance (so highly recommended by Paul to those who run their race) is an habitual virtue, using honestly of all things created by God for use with thankfulness. In which sense only I can admit the proposition (otherwise rash and unscriptural) of Mrs. Talbot, at a late temperance meeting, that a Christian cannot be so except he is a temperance man.

Therefore, my sole aim in writing these lines is to recommend the avoidance of extremes, even in such a goodly movement, for the many reasons, that extremes meet, that an utmost pretence ends generally in nothing, and that the natural results of extremes are fanaticism and intolerance to the destruction of Christian peace and simplicity. Here we are in the face of one of these extremes, and in my opinion the worst of all—viz., the "sacramental wine." Although only on a visit to this country, and in the full conviction that such nonsensicalities shall never occur in my own, yet, as a Christian and an Italian, I feel it my duty to enlist my scriptural and other experience in the controversy.

The whole question resolves itself in one very simple proposition. Was Christ's sacrament instituted in fermented or unfermented wine? The devotees of total abstinence whisper that it was unfermented wine, but on my part I flatly maintain that it was fermented wine. It was the usual common Jewish wine supplied by the host to his extempore guests. Now, I never read in my Bible that the Jews were ordered to preserve, and that they did preserve, some unfermented wine for the occasion of the Paschal Feast; so that the wine of the Last Supper was the usual common wine of the land, and therefore it was fermented wine. Who can stultify the Scriptures? From the days of Noah and Lot, down to the days of Moses and David and Solomon, down to the days of the prophets and of the Gospel, down to the days of Paul and of the Apocalypse, the wine in Scripture is the intoxicating wine, and therefore fermented. The emphatic expression of intoxicating wine does not mean intoxication *per se, ipso facto*, even in temperate drink, which is out of the question, but merely that it had the

power to intoxicate when abused. Now, no wine can intoxicate except it is fermented; therefore the wine of Scriptures was really and naturally and necessarily a fermented wine.

I have indulged in the expression of unfermented wine for the sake of argument, and in order to follow the total abstainers in their own line of phraseology; although to me, as an Italian, the expression imports downright nonsense. In fact, wine is wine only by fermentation, and to speak of unfermented wine is to speak of dry water, of nightly sun, of un-electric lightning. Of course the abstainers can give to their juices all names they like, and call them even by wine; precisely in the same way that I would call whiskey a bottle of soda-water, or mutton a dish of potatoes. But notwithstanding the name, their juices will never be transubstantiated into wine.

A solemn authority from a veteran missionary was thrown on the scales to weigh on the side of unfermentation, to the effect that even nowadays the people in Palestine use the juice of the grapes as their refreshing beverage. Be it so. But it must be added that the veteran missionary clearly stated that the people did not use of it as wine, but merely as a refreshing beverage, and as he would do here with a bottle of lemonade, without calling it wine, or presuming it to be wine.

For myself, I don't need to go to Palestine to fish out such customs, well knowing in Italy that they were familiar with the Greeks and with our Roman ancestors. Indeed, we find in ancient monuments the Bacchantes squeezing the juice of the grapes into Bacchus's cup but only to quench his drunkenness; and at the Lucullian repasts the young cup-bearer doing the same for the master and his guests, to relieve them from the foamy vapors of their old Falernum. It was a beverage, no doubt, but for the sole purpose to refresh their throats and stomachs from the effects of intoxicating wine; and it was never wine in the estimation of any, not even the poets.

Therefore the proposed sacramental wine, both from old and from contemporary use, is properly a physic, rather than a wine, and is physic indeed; as such immortalized by the celebrated Stupiney in his macaronic poem, and as such attested by the annual complaints of the vine-growing peoples during their vintages.

The conclusion then to which I here arrive is, that unfermented wine is a nonsense, a contradiction of terms; as there cannot be wine except by fermentation. But let me suppose the impossible—namely, that total abstainers found out the secret to keep the juice of the grapes totally unfermented; in such a case, call your discovery jelly, julep, preserve, liquid marmalade, or anything else you like, but don't call it wine; unless thirty centuries' experience has made a set of fools of us, calling wine only the fermented juice.

And now comes the application of the theory. The ordinance was made in fermented wine; can you alter it by substituting your unfermented physic? If you change the elements have you any longer the ordinance? To substitute rice-bread for wheat-bread would be the destruction of the sacrament; and so by substituting the so-called unfermented wine for the scriptural element is to have a sham sacrament—nay, no sacrament at all. Let the leaders of this extreme movement cavil as they please, but the truth and the fact shall remain unanswerable, that the ordinance in unfermented wine is nothing else than a sham sacrament, a mockery, a farce to flirt the fanatics!

Now, I should like to know if Christians, and particularly Christian ministers, have to prefer the artificial conscience of some of their members to the faithful observance of Christ's institution, and if the Lord's table is

to be sacrificed—nay, annulled—to please the false zeal of the few, outstripping the limits of a well-meant social improvement?

As to the objections raised on behalf of the sacramental wine, they cannot change my opinion; for I stand by the rule, which is the ordinance, and not by its exceptions. Even if the exceptions suffer, the ordinance must remain untouched. Although in the days of Paul there were drunkards at the table, yet the wine was not withdrawn. The abuse must be amended, not the institution. I cannot, therefore, admit the total abstainers, by the taste of real wine in the sacrament, will fall again into their old habit of drunkenness. Shame! shame! for such a supposition! Are they, then, men of so little faith to stumble even at the approach of Christ, and in his last communion? When people draw near the Lord's table, they have not to think about the taste of the wine; let them take it almost unconsciously, thinking of Christ only and his holy memorial; and they will prevent any temptation on their part of becoming drinkers and drunkards.

When I am told that in some people it is a kind of dreadful disease, that even the taste of real wine at such a sacred moment can revive in them the old vice; then let me say boldly that they have to abstain from the Lord's table so long as the disease is not overcome. The Lord's table is not a *conditio sine qua non* for our eternal salvation, and people prevented by sickness from partaking of it are no less Christian than those who actually communicate. Let the diseased persons join spiritually with their communicant brethren, and this will have for them, under their peculiar circumstances, the same salutary effect as really communicating. But let us by no means, in order to meet the exigencies of these few, profane and pervert the Lord's ordinance with a sham substitute!

Some are afraid of losing several of their members; but it is imperious to miss the few rather than to miss the sacrament. Let the few, if they choose, go to their unfermented wine table, but let the Christian table be left scriptural. At present there is a great noise made by these few in many a congregation. Our experience in Italy in regard of the Plymouthists was to let them go, thus securing the peace and solidity of our Christian assemblies. The sacramental winners will never be satisfied until they get at their physic. What is to be done under these troublesome circumstances? Let them go, thus securing, by your faithful adherence to Christ's ordinance, the harmony of your congregations and the integrity of the Lord's table.—*Belfast Witness*.

ALESSANDRO GAVAZZI.

May 14, 1875.

The above article was forwarded to us for publication by an esteemed father in the ministry. We do not wish to be understood as endorsing either the extreme position taken respecting the substance to be employed in the sacrament, or the strong terms used respecting those who argue for "unfermented wine." We hope before long to present to our readers the remarks made by the moderator of the Synod on the same subject at the last meeting.

EDS.

HAPPY is the man who has found out his sins before his sins have found him out.

THE true secret of living at peace with all the world is to have an humble opinion of ourselves.

GENTLE REMINDERS.

THE BEST WAY TO ENCOURAGE THE PASTOR.

1st. NEVER speak any word of commendation to him. Never let him know that his sermons have comforted or instructed you or anybody else, it might make him proud and self-important, and humility is an enjoined Christian virtue, you know. "God resisteth the proud." Be careful and keep your minister out of the way of temptation. Studiously see to it that God never has occasion to resist him. Let all his resistances be earthly, within his own parish.

2d. If you see any improvement in the parish, its devotion, attendance, &c., *don't on any account let him know it.* On the contrary, be sure to tell him who is dissatisfied; who has left; criticise the mode of service, point out the defects in the music; the financial mismanagement; want of taste, &c., here and there. This comforts the minister, lifts his heart up, makes him feel stronger and more hopeful to work, and write and pray; makes him go to bed with a blessing and rise with praise.

3d. If the parish owes a sixpence, let him hear frequently about that sixpence. Warn him continually about extravagance in religious affairs; though business men venture some in all their affairs, and frequently sink thousands and tens of thousands in some promising speculation, be careful that he ventures nothing for God or salvation. "Owe no man anything," applies, you know, only to religious things. Though there is money enough for the opera, theatres, and the minstrels, for dress, and the luxuries of the table, when you meet him talk of hard times, and necessity of retrenchment. In this way you greatly encourage him and stimulate his efforts. He feels like a new man after every such conversation, and immediately goes out confident of converting the whole world.

4th. When he gives notice of a special sermon or lecture, be sure to stay away. There is nothing that stimulates a man to study hard all day, and pore over volumes, and refer to authorities, to get up a lecture or sermon, like the glorious prospect of delivering that same lecture or sermon to six or seven people, and they, perhaps the very ones that least need the instruction. If by any means he learns that on that same evening you went to the play, the circus, or to see some short-dressed female stand out before the footlights to sing and dance, he will be so encouraged that he will take two days next time to prepare his lecture.

5th. If he earnestly exhorts his congregation to be present in force to praise God on Thansgiving day, a day of fasting, the occasion of an ordination, or official visitation, then be sure to find a pretext not to be present. By this the pastor understands that he has unbounded influence with his flock, and is encouraged accordingly.

6th. If he turns from the congregation to wipe his face, or by accident takes some unusual position, or makes some unusual gesture, then charge him with "ritualism," or, if there are two ways, a favorable and an unfavorable one, of understanding his words, actions or way of doing things, then select the *unfavorable* mode of interpretation. By this the pastor understands the depth of your interest in him, and his integrity of purpose, and at once is stimulated to work harder, and devise more abundant things for your spiritual benefit.

7th. Express frequently to other people your surprise at his actions, your fear of his course, your regret for much that he does. In this way

you make him popular, and build up the congregation, and drive deeply the stakes for God's Zion.

A minister backed in this way, if he don't succeed, it's his own fault, and he ought not to have entered the ministry at all.—*From St. Peter's Quarterly Record, edited by Rev. H. W. Spalding, D. D.*

MISSIONARY INTELLIGENCE.

FOREIGN.

MR. BEATTIE, under date of June 8, writes:—

"In the latter part of March, Dr. Metheny, Mr. Easson and myself proceeded to Suadiyeh, taking with us a master builder, in order to take counsel together on the premises, as to the proper plan and place of erecting the new stone church. After considering all the circumstances we unanimously agreed on what we deemed the best course to be pursued, and then returned to Latakiyeh, leaving the mason with instructions what to do, until Mr. Easson could have time to rejoin him with his family. This was immediately undertaken, and in the course of the following week Mr. Easson and family were on their way to the Orontes.

In view of taking possession of the premises in Suadiyeh, rebuilding the nouse and renewing the work on the plan of Latakiyeh, we had been anxiously solicitous of procuring the services of competent and reliable native helpers, to take charge of the work. Having tested Ibraheem, our helper in Aleppo, and learned from experience the valuable services he was capable of rendering, we wrote him on the subject of coming to Suadiyeh, but on account of the disinclination of his wife to leave Aleppo, with discouraging prospects of realizing our hopes. It was at this juncture, when we were about to seek for assistance elsewhere, that I received a letter from him in which he intimated, as formerly, that his wife was unwilling to part with her friends in Aleppo; but that if we would write her, setting the case strongly before her, perhaps she might be induced to harmonize her views with his. Knowing the fruitlessness of writing, in comparison with a personal interview on such a question, I determined, after taking counsel with the mission, to lose no time in proceeding to Aleppo to confer with the parties face to face; and I am happy to be able to say that a favorable result was effected. Ibrahim's wife came to terms on the basis of a written agreement that they would remove to Suadiyeh some time during the summer, and not later than July.

Seeing Aleppo had been abandoned by our mission as a mission station, it was advised before I left that I should try and bring with me the remains of Dr. Dodds, to be laid beside the dear ones in the little graveyard of Latakiyeh. I informed the consul of my wish, who, after some delay occasioned by the arrival of a new governor general from Stamboul, promised for me from the government the desired order for disinterring the remains. I returned by Antioch and Suadiyeh, spending the Sabbath at the latter place

found Mr. Easson and family well, and the work progressing favorably. The building from the foundation is built with mortar composed entirely of lime and sand, with the walls bound together by rows of large stones brought from the ruins of old Seleucia. The building is sightly, and the edifice, with its chapel and schoolroom in the centre, and projecting wings containing three rooms each, promises not only to be a substantial but also a commodious and conspicuous specimen of architecture.

On reaching Latakiyeh I found Dr. Martin and his wife newly arrived from Ireland, well and in good spirits. No change in the condition of our Nusairiyeh friends, except that Yusef has again absconded with Ibraheem Khalaiffy, the brother of Saleem, with whom he was away before. Asaad and Saleem are still in Beirout. David has been heard from—he is in Adrana (Adrianople), in Rumelia, enrolled in a regiment of dragoons. He was taken on in April. The distance from Stamboul is thirteen hours. He was somewhat roughly used both before and after his arrival, but on the whole the tenor of his epistle is cheerful. Five months' wages which had been paid him in Stamboul, was taken from him by the chief of the town on his arrival. He asked me especially to send him a Bible, which request I asked Mr. Dwight, in the Bible house in Stamboul, to carry out, as it was quite impossible to be effected by a person residing this distance from the capital.

We have just had our communion. Forty-six communed, of whom two were an addition on this occasion—one a young man from the Armenians, and the other an Ansairiyeh girl connected with the boarding school."

The following has just been received. The date is June 22d :—

"We are having it very warm at present, almost intolerable. Rumors of cholera and plague in Bagdad, Aleppo and certain other localities north and east of us, are in circulation, and occasion some uneasiness in regard to the general health of the country during the summer."

HOME.

To the Secretary of the Board of Missions :

DEAR BROTHER—We have enjoyed another communion service, and now a second year of my labor here is past. The friends of missions, as well as the Board, may be interested to know that to the people, I hope, it has been a profitable season, and that to the laborer it has been a pleasant year. The additions to our membership are not as numerous as they were a year ago, when ten were added ; but those now brought into the church are all heads of families, and were non-professors before.

Among the applicants was a worthy young man, but whom the session could not receive because he could not subscribe to our distinctive principles on civil government and on psalmody. It is to be hoped that he may yet see and embrace the truth.

Two of those who were received are widows, and mothers of large families. One of them is far advanced in life. Though always a hearer of the gospel, and always orthodox in her belief, she never before fully yielded her heart to Christ, nor could be encouraged to take up the cross until now. It is devoutly to be wished that her example may be blessed to the conversion of her children, most of whom are young men of promise.

The other, who also mourns the recent death of a husband, brings with her into the church four children, who were baptized on Saturday of our communion. It was joyous to hear two new converts publicly confess Christ's name, and one with four children at her side—grandmother, mother and grandchildren, all added to the church of the Reformation in a locality where few confess that precious name and very few enlist under the banner of "Christ's Crown and Covenant."

The third is a man who applied for membership last year, and who would have been admitted had he not been a member of a secret society—Protestant Association. Since that time he has made progress, and now renounces his order and embraces our position on secret societies. It is but due to him, however, to add, that he never had any sympathy with the Masons, or such orders.

Thus our roll of membership now numbers forty-three. Fifteen of these—twelve on examination and three on certificate—have been added since I began my labors here. That there has been a corresponding growth in knowledge and in piety, I fondly hope. And the prospect for the future of the church here is, to the hopeful and sanguine, quite cheering.

During the communion service we were greatly favored by the presence and assistance of Rev. J. M. Armour, who is here on a visit to his friends.

Next Saturday, in a beautiful grove over the line, in Iowa, our two Sabbath schools—ours here, and our mission school in Iowa—will unite in a picnic or Sabbath school festival. How I wish the children of your smoky city could be present with us, to enjoy the purity, the sweets and the beauty of these north-western skies, groves and landscapes.

June has been characterized by many and excessive rains. The crops all promise well, and there will probably be an immense yield of wheat throughout the State.

N. R. JOHNSTON.

ELLIOT, Minnesota, June 30, 1875.

SOUTHERN.

As THE first Sabbath in August is the day appointed by Synod for the collection for the Southern Mission, we present the latest information, that our readers may see for themselves whether or not it is entitled to their liberality.

Mr. Johnston, writing from Selma under date of July 18th, gives the following interesting facts:

"We have on Sabbath morning explanation of Psalm, and then lecture. We

have lectures upon the Bible, Old and New Testaments, and are now lecturing on the history of the Bible. We have services in the afternoon from 4.15 to 5.30, more or less, as circumstances demand. This consists of regular sermon. At 8 P. M. preaching again, making in all two sermons and lecture, and explanation of Psalm every Sabbath. From 9.30 A. M. to 10.45 we have Sabbath school. At 3 P. M. we have three classes of catechumens — one in catechism. Mr. Elliott teaches the Testimony, and Mr. Boxley the Shorter Catechism according to Brown; I teach the Confession, profiting by Brown's Exposition.

We have two prayer meetings, family and congregational, on Tuesday and Wednesday of each week, both of which are well attended.

There has been since our communion an accession of two members. These as well as almost all the others were our pupils."

The membership now is twenty-seven, varying in age, of those who have joined by profession, from sixteen to sixty. Five are under twenty, and five over thirty. Ten were baptized.

The missionaries are greatly encouraged. "Those who unite with us have very hard times, meeting with reproach, especially the young men; still, much as we are opposed, I verily believe God has given Selma to us, and we like it well. Here have we lifted up the banner of the covenant. May waiting eyes ever behold it. May it never trail in the dust. Here is the vine of the Lord's own planting. May it grow and take deep root and fill the land, until Alabama is veiled with its shade, and her every citizen has tasted of its fruit. Jehovah prosper the work!"

May we not expect liberal collections for the Southern Mission Fund?

ECCLÉSIASTICAL.

MINUTES OF SYRIAN COMMISSION.

SCHOOL ROOM, MISSION BUILDING, LATAKIYEH, }
February 16, 1875, 5½ P. M. }

THE Commission met at the call of the moderator, Rev. Joseph Beattie, and was by him constituted with prayer. The members present as follows: Revs. Joseph Beattie and Henry Easson. Rev. Henry Easson was chosen clerk.

The following committees were appointed: On Progress and Prospects of the Mission, Rev. J. Beattie, chairman; on Statistics, Rev. H. Easson, chairman; on Schools and Medical Department, Rev. D. Metheny, M. D., chairman.

The moderator then preached a sermon from 1 Cor. 14: 40, "Let all things be done decently and in order." After singing Psalm 133, the court adjourned to meet on Monday evening, March 1, at 5½ P. M. Adjourned with prayer.

Same Place, March 1, 5½ P. M.

The Commission met according to adjournment, and was constituted with prayer by the moderator. The roll was called, all the members present. The minutes of the previous meeting were read and approved. The reports of committees then being in order, on motion of Mr. Easson, the Committees on the Progress and Prospects of the Mission, and on Schools and Medical Department, presented a joint report, which was read and adopted, and is as follows:

The Committee on Mission Progress, and the Committee on Schools and the Medical Department, report that exclusive of Latakiyeh, we have in this vicinity under our care three stations at which native helpers are permanently employed. Besides these, at Suadiyeh, two days north of us, we have, in the course of the past year, come into possession of a mission station with the property attached, and with the promise also of an annuity of £300 for carrying on the work. The place is now occupied by a competent teacher, who has a good school, and who also conducts a service on the Sabbath.

In Latakiyeh the work has been unusually prosperous. The Mission Dispensary has been open the whole year. A greater number of patients has received attention than in any other year since its establishment. During the past winter over 8,000 rations were distributed to the hungry of Latakiyeh, at the expense of the missionaries and one of the native teachers. Miss Crawford and Miss Dodds have had the largest number of Ansairiyeh pupils we have ever had at one time. The progress, order and discipline of this school is highly gratifying. Each communion season is cheered by the goodly number of their pupils coming forward and dedicating themselves to Christ.

The government having issued an order against the opening of foreign schools, we have not thought it best to open them yet in the mountains. The recent persecution has imposed severe trials on our Ansairiyeh brethren, especially our beloved Daoud. But it has enlisted the sympathy of Christendom on their behalf, and called into action the mightiest influences in Christian lands. We are assured, that however successful Christ's enemies may *seem* to be, yet it is only a *seeming* success. They can do nothing against, but for the truth. One inestimable good has come out of this persecution. It has brought to the surface, what can never appear except under severe trial, virtues which shine with excellent lustre, and bring staunch proofs that faith in Christ will overcome the world.

The sacraments have been repeatedly dispensed, and a goodly number has been added to the church. The gospel, too, has been regularly proclaimed to increased and interested audiences, while the weekly prayer meetings have been more largely patronized than at any former period. These facts demonstrate the propriety of our work. "Lo, I am with you," is as true to-day as it was when first spoken.

Respectfully,

J. BEATTIE,
D. METHENY.

The Committee on Statistics then presented their report, which was read and adopted. The Rev. D. Metheny then moved that a copy of the minutes of the Commission, and also of the different reports, be forwarded to the Clerk of Synod. The Commission resolved to hold its next meeting in the same place, on the first Tuesday of December, 1875, at 5½ P. M. The Commission then adjourned with prayer.

JOSEPH BEATTIE, *Moderator.*
HENRY EASSON, *Clerk.*

GENEVA COLLEGE.

THE people of West Geneva and vicinity, grateful to Synod for not entertaining a proposal to remove the college from their village, have testified their gratitude by subscribing the sum of \$2,500 for improvements.

Among these are to be some changes made in the college building, enlarging recitation rooms, and making them of easier access; stone or gravel pavements on both sides of the leading street; the remodelling and finishing of the boarding house constructed by Mr. Parks, and possibly the erection of an additional small building. It is expected that more money will yet be subscribed.

It deserves to be mentioned that Mr. H. Parks, whose generosity has been more than once mentioned in connection with the college, giving at one time \$1,000 to purchase the building and secure it to the church, has just now executed a deed for the boarding house and six lots to the Board of Geneva College, on the condition of a small rent during his and his wife's lifetime.

The value of this property would, perhaps, be not less than \$2,500. He acts upon the principle that all he has is the Lord's. And he feels that there is no scheme in the church more vital to her welfare and prosperity than her literary institution. It is to be hoped that others may be induced to follow his example.

The improvements are already in progress; and it is the intention to have them well nigh, if not entirely completed, against the opening of the fall term. It is aimed to make the most comfortable and commodious accommodations for students that circumstances will at all justify, and so pave the way for a greater enlargement and a continued prosperity of the institution.

The Executive Committee of the Board of Education embrace the opportunity of presenting the claims of the college to the generous support of the church.

The college is no longer an experiment. Its patronage is large and steady, and from all parts of the church. It is *not* a question that we *can* have a useful and respectable college if we *will*. We shall not now discuss either the importance or necessity of a college to our ecclesiastical growth and power. The time for such discussion is past. Let us look forward. How shall we sustain the enterprise, is the great question to-day. We answer, by cordial and earnest efforts. We find it impossible to hold what we have gained, or to make further attainments, without a liberal response to our appeal for funds. Money we *must* have. It is well known that we have not a dollar of invested funds. No endowment at all. And our dependence is, first upon tuition, and next upon the supplement given by Synod. We are now in debt to our professors nearly \$600, last year's arrearages, because some of the congregations either forgot, or neglected, or refused, to forward the sums on which we depended for our very life. Is this honest? Is it fair? Is it wise? Is it safe either to cripple or to dishearten us by a thoughtless, parsimonious course?

Brethren: Give us your sympathy, your prayers, and your dollars, and we will thank you with all our hearts, and spend the money you have dedicated, honestly and carefully, and for the best interests of the youth of the church.

We appeal especially to pastors to see that the respective quotas of their congregations are promptly taken up and transmitted to D. Boyd, Treasurer, Bellefontaine, Ohio.

P. H. WYLIE,

Chairman of Executive Committee.

THE NEW CHURCH AT McKEESPORT, PA.

THE McKeesport brethren, having finished their new church, occupied it for the first time on the second Sabbath of May. The opening services were conducted by the pastor himself, the Rev. T. C. Spruill, who in the morning preached an appropriate discourse from Psalm 46: 4, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." In the afternoon his text was Jeremiah 23: 6, "The Lord our righteousness."

On the following Sabbath the Lord's supper was dispensed, and a large and attentive audience was in attendance. The occasion was one of deep interest to the congregation, as they were again privileged, by the good hand of God upon them, to sit down at the communion table in a commodious house of their own. The building which they have erected is a handsome structure of brick, in the Gothic style of architecture. In size it

is 38 x 60 feet, without basement, and is 18 feet in height of story. The wood work inside is grained in oak, and the windows are of stained glass in modest colors and well-chosen patterns. The pulpit is an ample platform, elevated about two feet, and furnished with a neatly carved desk of black walnut, inlaid with ash settings. A crimson carpet covers the floor, and gives to the whole an exceedingly cheerful and attractive appearance.

The erection of such a church reflects great credit on both the liberality and good taste of the congregation. A small debt still remains on their hands, but they expect in a short time to clear it off. Their numbers are not large, but they are active and zealous, and their prospects of growth are quite encouraging. McKeesport, where they have located themselves, is a well-established thriving town, on the Pittsburgh, Washington and Baltimore Railroad, fourteen miles southwest of Pittsburgh. It contains several thousand inhabitants, and numerous extensive manufacturing establishments. Indeed few places in Western Pennsylvania can offer better inducements to mechanics and laborers, or to those who have capital to invest. Rents are comparatively low, and work in ordinary seasons can be readily obtained. Covenanters who are thinking of changing their location, would do well, before making up their minds to settle elsewhere, to pay McKeesport a visit. There are good reasons to conclude that ere long it will contain a large and flourishing congregation of Reformed Presbyterians.

J. A. B.

IOWA PRESBYTERY.

THE Iowa Presbytery held its regular spring meeting in Sharon church, May 19th, 1875, and in the absence of the moderator was called to order by the clerk, and constituted with prayer by the Rev. B. Hutcheson, the oldest constituent member present. The meeting was characterized by general good feeling and oneness of purpose. The business was of a routine character, and little need be said in this respect. A call from the congregation of Maquoketa on R. C. Wylie was sustained as a regular gospel call, and ordered to be forwarded to the Illinois Presbytery for presentation, and a commission, with T. P. Robb as chairman, appointed to attend to the ordination exercises, in the event of the acceptance of the call. A certificate from the Pittsburgh Presbytery, accompanied by a certificate of dismissal to this Presbytery, notified of the acceptance by M. A. Gault of the call made by Lind Grove congregation, and Presbytery resolved to meet on the following day at Lind Grove to attend to the ordination.

Rev. I. Faris asked for a dissolution of the pastoral relation between him and the Walnut City congregation, on account of the inability of the congregation to sustain him. After some conference on the subject, an effort was made to supplement the brother's salary, and from presbyters and friends present, and others who afterwards added their contributions, nearly two hundred dollars were raised, most of which has been turned over to brother Faris. The gratitude expressed in a countenance beaming with goodness, and the joy which choked the utterance of the elder representing the good people of Walnut, were sufficient guarantee that gladness had been prepared through our efforts for many homes. May they long enjoy it. On the following day we met in Lind Grove, and after the usual routine of examinations and trial pieces by the candidate, which were highly satisfactory, and a very forcible discourse by the Rev. I. Faris, from 2d Timothy 1: 6, Mr. M. A. Gault was solemnly ordained to the office of the holy ministry, and installed pastor of the congregation of Lind Grove. This young brother enters upon a very encouraging field of labor, and the good people of Lind Grove may rejoice greatly in enjoying so promising a young pastor. May the prayers of that day be fully realized in the experience of both pastor and flock. The Presbytery adjourned, feeling that the part of our New Testament Zion over which her care

extends, should rejoice in seeing her vacant fields occupied. Our next meeting is appointed in Rehoboth church, on the first Tuesday of October, at 2 P. M., and a sermon is to be preached that evening by the moderator, Rev. W. P. Johnston. The congregation of Rehoboth is to be presbyterially visited on the next day.

Adjourned with prayer, singing 133d Psalm, and benediction. T. P. ROBB,
Clerk of Presbytery.

ORDINATION OF R. C. WYLIE.

THE Commission of Iowa Presbytery appointed to attend to the ordination and installation of R. C. Wylie, met at Hopkinton, June 15th, 1875, at 11 A. M. It was a day of great joy to the people who gathered to witness and take part in the solemn services. The young brother displayed his talents and acquirements in his prompt and satisfactory answers, and in the clear argumentative discourses which he presented as trials for ordination. The ordination sermon was preached by the chairman of the Commission from 1st Kings 17: 13, third clause, "Make me thereof a little cake first."

It was evident, however, that the good people of Maquoketa had not been idle. The young prophet was expected, and the proprieties of the event anticipated. The snug little church seemed that day to be in waiting for a more than ordinary occasion, and was really inviting in its new dress of tasty paint, and neat attire. Some thoughtful person or persons had used both taste and skill in arranging two beautiful bouquets which graced the table. The inviting aspect of the church was surpassed only by the intelligent and attentive audience which waited on the exercises of the day. We need not say that the young preacher has a very encouraging field. This was only too manifest in the marked feeling which pervaded the assembly. Never have we witnessed a warmer or more sincere welcome than the congregation extended to their new pastor.

A feature of the occasion, not to be overlooked, was the fact that quite a goodly number of spectators, from other denominations, who were present, came forward and welcomed the new preacher with warm, fraternal greeting. Among the number we recognized President Hodge and lady. After the usual charges the Commission adjourned with prayer by Rev. R. C. Wylie, singing 133d Psalm, and benediction. May the happy relation thus constituted long remain a blessing to pastor and people.

As we separated I am sure every one felt rejoiced at what the Lord had done.

T. P. ROBB,
Chairman of Commission.

ORGANIZATION OF SELMA CONGREGATION.

THE session of the Pittsburgh congregation having ordained Mr. Lewis Johnston, Sr., and Mr. S. M. Elliott, to the eldership, with the design of organizing a congregation in Selma, Friday, May 21st, at 4 P. M. was appointed for this business.

There were present Rev. L. Johnston, and the above named elders. After an appropriate address by the moderator, Rev. L. Johnston, the session was constituted with prayer. S. M. Elliott was appointed clerk. Four members were certified from the Baptist Church, three from the Presbyterian, and one from the Methodist. These having been examined upon our distinctive principles, were admitted to full privileges in the church. Twelve others were received from the world, and on examination were approved (ten of these received the rite of baptism). There were three or four others who were desirous of uniting, but were kept back, as they were under age, and their parents would not give their consent.

The organization having been effected, the congregation proceeded to the election of officers. Three elders and two deacons were chosen, and Saturday evening, the 22d, was appointed for their ordination and installation. At the appointed time, the candi-

dates having accepted the offices to which they were chosen, two elders being already ordained, the other was examined and ordained, and all were installed. The moderator then gave the charge to the officers and the congregation respectively. The sacrament of the Lord's supper was dispensed on the following Sabbath (May 23d) by Rev. L. Johnston.

Thus has been witnessed in this place what has never before been seen upon the American continent or anywhere else. This is an occasion that is never to be forgotten. The prayers of hundreds of God's faithful are this day answered. There is to-day a Covenanter congregation of the sable race numbering twenty-five individuals. The Lord has heard our prayers, and may we ever be faithful to him, that his blessing and favor may still abide with us.

G. M. ELLIOTT,
Clerk of Session.

KANSAS PRESBYTERY.

THE Presbytery of Kansas met pursuant to adjournment, at Pleasant Ridge, on Tuesday, the 18th day of May, and after a sermon by Rev. J. Dodds, was constituted with prayer by Rev. D. McKee, moderator. The constituent members were all present except Rev. S. M. Stevenson, and elders were present from Clarinda, Olathe, Winchester, North Cedar, Pleasant Ridge, and Sylvania congregations.

The business transacted was chiefly of a routine character. The moderator and clerk were continued. The committee on supplies was made an interim committee. A petition from Evans congregation asking for a supplement to the pastor's salary of one hundred dollars for three years, was referred to the Central Board of Domestic Missions, with the recommendation that the amount asked be granted. Pleasant Valley, Platte county, Nebraska, and Lisbon, Atcheson county, Missouri, were recognized as missionary stations, and the clerk directed to recommend them to the Central Board of Domestic Missions.

The clerk was directed to ask for one hundred dollars from the Central Board of Domestic Missions, to aid in carrying on missionary work in the Presbytery.

In reference to the judgments of God on the land, in sending his armies of insects to devour the substance springing from the earth, the 105th Psalm, verses 30 to 37, was sung, the second chapter of Joel read, and prayer was offered by Rev. J. R. W. Sloane, who was present, and sitting as a consultative member. Revs. J. Dodds, W. W. McMillan and M. Wilkin, with elder W. Mitchell, were appointed a committee to prepare causes of fasting, on account of the plague, and send to the congregations under the care of the Presbytery. The committee reported at a meeting of the Presbytery, held in Coulterville. The report was accepted and adopted, and the second Tuesday in June appointed as the day to be observed, as far as practicable, as a day of fasting.

Presbytery adjourned to meet in Clarinda on the second Tuesday of October next, at 2 o'clock, P. M.

M. WILKIN, *Clerk.*

THE REFORMED PRESBYTERIAN SYNOD OF SCOTLAND, N. S.

THIS venerable body met in Glasgow, Scotland, May 3, 1875, and was opened with a discourse by the moderator, Rev. John H. Thompson, from 1 Cor. 1:22-24. Owing to sickness, several ministers were absent. Among the most interesting reports presented to the Synod were those on "Temperance," "Public Questions," and "Union." The report on the Committee on Statistics shows an increase both in the membership and contributions of the church during the past year. It would appear that this Synod has relinquished negotiations for union with the United Presbyterian Church of Scotland, at the same time expressing profound esteem for this body.

The subjoined paper presents the action of Synod in regard to union with the Free Church:

"WHEREAS, through means of inquiries prosecuted, and conferences held during past years, the Synod is satisfied as to the agreement in respect of doctrine, government, discipline and worship, between the Free and Reformed Presbyterian Churches;—whereas, in consequence, it feels and acknowledge itself committed, by various resolutions, to a union which included the Free Church, more especially by a resolution of 1870, approving of such union on the basis of the Westminster Standards, as accepted by the churches respectively; which last resolution, on transmission to the presbyteries, was adopted and approved of by them all;—whereas, thirdly, as the result of more recent conferences, there is the hope that the Free Church may be prepared for union with this church, as such, on terms which would leave its members free to retain and abide by the views and principles embodied in the statement submitted and considered at a conference with the committee of the Free Church, on the 20th January last, to which, without committing the church they represented, they have satisfactorily responded; and, whereas, finally, we are, by many solemn obligations, pledged, as Christians, to promote Christian unity; as Presbyterians, to endeavor after the nearest conjunction and uniformity,—this Synod now feels called upon, in the providence of God, to agree to union with the Free Church in the event of its next general assembly arriving at a similar conclusion; transmits this resolution, accordingly, to the presbyteries and sessions under its care, and reappoints its committee on union, to receive their answers by the 1st of March, 1876, and to take such steps, by negotiations with the Free Church and otherwise, as may be needful to accomplish the object of the overture with all convenient speed, and with due regard to the regulations of the church, and all its interests, spiritual and temporal.

"Moreover, in view of the solemn crisis in its history at which the church has now arrived, Synod earnestly counsels the congregations and people under its oversight to engage in special exercises of devotion—giving thanks to Almighty God for the abounding mercy with which he has borne with its shortcomings, and sustained and blessed it during the two centuries of its separate existence, and beseeching him to vouchsafe guidance and prosperity in the movement on which it has now entered, with a view to union with another esteemed and honored branch of the Church of Christ in Scotland."

It was moved and seconded as an amendment,—

"That this Synod, while willing to entertain a proposal for union with the Free Church which would conserve the historical position and distinctive principles of the Reformed Presbyterian Church, yet disapproves of the suggestion to adopt the formulas of the Free Church, as obviously fatal to conserving the distinctive principles of our church."

The roll was called and votes marked, when 56 voted for the motion, 4 for the amendment and 5 no vote. The motion was consequently declared carried.

From this decision the Rev. William Milroy dissented, for the following reason, in his own name, and in the name of all who may adhere:

"Because said motion involves a departure from the distinctive position and principles of the Reformed Presbyterian Church."

W. MILROY, *Minister.*

T. EASTON, *Minister.*

ROBT. M'MEERKEN, *Elder.*

ALEX. PETRIE, *Elder.*

—R. P. Advocate.

BEAVER FALLS congregation has purchased a comfortable frame church, in good repair and conveniently located.

APPOINTMENTS LAKES PRESBYTERY.—*Garrison*—August, 1st and 2d Sabbath, Thompson; Aug., 3d Sabbath, Professors George and McCracken to dispense the communion. *Cincinnati*—Aug., Dill. *Cedarville*—Aug., 3d and 4th Sabbaths, Thompson. *Detroit*—To be supplied under the direction of Mr. Hill.

APPOINTMENTS OHIO PRESBYTERY.—*Middle Wheeling*, S. R. McClurkin, August, 1st and 2d Sabbaths; *Brownsville*, 3d and 4th Sabbaths; *Muskingum*, 5th Sabbath.

J. A. THOMPSON.

PRINCETON, IND., congregation occupied its new house of worship for the first time on the 6th of June. T. C. Sproull, of McKeesport, took part with the pastor, D. C. Martin, on that occasion. R. A. McFarland assisted at the communion on the 20th of the same month.

The sacrament of the supper, at Syracuse, was dispensed on the 2d Sabbath of July. Dr. Wylie assisted.

At the meeting of the Central Board of Missions, held in June, J. W. Sproull was appointed Secretary in place of D. B. Willson, resigned.

The regular meeting of the Board is held on the 3d Monday of each month, at 10 A. M., in the Seminary building, 104 North avenue.

The first Sabbath of August is the day appointed by Synod for taking up the collection for the Southern Mission. The amount recommended to be raised is \$4,000.

Rev. D. McAllister was installed as pastor of Walton congregation on the 23d of June. D. Gregg preached the sermon; J. B. Williams made the installation prayer and addressed the pastor; and J. O. Bayles addressed the people.

The Commission appointed by the Pittsburgh Presbytery installed R. J. George as pastor of Beaver Falls congregation, on the 15th of June. The sermon was preached by S. J. Crowe; the installation prayer offered, and the pastor addressed by A. M. Miligan; and the people by N. M. Johnston.

HOME CIRCLE.

ENIGMAS.

THE sister of Aaron and Moses; a man who was left handed; a city where Lydia resided; one of the minor prophets; a region producing fine gold; the father of Anath; a famous river of Asia; the first polygamist on record; the son of Sacar; one who sent King Solomon six score talents of gold. The initials form the name of a Scripture character.

EVA.

The son of Ebed? What King removed his mother from the throne? The name of Lapidoth's wife? Of what band was Cornelius? Who was it said, "Let us go and die with him?" Who delivered Jeremiah out of dungeon? The name of Mordecai's grandfather. The initials form the name by which the descendants of one of the twelve children of Jacob were called.

R. C.

QUESTIONS FROM THE GOSPELS.

1. Who asked Christ to tarry with them?
2. Who said to Christ, "Abide with us?"
3. With what rich publican did Christ abide?
4. Who abides with the true children of God?
5. Where should we all abide?
6. What man asked Christ to depart from him?
7. What people asked him to depart from them?
8. Whom will Christ command to depart from him?

M. T.

A RIDDLE.

"In sickness my first you'll find to be,
While my second in health you'll always see;
My third in prayer you'll ever find,
And my fourth in as short a word as mind.
Of a large eastern country my fifth is the head.
My sixth you'll have uttered when "Ulai" you've said;
When my last you have found in the word confessed,
An easy riddle you will have guessed.
All these letters together will spell
A Bible "stone," known by all right well.

QUL.

WORD SQUARE.

Of Joram's son my first is the name;
 In Tirzah, my next, seven days did reign,
 The father of a prophet whom Ahab much hated,
 And whose history to us in Kings is related;
 The next four letters in order Shem's son's name will spell;
 The remaining one you'll guess, I know full well,
 When I tell you the last word was once a great king,
 Of whom in the Psalms we sometimes sing.
 He was King of the Amorites, but no doubt,
 Ere this time you have found him out.
 Each cross word, dear children, five letters contains,
 Now how many can tell me all of the names?

QUI.

METAMORPHOSES.

Transpose a city in which a celebrated prophet lived, and find one of the halting places of the children of Israel in their journey to the promised land. Curtail this last word and you will have one signifying bitter, and by which a Bible character wished to be called, instead of by her own name. Transpose the latter, and see a city in which at one time was heard much weeping and lamentations. The word which you found meaning bitter behead and curtail, and immediately you will have before you a chief city of Moab.

QUI.

ANSWERS.

DOUBLE ACROSTIC.

Nazarene, Elim, Hodoram, Elipha, Midian, Iru, Agate, Hamutal. The initials form the word Nehemiah, and the finals the word Emmanuel.

SCRIPTURE ENIGMAS.

"Keep thy heart with all diligence." Thyatira, Phenice, Kanah, Elealeh, Girdle, Witch. Solomon, Ahaz, Michal, Uzzah, Ezekiel, Lot.

BIBLE QUESTION.

Joash, Azariah's father.

Answers to all were given by Jennie Mahaffy, Allegheny; J. J. Mitchell, New Concord, Ohio. All except the last—Maggie McKinney, Allegheny, and Eva Johnston, Harper, Ohio. The double acrostic and Scripture character—Rachel Calderwood, Wilkinsburg, Pa. To the double acrostic—Emma Steel, New Alexandria, Pa.; and to the Scripture character—R. S. Magee, Winchester, Kansas, and N. E. Alexander, Garrison, Ind.

Correspondents sending enigmas, &c., will please write the answers on a separate piece of paper, and write as legibly as possible.

PROFANITY.

TO THE BOYS OF AMERICA.

DEAR BOYS—Did you ever see a lovely plant overshadowed and choked by great ungainly weeds till it had no strength to bud or bloom? Just so the noxious weeds of profanity shadow your character and choke from your heart every sweet blossom of purity and refinement.

I hope there are many among you who never use bad language of any kind, but I want to warn you all against profanity. First, it is exceedingly sinful to take the name of God in vain, and how often do we hear the name of our blessed Jesus Christ—who died for us—profaned. Any boy has some influence, be it more or less; and if he indulges himself in the use of profane language he places a very bad example before his acquaint-

tances. Besides, this ensnaring practice will surely bring you into bad company, and evil companions would lead you to many vices. Vicious boys would soon trace you and flock around you, while the good could find no pleasure in your society. If you have a friend on earth—one who seeks your best interests, you may rest assured that that friend would suffer deep sorrow and humiliation if you were to entangle yourself either with bad associates, or the disgraceful fault of which I have warned you. Every boy should have a certain independence to enable him to stand up for what he knows to be right, no matter who or what resists him. The lack of independence is the stumbling-block over which very many fall into temptation. Do not be led through the world, boys, by a set of loafers, unworthy to be your leaders. Be independent; have a mind of your own; find where the right is and uphold it; then you can respect yourself and be respected by others, even by those who desire to lead you astray; while on the other hand they could but despise you in their hearts, for demeaning yourself in what all know to be wrong.

Putting aside the wickedness of profanity, you cannot be a gentleman in a wordly sense, and use rough or profane language; for this vulgar habit would transform you into an ill-bred unmannerly boor, and stamp the unmistakable mark of a nobody upon you, and thus you would be excluded from refined, intelligent society. Who desires to be a nobody? Think of this, boys, when you are tempted to swear! Avoid all slang expressions. They are often the prelude to this vile evil. To those, young or old, who have already formed the habit, I say—"It is never too late to mend." Resolve, at once, that you will prove yourself stronger than the habit. If in a moment of anger or forgetfulness, you fail, do not be discouraged, but try again, and yet again, if need be. Do not despair, I entreat you, but persevere until the hideous monster is trampled under your feet.—*New York Observer*.

WALK CIRCUMSPECTLY.

SOME time since a minister related in my hearing an incident connected with his boyhood which all the years that had spanned the interval between childhood and manhood had not been able to efface.

In company with a young companion, he was visiting a family living in the country. One day during their visit, the farmer called the boys to come and hold the sacks for him as he filled them with golden grain. The boys cheerfully obeyed, and soon became quite interested as sack after sack was set aside. They observed that in each sack a little space was left unfilled.

"Why do you not fill the sack quite full," inquired the boys.

"Wait a little and you shall see," answered the farmer. When the sacks had all received their allotted share, the farmer opened a large bin filled with grain of a superior quality.

"Oh," exclaimed the boys, eagerly, "why did you not fill all the sacks with this? The kernels are all large and plump."

"Because I cannot afford it," was answered.

"That man," continued the minister, "was held in high estimation in the community where he resided; but never after the visit made to his house, and I saw him do what, boy though I was, I felt to be clearly dishonest, could I think of him but with loathing. I could not regard other than a thief, the man who deliberately deceived his fellow-men, taking from them that for which he knew he was not rendering a fair equivalent."

Children are keen observers; and if we do not lose their respect—if we would not shut up the way to their hearts, so that we may not enter either to counsel or to warn—we must walk circumspectly before them.—*S. S. Times*.

A LITTLE girl six years old was desirous of putting her pennies into the missionary box with others. When saying her prayers at her papa's knee she hesitated a moment and then added, "Lord bless my two pennies for Jesus' sake, Amen." After the child had gone to bed her father asked his wife, "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply. Do you, dear young reader, pray "Go, my pennies," when you give your mite to some ragged school? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.—*Selected*.

MARRIAGES.

By J. M. Faria, June 3d, 1875, Dr. STILES H. WIRTS and EMMA EAST. June 10th, A. W. RIDGEWAY and DORA E. MILLIGAN, all of Coulterville, Ill.

By T. P. Robb, at the house of the bride's parents, Des Moines County, Iowa, June 8th, 1875, Jno. M. McELHINNEY, of St. Louis, and LIZZIE M. CROW.

By J. W. Sproull, June 10th, 1875, T. H. FINNEY and M. F. BRILL.

OBITUARY.

DIED, at Ballylane, near Markethill, on the 28th of April last, the Rev. HUTCHINSON MCFADDEN, in the 63d year of his age, and 32d of his ministry.—*Covenanter* (Ireland).

DIED, June 11th, 1875, ANNA BLANCHE, only child of Rev. D. G. and A. Thompson, aged 11 weeks. "Father I will that they also whom thou hast given me be with me where I am."

DIED at his residence at Ramsay, Lanark Co., Ont., on the 2d instant, Mr. JAMES SMITH, aged 78 years. Deceased was a native of Scotland, and, together with his ancestors for many generations back, a *Covenanter*. At the time of his death a member of the Ramsay congregation, he died resignedly and in full faith to the last in the promise of the Lord.
J. T.

DIED, at the residence of her son-in-law, David Logan, at Winchester, Kansas, May 22, 1875, of lung disease, Mrs. NANCY SELDERS, wife of the late Hugh Selders, in the 72d year of her age. The deceased was baptized and brought up in the Associate Reformed Church, but after mature deliberation she connected herself with the Reformed Presbyterian Church in Rushsylvania, Ohio, and continued a faithful and consistent member until her death. She was conscious to the last, and conversed calmly and resignedly, and with joyful anticipations of that eternal rest that remaineth for the people of God.
J. D.

THE Ladies' Missionary Society of New Concord congregation directed the following preamble and resolutions to be published:

Whereas, It has pleased our Heavenly Father to remove from among us, by death, on the 15th of February, 1875, our much esteemed sister and co-worker, Mrs. MARGARET MCGEE; therefore,

Resolved, That in the death of Mrs. McGee, we, the members of this society, have lost a tried friend, the congregation a most worthy and exemplary member.

Resolved, That we feel sensibly admonished by this dispensation to engage in the Master's work with increased zeal, devoting more of our time and our all to the advancement of his cause in the world; and that we tender our kindest sympathies to the family of the deceased.

FLORA SPEER,
J. A. MCCLURKIN,
Committee.

We regret that the above has been so late in forwarding.

DEPARTED this life, May 27th, 1875, in the 73d year of her age, Mrs. SARAH DUNN, wife of Thomas Dunn, long an esteemed elder in the congregation of Brookland, North Washington, &c., Pa.; whence in the spring of 1866, with the small remnant of a large family, they emigrated to Iowa, settled in the congregation of Rehoboth, where death sundered the tie by which they had walked hand in hand through various vicissitudes of light and shade over fifty-two years.

Mrs. Dunn was known to the writer of this memento for more than 40 years. Was a woman of few words, of an evenly temper, retiring and unobtrusive in her manners; unostentatious in her religiousness. It was hers for many a year to wash the saints' feet, yet laid no claim at any time (pharisaic assurance of grace and salvation,) but endeavored to cultivate and cherish that hope which is the anchor of the soul. Said to the writer that she still endeavored to cast herself upon Christ; did not know whether she had done it in the right way. Said to her pastor, nearer her last, that she could trust in Christ for her salvation.

Her last sufferings, which she bore without a murmur, were severe, but she had what is a heartsease to every dying Christian parent, as the result of prayer and painful train-

ing, viz., to see all her living children (five sons and two daughters) respectably settled in the world, and consistent members of that organization in which they were baptized. Of our early reading in the last chapter of Proverbs of Solomon, we are strongly reminded when reflecting upon the life and labors of such mothers in Israel. J. D.

WILLIAM HENDERSON was a native of Ireland. He left his native country at the age of 27 years, and came to America. In two years afterwards he connected himself with the Reformed Presbyterian Church, in which connection he lived and died. For a number of years he resided in the State of New York, from whence he moved to Iowa, in the bounds of Sharon congregation, where he spent the remainder of his life. His walk and conversation were exemplary, his faith simple and childlike, and as a result, he found his chief joy in Jerusalem. As the infirmities of age settled down upon him he found it a trial beyond his strength to attend the public ordinances. The last time he ever enjoyed the public ordinance was on that solemn occasion when the congregation of which he was a member entered into covenant. After the enjoyment of that sacred privilege, for which so many of God's people longed, he settled down into a peaceful, resigned waiting for the end. It came. As is frequently the case, the bridegroom came suddenly. A stroke of palsy prostrated him, and in three short days he descended the steps of the dark river, and, though bereft of speech, evinced that, fully conscious and full of prayer, he knew it was his Master's call, and passed beyond the reach of friends who mourn his absence. He died on the 3d of June, 1874, at the ripe age of 80 years and 8 days.

(By request.)

T. P. ROBB.

MR. JAMES IRWIN died in Pittsburgh, February 7th, 1875, in the 65th year of his age. For many years he was a member of Monongahela congregation; subsequently he removed to the bounds of Hickory Grove congregation, Iowa, Rev. J. Love, pastor. The last three years of his life he spent in connection with Central Allegheny congregation. Mr. Irwin was a man remarkable for his sincerity. He was neither an evil thinker nor an evil speaker. Few persons were firmer in their friendships. He loved the church, and although he had a very long distance to come, never, if able, was his seat vacant. His Christian character was above suspicion. All who knew him trusted him. His death was as his life. Before it came he expected it, and when it came he gave to his friends the most conclusive evidence that he was prepared for it. To his family he left a name they need never be ashamed of, and an example they would do well to follow. He had the satisfaction of knowing that four of his children had by their own act voluntarily assumed the vows resting upon them, and connected themselves with the congregation of which he was so devoted a member. His widow and sons and daughters have the most comforting assurance that however great may be their loss, it is his eternal gain.

JOSEPH D., eldest son of Hugh and Martha Kennedy McKee, was born in the city of Pittsburgh in the year 1850. His parents having moved when he was quite young, to Mercer county, Pennsylvania, his early years were spent in Springfield, &c., congregation, then under the care of Rev. J. J. McClurkin. Subsequently the family came to Allegheny, and when in his eighteenth year Joseph connected himself with the Allegheny congregation, of which Dr. Sproull, to whom he was warmly attached, was then the pastor. At the time of the organization of the Central R. P. congregation he connected himself with it, and remained until the time of his death, an earnest, active and consistent member. His death took place on the 14th of April, 1875. The disease was consumption. About ten years previous he had a severe attack of fever, from the effects of which he never entirely recovered. The deceased was modest in his disposition, very undemonstrative, yet true in his friendship and firm in the maintenance of his convictions. When necessary he could show his ability and willingness to defend his friends and maintain his opinions. The testimony of the Reformed Presbyterian Church was very highly prized by him. His death was peace. Long before, he had familiarized himself with the thought, and lived in expectation of it. Shortly before it took place he called to him his brothers and sisters and gave each one advice, urging them to love and obey their parents, love the church and the ordinances of the church. Five minutes before his death he said, "I cannot stay here, I am going to my Master," and gently passed away. "Let me die the death of the righteous, and let my last end be like his."

RECEIPTS OF FOREIGN MISSION FUND.

June 11 Wahoo cong., per Rev. D. B. Willson.....	\$ 1 00
Bequest of Miss Jane C. Lawson, deceased, per J. Lawson, executor, per Rev. J. R. Thompson, \$50, and interest from Feb. 22, 1870, to May 22, 1875.....	68 38
15 J. G. and M. A. Slater, Millers' Ban cong.....	10 00
17 S. S. of Washington, Iowa, cong. per R. C. McConnough by.....	18 00
24 Wm. Gilmore.....	10 00
Mary McKinney Union cong., per Wm. Wills.....	1 16
Wm. Wills, Treasurer, interest on investments.....	120 00
Bequest of Matthew McClelland, deceased, per Wm. Wills.....	47 25
26 S. S. of Elkhorn cong., per Jas. C. Thompson.....	14 00
July 7 Geo. S. Carlyle, Woodburne, Clark co., Iowa.....	5 00
14 Mrs. Jane Blair, Rockford, Ill., per Rev. J. W. Sproull.....	3 00
Margaret Morrison, Canada, per Rev. J. W. Sproull.....	2 30
WALTER T. MILLER, Treasurer, P. O. Box 553, New York.	

RECEIPTS FOR SOUTHERN MISSION.

1875.	
May 24 A friend to Selma Mission, Putnam O.....	\$10 00
27 Barnet, Vt., per John Macklin	11 00
June 1 Ladies' Missionary Society Poland and North Jackson, per Emma Johnston.....	10 00
5 Mathew Adams, Utica, Ohio.....	10 00
10 Rev. Isaiah Faris, Walnut City, Iowa.....	10 50
Mrs. Jane Hemphill, per Rev. D. J. Shaw.....	10 00
Wm. Carson, Rehoboth, Iowa,	25 00
11 Thomas Day, Mount Zion.....	3 00
21 Brookland, Pa. per Rev. R. Reed.....	10 00
July 2 Middleton Branch of Brookland cong., per Thos. Banks	10 25
16 Sabbath School, Coldenham cong., per J. McNeil.....	11 00
Ladies' Missionary Society of Parnassus cong., and East Branch of same, per Miss Mary Dunn.....	40 00

\$160 75

DANIEL EUWER, Treasurer.
Allegheny, July 19, 1875.

RECEIPTS FOR DOMESTIC MISSION.

June 7 Carlos White, San Francisco.....	\$10 00
10 Wahoo cong., per Rev. D. B. Willson.....	1 25

\$11

DANIEL EUWER, Treasurer.

RECEIPTS FOR CHURCH EXTENSION FUND.

July 7 Salem cong. per A. J. McFarland.....	\$12 18
WALTER T. MILLER, Treasurer, P. O. Box, 553, New York.	

RECEIPTS FOR SUPERANNUATED MINISTERS' FUND.

June 26 North Jackson cong., by Rev. E. J. George.....	\$12 46
July 16 Slippery Rock cong., by G. Kennedy.....	12 62

RECEIPTS FOR CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

1875.	
June 7 Interest on Endowment notes from Rev. D. S. Faris.....	\$12 60
22 Collection of 2d cong. of New York, taken up in March, fm T. C. Greacen.....	297 68
25 Bequest of Miss Jane C. Lawson by Rev. J. R. Thompson.....	68 37
July 9 Interest on Mortgage.....	100 00

\$423 60

RECEIPTS FOR MEMORIAL BUILDING.

June 14 Sale of old Seminary Building.....	\$2,084 00
15 1st cong. of Newburgh by Rev. S. Carlisle.....	120 00
Mrs. Thos. Beck, Detroit, by Rev. J. E. Hill.....	10 00
July 1 New Concord cong. by Wilson Stewart.....	15 00
12 Miller's Ban cong., by Jos. Wallace.....	5 00
19 Rent of 2d floor of Seminary.....	100 00
WILLIAM WILLS, Treasurer, 110 Market st., Pittsburgh.	

The address of the Secretary of the Central Board of Missions is,

J. W. SPROULL,
259 North Avenue,
Allegheny City, Pa.

The item for Foreign Mission Fund, May 24, per Rev. A. McFarland, is from Muskingum Branch of Muskingum and T..... cong. WALTER T. MILL

COMBINED SERIES,

VOL. XIII, No. 9.

THE

Reformed Presbyterian

AND

Covenant

SEPTEMBER, 1875.

J. W. SPROULL, D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS,

ALLEGHENY, PA.

PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

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MR. BEATTIE, under date of July 6th, writes: "The cholera is once more tightening its folds around us. It seems to have begun in Hamah, and then almost simultaneously to have taken both a northerly and southerly direction. It prevails in Antioch and also in Damascus. No cases have as yet occurred in the vicinity of Latakiah; but how long we may continue to be exempted is a mystery of the future. Quarantine was today established between this place and Antioch. We have written to Mr. Easson to leave Suadiyeh, and to proceed without delay with his family to Kessab. With the exception of myself, the mission circles are all in usual health. My strength of late has given away, and for the last two Sabbaths we have had prayer meeting instead of the usual services. I sometimes think if I am to be of any further use to the mission, I must suspend labor for a time. The strain of the last three or four years has been severe and tended greatly to break me down, and yet I feel that with Dr. Martin and Mr. Easson unable to take any active part in the work, my leaving would injure the work, or throw an amount of work on Dr. Metheny which he would be quite unable to endure."

THE session of the Theological Seminary for 1875-6 will begin Tuesday, September 14th. Introductory lecture by Prof. Willson.

S. O. WYLIE, *Chairman*,
D. McALLISTER, *Secretary*,
Board of Superintendents.

Rev. J. Lynd's address, in Baltimore, is changed to 361 N. Bond street.

Mr. J. A. Speer was ordained and installed in West Hébrom, N. Y., on the 28th of July, by a commission of New York Presbytery.

Rev. N. R. Johnston has left Elliota. His address is Box 2771, San Francisco.

Copies of Dr. Houston's pamphlet on Plymouthism can be had by applying to John Caldwell, Esq., 3617 Spring Garden street, Philadelphia. Part I., 12 cents per copy; Part II., 18 cents; or both parts for 25 cents.

Lakes Presbytery meets in West Geneva, Tuesday, August 31, at 7 P. M. Ohio Presbytery in New Concord, Wednesday, Sept. 1, at 10 A. M.

The congregations of Republican City and Tabor, we are glad to hear, expect to unite in the ordinance of covenanting at a communion to be held August 5th Sabbath. Rev. Josiah Dodds, of Winchester, is to assist the pastor of Tabor congregation, Rev. S. M. Stevenson, who is to lead in these services.

We shall be glad to receive copies of our July number, from any who do not want to keep them for reference.

THE
Reformed Presbyterian and Covenanter.

VOL. XIII.

SEPTEMBER, 1875.

No. 9.

ORIGINAL.

THE "MAJORITY" SYNOD OF SCOTLAND.

OUR readers are already aware that this body, at its late meeting in Glasgow, declared its readiness to unite with the Free Church. We have before us in the *Watchman* quite a full report of the speech of Rev. Dr. Goold in making the motion, which finally prevailed, and which we gave in full in our last number. The address deserves attention, for it shows us how the head is led captive, and how men of keen intellect and great ability may at times be blinded as to the full force of their action. We do not take up the points of this address in the order in which they are given. We notice first, the expression of love to the Reformed Presbyterian Church, and the avowal that a sense of duty leads the speaker to advocate her yielding up her separate existence.

"He questioned if a single Presbyterian Church in Scotland had the same glorious memories connected with the past that the Reformed Presbyterian Church was entitled to cherish. Looking at the long history of the services rendered by this church, he felt that, were this the day or the hour in which its separate existence was to close, they had not lived in vain, and they might go to their graves cherishing with them to the last moments of consciousness continued thankfulness that God in his providence led them into connection with the Reformed Presbyterian Church of Scotland. It might cost them much to abandon their separate existence, but still it was to be remembered that they were asking it on the ground of a sense of duty, enlightened and sanctioned by the Divine Word, and such a sense of duty was the voice of God."

What change has taken place that renders the separate existence of the Reformed Presbyterian Church less necessary now than before? None, that any one can see, who is an observer of the movements in the churches—except that the men who have held the name have changed, and are no longer willing to uphold the principles on which she has rested.

It is well to look at the views expressed with reference to these principles. The Psalmody question was referred to, along with other matters of worship, in the following terms :

"There was another question to which allusion might be made, but he was not anxious in the least degree to raise any renewed strife or discussion in regard to it. He would cherish the advice of the Roman poet, not to tread upon ashes under which the flame was still smouldering. But it had come under the view of the committee, and they had to enter upon it. He would deal with it with perfect calmness. At an early stage a conclusion was arrived at by all the committees embodied in the joint committee on the subject of hymns, or rather upon the worship of the church generally. That conclusion was submitted to the Synod in due course, and was approved. There was seen to be substantial agreement in all the churches in the conduct of public prayer, in the order of public worship, in the arrangement of the singing of God's praise, and in the mode of administering the ordinances of baptism and the Lord's supper. While there was a slight divergence in the arrangements in connection with the latter ordinance, there was not such a difference either in these arrangements or in any other matter, under this head of the programme, as could be considered likely to stand in the way of an incorporating union."

This substantial agreement with the other churches has only been brought about by a yielding in the Majority Synod to the practices of others, and this yielding is clearly enough confessed in the remarks we have quoted. It does seem strange that any one consenting to this union, should flatter himself that he is "conserving" anything in the whole matter.

The question of the Covenants is referred to in the following terms :

"The grand feature of the covenants was the circumstance that they were the embodiment of the principle of the universal moral dominion of Christ, and the members of the Synod's committee declared to the committees of the other churches that in the event of a union they would not hold themselves personally released from the obligation to maintain the principles of these federal deeds. Moreover, they pressed upon the attention of the other churches whether it would not be expedient to issue some declaration in favor of these national deeds."

Here is an expressed desire to conserve the great principle of the covenants, and yet a part of that church that for two centuries has as a separate body maintained this principle, is willing to merge itself in a larger body that has never taken the same stand.

Now, how comes it that men of intelligence can take this step ; what explains their inconsistency ? We think we find the explanation, first, in the words found in the third preamble to the resolution—

"Whereas, Thirdly, as the result of more recent conferences, there is the hope that the Free Church may be prepared for union with this church, as such, on terms which would leave its members free to retain and abide by the views and principles embodied in the statement submitted and considered at a conference with the committee of the Free Church, on the 20th of January last."

And, secondly, in the following words in the address just quoted :

"In the event of a union they would not hold themselves personally released from the obligation to maintain the principles of these federal deeds."

We had this very idea put forth in an article that was admitted to the pages of this magazine a few years ago. The article referred to was an effort to show that the members of a body were not responsible for the acts of the officials of the body, and it also virtually denied the unity of a body—as a church or a state—from generation to generation.

The inference followed, and this was the gist of the whole discussion, that it mattered not in connection with what organization you were found, you might still have your skirts free from guilt, and were not compelled to protest and withdraw in order to be free from responsibility.

It was too clearly seen, however, that this would condemn all witnessing as useless, while the principle maintained, of separate responsibility of rulers and people, was a mere fiction, contrary to *facts* in the Bible, and in the life of all nations.

Now, in the preamble and remarks we have quoted, we have the companion of this false doctrine, that is, that your duty can be said to be done when you, as an individual, maintain certain principles, and that though the formulas of the body to which you belong do not contain them, yet this does not weigh against you. If this be so, then the whole course of the Covenanting Church is a mistake, and she has foolishly maintained a separate position. But this doctrine is not true. We do not live out of relation, but in relations. We must see to it that these are right, for our relations have much to do with our merit or demerit. If a truth is to be witnessed for, it is to be witnessed for socially. Abraham was separated from his kindred and made head of a new society to witness for God. So, when the souls of men have been big with truth, there have been formed bodies of those who witnessed for the truth. Luther's doctrines built up a church. So as to Calvin, Wesley, &c. The only question is, are our principles important enough to warrant a separate existence? Let the answer be given from the address we are considering :

"The point on which their fathers in the Synod of 1822 insisted with special emphasis as vital and essential, without which they could not contemplate union, was precisely that great doctrine which had been the main substance of the Reformed Presbyterian Church testimony, and which had shed glory upon the witnessing of this church during two centuries—the great doctrine of the universal moral dominion of the Saviour, the Headship of Christ in all things to the church. In dealing with the committee of the Free Church, they attached also great importance to that vital doctrine of the Headship of Christ over the nations, for which the Reformed Presbyterian Church had so long contended and witnessed. They felt it was the sheet-anchor of their denomination. His belief was that, just virtue of the importance they had all along attached to that doctrine, had they been raised to a higher platform than many other churches around

them. They held that the doctrine of Christ, as reigning Mediator, Head over all things in the church, was a matter of such importance that they could not abandon it. They were careful to insist upon this doctrine, for rather than yield it, they were prepared to abide in their separate condition, whatever the risks and consequences that might be involved."

What will be the fruit of this union? Those who go into the Free Church will be moulded by it, the rising ministry will be in full accord with it, and the silence of that church as to what distinguished the Reformed Presbyterian Church, will work in time against the great truths, so long upheld by her, for silence will do the work. Opposition to her distinctive principles has never been able to destroy them, but silence will. Dr. Goold says, however,—

"They insisted upon a union as churches, not a mere absorption as so many units in the community to be swallowed up in a greater organization. The Synod's committee felt it due to the past history of their church and the position they presently occupied to be recognized as a church, and to enter into a union as a church with the Free Church. They found not the least difficulty on the part of any member of the Free Church committee on the point, though it embraced some who, as they were aware, opposed the more general union that was at one time the object of the different churches. There was no difficulty, even on the part of one gentleman very closely identified with the party he referred to, to receiving and recognizing them as a church in the union proposed."

What, after all, does this amount to, but a certain flattering of this church? Such a request may easily be granted, for it involves nothing. It is a mere empty honor. The church that thus enters the Free Church works no change in that body. This is really shown by the following words of Dr. Goold:

"He then referred to a small matter of detail (!)—the terms and the form in which it was expected they would unite. They had compared formulas, and found no great difference between the formula of the Reformed Presbyterian Church and that which the Free Church had adopted. That was the series of questions put to a minister at ordination. So that the Synod's committee—on the understanding that the Free Church committee accepted the formula as illustrated and determined in its import by the Act of 1647 and by the Act of the Free Church itself in 1846—did not see any urgent necessity to demand a change of the Free Church formula in order to secure the union. This gave great relief to the committee of the Free Church, for in such a large body a change of formula would involve more serious consequences than in their denomination."

That ought to settle the matter as to what this union means. Mr. Milroy offered an amendment in the following terms:

"That this Synod, while willing to entertain a proposal for union with the Free Church which would conserve the historical position and distinctive principles of the Reformed Presbyterian Church, yet disapproves of the suggestion to adopt the formulas of the Free Church as obviously opposed to the conserving of the distinctive principles of our church."

Mr. Milroy said he did not intend to make a speech. He needed not. The amendment is itself an argument and a demonstration. The whole proceeding is a surrender, not a union. Only four persons stood out. Messrs. Easton and Milroy, ministers, and Messrs. Petrie and McMeeken, elders. There will be now but one body named Reformed Presbyterian in Scotland, and there will be no longer the confusion of name resulting from similarity of profession, with diversity of practice.

We are not of those who say, "well, after all, they have only gone where they belong; it is better for them to give up the name they ceased to honor by a faithful testimony, and thus cease from occupying a false position." No; we regret to hear of this further step. In giving up the name, they are sundering a strong tie. Better far to hear the call to make the name a reality, to be re-baptized with the Covenanter spirit. The Covenanting cause in Scotland loses many who have known her principles, but God will care for his truth, and is even now increasing the remnant in that land who still hold the whole testimony of the church.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. VII.

BY THOS. SPROULL, D. D.

THE Conococheague congregation was among the earliest of Covenanter congregations in this country. It took its name from the Conococheague creek that runs through Cumberland Valley, in the counties of Franklin and Cumberland, Pennsylvania. The name is of Indian origin. It has been sometimes remarked, with regard to the families of Covenanters that were found scattered through this country, that they generally located on poor land. To this, the first settlers in Cumberland Valley were an exception. A more fertile region it would be hard to find. Shut in on two sides by mountains extending some sixty miles south from the Susquehanna river, it furnished strong attractions to enterprising emigrants by the richness of its soil and by the beauty of its scenery. There is no ground for the inference that in selecting this attractive region for their permanent abode, they were less careful about their spiritual interests than for their temporal welfare. The wisdom that is from above does not exclude a proper care for worldly prosperity and enjoyment.

At what time Covenanters first entered this valley, we have not the means of knowing with certainty. There is reason to believe that societies were formed here as early as 1743, and that these were represented in the act of covenanting that year in Middle Octorara, conducted by Mr. Craighead. There is a tradition pretty well authenticated, that this duty was observed by these societies in their own locality. David Huston, an aged Covenanter with whom the writer was well acquainted in his youth, lived, near the close of the last century, in Mercersburg, a town in this vicinity. He was intimately acquainted with Mr. Linn, one of the three ministers who con-

stituted the first Presbytery, and who afterwards joined in the union that gave rise to the Associate Reformed Church. Through this channel the information has come down that at the time of the covenanting referred to, a naked sword lay on the table before the officiating minister, and also during the dispensation of the Lord's supper on the same occasion. This statement is supported from other sources, and is entirely probable. In Scotland, after the Reformed Presbytery was organized, there were some who held extreme views of the duty of the church to maintain and defend her principles by the sword. A literal interpretation of the words of Christ, Matt. 10: 34, "I came not to send peace, but a sword," seemed to them to sustain such views. Our Lord, however, speaks of what would be the effect of his coming—the words containing a prediction, not a command. It is likely that the "overstrained zeal" which is, in the historical part of our Testimony, ascribed to Mr. Craighead, and a hereditary attachment on the part of those who came from Scotland to the principles for which so much had been suffered, and to the practices by which they were maintained, combined to justify in their mind the use of a symbol, that to us now would seem to be utterly foreign to the occasion.*

So far as appears from any record, the first formal act of these societies after the dissolution of the Presbytery in 1782, took place in 1791. In the previous year they were visited by Rev. James Reid, sent out from the church in Scotland to visit the societies and families in this country. They prepared a petition and sent it to the church in Scotland, praying that Mr. Reid might be sent to minister permanently to them. Failing in this, they next applied to the Presbytery in Ireland to settle among them Rev. James McKinney, who came to this country in 1793. For several years, they persisted in their endeavors to obtain him to be their pastor. They failed in this, also, for in 1797 he was settled in the congregation of Galway and Duanesburg, N. Y. His occasional ministrations among them in the mean time seem to have been greatly blessed. A large number of persons signed the petition, in 1796, to have him as their pastor.

We have been at some pains to procure the names of those who continued faithful to the testimony of Christ during the time they were without the administration of public ordinances. The following, though, we doubt not, it is imperfect, is the best list we can obtain: William Galbraith, Thomas Paxton, Alexander Thomson, James Finney, Sarah Morrow, Thomas Cross, John Renfrew, William Guthrie, John Guthrie, John Steel, Thomas Dawson and Eliezer Dawson. From 1782 till 1790, when they were visited by Mr. Reid, they worshipped God in their households and societies, holding fast the principles to which they had pledged their adherence, teaching them to their children and commending them to their neighbors as they had opportunity. We have no account of any defection among them during that period. The earnestness and perseverance with which

* We have some hope of obtaining an authentic account of this transaction. If successful, we will lay it before the readers of the *R. P. & C.*

they labored to obtain a pastor, show how irksome they felt their destitute condition to be, and how highly they valued the ordinances of religion dispensed by an ambassador of Christ.

The congregation of Conococheague was formally organized in 1802. The elders were William Guthrie, John Thomson and James Bell. In the following year the Lord's supper was dispensed to the congregation; there were forty-two communicants. The officiating ministers were Messrs. Gibson, McLeod, Black and Donnelly. A meeting of Presbytery was held there about the same time.

The adherence of these people to their principles during the time they were without a pastor, forcibly exemplifies the influence that a few earnest and intelligent persons can exert in maintaining unpopular truth. The names of Alexander Thomson and John Renfrew have already been mentioned as connected with the early history of the covenanting cause in Cumberland Valley. They arrived there from Scotland in 1771, young men seeking a permanent home. Trained up in the principles of the Testimony of the church in the land of their nativity, they did not abandon or forget them when they came to this country. They enjoyed the occasional ministrations of Mr. Linn until the time of the union of 1782. To these men, and to others associated with them, it must have been a sore trial when the choice was between going with their ministers into the union, or remaining without the enjoyment of ordinances, with but very little prospect of soon obtaining them. They saw clearly, however, what the subsequent course of those who went into the union proved, that the measure was an abandonment of the distinctive principles of the Reformed Presbyterian Church. To intelligent and conscientious Covenanters it was not difficult to determine what was their duty. Fidelity to Christ must be maintained, at whatever cost. This they determined to do, and wait his time to refresh them again with the administration of public ordinances. Along with others whose names are already mentioned, they were steadfast in the faith, and secured for themselves and their posterity the honor of being witnesses for the authority of Jesus Christ as King of nations. Some of the descendants of both these men are at the present time members of the Conococheague congregation.

It was not until 1816 that Robt. Lusk was settled over this portion of the flock of Christ. In the meantime, however, they enjoyed frequent opportunities of ordinances by ministers when journeying to and from the meetings of church courts. Students who had been educated in the Seminary, which was then established in Philadelphia, were licensed and employed in preaching to vacant congregations, and scattered societies and individuals. From its locality, situated between the eastern and western portion of the church, Conococheague was a convenient place for the meetings of the church courts. We have seen that the Presbytery met there in 1803. It met there again in 1807; and after the organization of Synod, that court met at Conococheague in 1819. These meetings of the ministry and eldership, it

may be presumed, encouraged and strengthened the people there to hold fast their profession. It is worthy of notice that in the division of 1833 there was scarcely any defection from their ranks. And this is more to their commendation, when it is remembered that their last pastor, Rev. Saml. W. Crawford, was among those who dissented from the position of the church in regard to her relation to the government of the United States. Two men whose names have been already mentioned, John Thomson and John Renfrew, though advanced in life at the time of this defection, contributed not a little to neutralize the efforts that were made to lead from the faith some who were less firmly established.

The pastorate of Mr. Lusk was not a prosperous one. In 1823, on account of difficulties that arose between him and some of the people, he was released from his charge. He removed to Walnut Ridge, State of Indiana. He was suspended by Synod in 1825 for disorderly conduct, and for breaking his ordination vows by renouncing the authority of the court. In 1835 he was restored, on professing repentance, by the Western Sub-Synod. In 1840 he again declined the authority of the church, and has since deceased.

The congregation called S. W. Crawford to be their pastor in 1823. He continued with them till 1831. They then remained vacant until 1842, when Thomas Hannay was ordained over them. Owing to infirm health he felt it his duty to seek a dissolution of the pastoral relation, which was granted in 1844. Joshua Kennedy, son of James Kennedy, a ruling elder in the congregation, was called and ordained in 1845. At his own request, on account of infirm health, the pastoral relation was dissolved in 1860. Since that time the congregation has been without a pastor. Though they have made calls on several licentiates, and have been disappointed, they still have an organization and are receiving regularly supplies of preaching. Let them not be discouraged, but continue to seek a pastor in the regular way and look up to the great Shepherd to send them one to take the oversight of them, and in due time their eyes shall see their teacher.

Conococheague congregation, like many others in the eastern part of the church, has suffered largely in the reduction of the number of its members by emigration. The West presented strong inducements to young men to procure homes where the land was both cheap and fertile. In this way the Head of the church carries on his work of extending the knowledge of the testimony which he has committed to the witnesses. While it is sadly true that some in leaving their native places seem to have left their principles, it is also the fact that others took their principles with them, and became useful instruments in promoting the cause of Christ elsewhere, as they had opportunity. It is thus that Zion enlarges the place of her tent, and her people stretch forth the curtains of her habitation.

THE BIBLE IN THE SCHOOLS.*

I HAVE selected three texts as the foundation of this afternoon's discourse. Two of them are from unimportant volumes, and one from that old-fashioned book which we love and reverence as the word of God.

Gospel of Secularism, 1 : 4. "We demand that all religious services now sustained by the government shall be abolished, and especially that the use of the Bible in the schools, whether actually as a text book or avowedly as a book of religious worship, shall be prohibited."

Chronicles of the Rochester Board of Education. "Resolved, That all religious services of any nature be prohibited in our public schools."

ROM. 1 : 28-32. "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient," &c.

These three texts are very intimately related. The first is a demand; the second, the formal compliance with the demand; and the third, the teachings of inspired history with reference to the certain results of such compliance. The demand is one of a series addressed to the people of the United States by an association of infidels organized for the expressed purpose of subverting the religion of Christ. Influenced by the most bitter hostility, they are employing every means in order to lead men to regard it as unworthy of belief. To this end, they demand that by eliminating from its laws and usages all reference to religion, our government shall not only place itself in a position of antagonism to Christianity, but also assume and proclaim to the world, *religion is a superstition, there is no God*.

It does not speak well for the people of this land that these demands have been made; but the success with which they have met is far less creditable, and far more a matter of surprise. Instead of saying to these misguided men: "We would do you no harm, we would deprive you of no rights, but we are not prepared, even at your dictation, to adopt such a suicidal course;" instead of this, not a few have declared themselves willing to comply with the very letter of these demands.

Already the work of compliance has begun. In some States, Sabbath laws have been abrogated—in others their execution has been stopped. In many places the Bible has been expelled from, and all religious exercises prohibited in the free public schools. You remember how not long since, without assigning any reason or notifying the public of their design, the Board of Education of our own city, misinterpreting public sentiment, shocked the moral sense of this community by adopting a resolution prohibiting religious exercises of any kind in our public schools. I do not know that the Superintendent of Education who suggested the change, or the commissioner who offered the resolution, or the members of the board

* Report of a Sermon preached by Rev. R. D. Sproull in the Reformed Presbyterian church, Rochester, N. Y., Sabbath, July 18th, 1875. Corrected from the Rochester *Evening Express*.

who voted for its adoption, had ever seen these demands ; but sure I am that, consciously or unconsciously, they have been influenced by the apostles of this new gospel. Their action is in full compliance, not only with its spirit but with its letter, and in direct hostility to the gospel of Christ. By its adoption they have made it a punishable offence, a crime, for a teacher to read in the hearing of his pupils a chapter in the Bible, or even a single verse—to repeat the Lord's prayer, or recite the ten precepts of the moral law. They have virtually posted over the door of every public school in our city : "God not admitted here. Teachers and pupils will leave their Bibles and their religion behind."

The experiment which these commissioners are making is not a new one. It was tried on a large scale many years ago, and with what results we learn from the Bible text. What a fearful description of moral debasement and degradation is brought before us in these verses ! A blacker or more terrible picture was never painted. And yet it is none too black. In the pages of contemporary heathen literature we have abundant evidence that its darkest pictures were drawn from, and are true to life. If we inquire into the cause of this corruption, we have the answer here, "they liked not, or did not think it worth while, to retain God in their knowledge." The truth taught here is plainly this : It is a dangerous thing to exclude God from the knowledge of an individual or nation, for just in proportion as any people succeeds in such exclusion is their conscience debauched, and they are brutalized and debased. To me it seems that this text was written and put on record that as a beacon it might warn those entrusted with the education of the young from a like ruinous and destructive course. And yet in the very face of this warning, a board composed largely of Christians have resolved to prohibit all religious exercises in our public schools !

The board has its defenders. Able and earnest Christian ministers have waxed eloquent in its defence. They could not have said more in its advocacy had it resolved to use every means to banish sin and Satan from the schools. In long and labored sermons they have proved to their own satisfaction, but, thank God, not to the satisfaction of any large number of Christian people, that this action was demanded on principles of religious liberty. "O Liberty ! what crimes have been committed in thy name !" And in order to account for the opposition with which this action has been met they have said, "Oh, it is a mere matter of prejudice. These people have descended from a cruel and intolerant ancestry, who believed in cutting off men's heads and in burning them for holding heretical opinions, and you could expect nothing better of them." These brethren might have been better employed than in raking among the buried rubbish, and reviving the oft-refuted calumnies of the past. Neither have *we* any difficulty in accounting for the earnestness of their defence. They mistake the whole question, and defend the board on principles that are not involved.

This is not a question of church and state. There is nothing these brethren so much fear. The very mention of the name of God in connection with civil government awakens in their minds apprehension, and leads them to cry out lest there may be effected a union of church and state. Never was there less ground of fear. No one desires this. The danger is all on the other side. And, moreover, the Bible has been in our schools for nearly two hundred and fifty years. Has it tended to a union of church and state? or is it possible that during all these years the church and state have been united and we never knew it? And yet in opposing the exclusion of the Bible from the schools we are charged with being the "advocates of the union of church and state." We dismiss the charge as an appeal to the supposed ignorance and prejudice of the persons addressed.

The question is not, "Shall the state patronize religion, or propagate Christianity by a tax?" Christianity asks no patronage, and needs none. It can and will prosper without any assistance from the State. But the state needs its assistance. And all we ask is, that the state be permitted, in as far as may be necessary, to employ it as a means in order to the advancement of its own interests, and the promotion of the public good.

The question brought before us by this resolution is not, "Should the state compel the reading of the Bible in the schools?" Much time has been occupied in discussing this question. This question, however, is not before us now. With entire consistency, we might consider it in the negative, and yet condemn the resolution of the board. For there has been no compulsion hitherto, either of teacher or pupil; and all that the friends of the Bible ask is, that it be returned to its former position, and teachers be not prohibited from reading it in the schools.

The question is not, Has the state a right to make the schools assemblies for religious worship? Thus the question has been stated by the worthy pastor of the Second Baptist church, who has preached a long and elaborate discourse to prove that the state has no such right. What a profitless expenditure of time and effort! Our schools were not churches before the passage of this resolution, neither would the rescinding of it make them churches now. Their design is the imparting and receiving of instruction, and the reading of the Bible is merely a means employed in order to the furtherance of that design.

What, then, is the question? I answer: "Shall the state prohibit, and positively forbid the reading of the Bible in our public schools?" This is what the Board of Education has done. Now, is their action justifiable, or unjustifiable? Is it right, or is it wrong? To me the question is a very plain one. It is utterly unjustifiable and utterly wrong. I have read all that has been written in its defence, and the more I have read the more confident am I in the conviction, that the action is indefensible on any principle, either of experience, or of right, and the more surprised am I that men of intelligence could have been guilty of such a blunder.

To this action I am opposed on principles that are peculiar to no religious sect, but that will commend themselves to the great mass of thoughtful men, whatever may be their religious belief.

1st. *I object to it as an innovation and a departure from long established usage.* Terrible pictures have been painted of the evil that would result from the reading of the Bibles in the schools, as though it were a practice hitherto unknown. This, however, is not the case. The sentiments we advocate are not new in American history. The practice which we defend was introduced by our worthy forefathers, and has been handed down to us from a very early date. They were Christian men, who fleeing from the oppression of the old world came to these shores, that they might enjoy liberty of conscience and freedom of worship. *They* had no scruples as to the propriety of a public recognition of the law of God. *They* believed it to be the foundation of public morals. In their judgment a knowledge of its truth was necessary to fit the citizen for the duties and responsibilities of public life; and, therefore, when they first established schools they placed the Bible in them. Indeed, public schools were first established in this country, for the very purpose of teaching the Bible to "all the children and apprentices." It never once entered into the minds of those who originated the system, that any harm could result from, or that any conscience could be injured by such a course. To it there was no public opposition for more than two hundred years. It was not until 1840 that through the influence of Romish priests, its exclusion from the schools was demanded. In the State of New York, under cover of laws forbidding the use of sectarian books, the Bible was banished for a time from some of the schools. In the year 1844, the Legislature passed an act, "forbidding the Board of Education to exclude the Holy Scriptures from any school." It thus appears that the position which we defend dates back more than two centuries, and that the opposition to it is of very recent origin. No, we are not innovators. We are seeking to conserve a long-established practice. We have inherited it from our fathers. It has been enjoyed for more than two hundred and fifty years. A practice so venerable and one which has been productive of such good results, as to commend itself to almost universal approbation, if changed at all, should be changed with great deliberation and care. Not so, however. Immediately, in utter disregard of the opinions and feelings of those whom they should have represented, and utterly without deliberation, this innovating board, hurriedly, lest something might interfere to prevent, rudely thrust out that sacred volume, whose presence in the judgment of our fathers was indispensable to the successful management of our schools. Offensive in itself, the offensiveness of this action was increased by every circumstance connected with the manner in which it was done. To it, however, not chiefly on this account do we object, but as an innovation which reflects on the wisdom of our fathers, and is at the same time an injury to our children and an injustice to ourselves. For be assured, if adhered to, this resolution, putting, as it does, a stigma on the word of God,

will tend to exert an influence for evil on the mind of every child that hears of the unceremonious casting out ; and when the tidings of it are carried to other nations, it will be interpreted as an indication that we have tried the Bible and found it wanting ; that having fully tried its claims, we reject it as unfit to be put in the hands of the young—an unsafe and a dangerous book.

2d. To this action I object, because its tendency is to *weaken*, and its effect will be, if generally adopted, to *destroy* our whole system of public schools.

As a friend of our common school system, deeply concerned for its preservation, I oppose this resolution, and ask that it may be reconsidered and reversed. I do not impugn the motives of the men by whom this action was taken. I know that it was done on the ground, that thus only could they unite the friends of the schools, and meet the opposition and avert the danger to which they were exposed. In this, however, they have made a grievous mistake. And had they postponed action but for a single week, they would never have fallen into so great a delusion. For had the opportunity been afforded, a remonstrance would have been presented, which would have convinced every member of the Board that this action, so far from uniting the friends of the schools, would remove the only ground on which they could unite.

The only classes who are satisfied with it are the enemies of Christianity, and a few Christians who are influenced by a morbid and unreasonable fear of religious persecution, and whose most earnest prayer is, " Lord deliver us from a union of church and state." Nor will either of these be satisfied with it very long. On the same principle on which they have demanded and secured the exclusion of the Bible, the first class will demand the exclusion from our text books, not only of all religious, but also of all moral truth—of everything that relates to the soul or God, and to this there is no class of Christians who will submit.

To assert that this or any similar action will weaken the opposition of the Church of Rome, is utterly absurd. Bishop McQuaid objected to our schools, not because there was too much religion in them, but because there was none at all. He denounced them, and warned all Catholics against them as godless. The charge was false, so long as God's word was read there; but as it were to justify the charge and give the Bishop ground for his hitherto groundless opposition, the commissioners have expelled it from the place which it has so long occupied, and made them godless. In so doing, they have only embittered and intensified the opposition of Roman Catholics, and made the schools more odious to them than they were before. Says the *Tablet*: " To us, godless schools are still less acceptable than sectarian schools, and we object less to the reading even of King James' Bible in the schools, than we do to the exclusion of all religious instruction."

But this is not all, there is another class to be considered—the great

mass of Protestant Christians, who have been since their establishment the fast friends and firm supporters of the public schools. Without good cause they will not withdraw from them their influence and support. But godless schools, schools from which only religion is excluded, to which all other books may be admitted, and where only the Bible is *anathema*, they cannot and will not patronize. As yet this class have not withdrawn their influence from the schools, and for the reason that they hope this action will be reversed. But let them once be persuaded that it is final—there is no ground for hope—and their interest in the schools is at an end. Though with regret, nevertheless, under a sense of duty, they will provide for the education of their children elsewhere. Deprived of their support, the schools will not be worth preserving, and ere long the whole system which has been our glory and pride will be shivered in pieces under the intensified and embittered opposition of the Church of Rome. This I know, for even now Christian pastors and Christian people, unwilling that their children should grow up in an atmosphere of mere secularism, are in earnest consultation as to what course they should pursue.

Gentlemen of the Board of Education, you have aimed a double-handed blow at our whole school system; you have embittered its enemies, and you have alienated its friends; you did it ignorantly, not knowing what would be the result, and therefore we trust that neither the pride of consistency, nor the influence of selfish and corrupt politicians, will prevent your interposing to avert the danger which threatens, by undoing what so unwisely you have done.

3d. To this action I object again, *inasmuch as the retention of the Bible in the schools is essential to the public good.*

In the thirteenth chapter of Romans we have a summary statement of the institution and design of civil government. Speaking of the civil ruler Paul says: "He is God's minister to thee for good." There are contained in these words two ideas: First. Civil government is God's ordinance. Second. It was instituted by God, not for the advantage of any privileged class, but for the common good of all over whom it may extend. The first many deny, the second all admit. It is embodied in the legal maxim: "*Salus populi suprema lex,*" which in this land is universally received. On this principle our whole structure of government is based. On it, for instance, the state provides for the education of the young. Universal suffrage and universal education must go hand in hand. A regard for its own interest forbids that the state should allow the future citizen to grow up in ignorance. A person entirely without education may not be safely entrusted with the rights of citizenship. The laws of self-preservation, therefore, require that the state provide for those who are to exercise these rights, such an education as may be necessary to enable them to do so wisely. To this end a mere secular education is not enough. Bishop McQuaid has proved to the satisfaction of every reasonable man, that a godless education is not an education for good, and from our text we learn that a knowledge

from which God has been excluded, tends only to develop the basest passions of the human heart, to unfit man for society, to make him regardless of the rights of his fellow-man, and leads to the violation of every moral law. Such a knowledge is an advantage neither to the individual nor to the state. It is productive neither of public nor of private good. It tends to the demoralization of the citizen, and consequently to the destruction of the state. Public safety, therefore, forbids the secularization of our education, and the same law of self-preservation which justifies the state in undertaking the work of education at all, requires at least the retention of the Bible in the schools. Without it, the great end of education, that moral culture which is essential to the well-being of the state, cannot be attained. It is vain to object that there are many who oppose the reading of the Scriptures in public institutions supported by a tax; for the *public*, not the individual welfare, is the great end of the state. The rights of the community are paramount to those of the individual, and with the public weal, neither liberty of conscience nor personal preference may ever be permitted to interfere.

4th. I object to this resolution, lastly, because it logically leads to the *entire secularization of politics, the exclusion of religion from every department of civil life*, and the consequent disfranchisement of every consistent follower of Christ.

The demand for the exclusion of the Bible is but one of a series. The same persons who insist upon this, demand the elimination of everything that refers to God and the religion of Christ from the laws and usages both of the nation and state. They demand that the appointment of chaplains in all national and state institutions be discontinued; that the appointment of all religious festivals and fasts by the President of the United States, by the governors of the various States, shall wholly cease; that the judicial oath be abolished, and all Sabbath laws be repealed, and all laws looking to the enforcement of Christian morality be abrogated, and that our entire political system be founded and administered on a purely secular basis. There is the same reason for all these demands that there is for the exclusion of the Bible from the schools. Yielding to it, you will be logically compelled to yield to all. Are you in favor of the repeal of the Sabbath laws, and the abolition of the others? Are you willing that our marriage laws shall have no reference to the law of Christ? Will you consent that, in compliance with these demands, "our whole political page become a pure unbelieving, irreligious, Christless, Godless blank"? These questions must be answered, these demands must be met, and if the American people answer these questions in the affirmative, and yield to these demands, let them know they disfranchise the friends of Christ. For in a land whose government knows no God, and in whose laws there is no reference to the law of Christ, they can consistently hold no office, cast no vote. The old rule, "*obsta principiis*," is a very good one, and as we would avert this calamity, we must use every means to have this resolution rescinded, and firmly and unitedly resist every effort that may be made to secularize our schools.

Nor have we any reason to be discouraged. True, many favor the action which we condemn, and many are wholly indifferent and unconcerned. But once the people appreciate the significance of this arrogant demand, they will meet it in the same spirit in which it was met when first made by Bishop Hughes nearly forty years ago. Said Rufus Choate, speaking for the American people: "What! banish the Bible from the schools? Never, so long as there remains a piece of Plymouth rock large enough to make a gun-flint out of."

APOSTASY: ITS TRUE NATURE.

BY REV. JOHN BROWN, A. M., STRAWBERRY POINT, IOWA.

"FOR it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6: 4-6.

I. The apostle does not speak *hypothetically*. He does not merely suppose that those who were "once enlightened," &c., might "fall away;" but attests the fact that some of those whom he here describes had *actually* fallen. This is evident from the original, which reads not, "if they shall fall away," but, "and having fallen away." The following observations of Dr. McKnight, fully justify this translation: "The verbs φωτισθεντας who were once enlightened, γευσσαμενους who have tasted, γεννηθεντας who were made partakers, being aorists, are properly rendered by our translators in the *past time*; wherefore, παραπεσοντας being an aorist, ought to have been translated in the *past time*—'Have fallen away.' Nevertheless, our translators, following Beza, who without any authority from ancient MSS. has inserted in his version 'si, if,' have rendered this clause, 'if they fall away,' that this text might not appear to contradict the doctrine of the *perseverance of the saints*. But as no translator should take upon him to add to or alter the Scriptures, for the sake of any favorite doctrine, I have translated παραπεσοντας in the *past time*, 'have fallen away,' according to the true import of the word as standing in connection with the other aorists in the preceding verses." The apostle then does not merely suppose that those whom he here describes *might* fall away; but asserts the fact that they had *actually become apostates*.

II. The language does not imply the possibility of believers falling from a state of *grace*. For,

1. If the text were to be explained on the Arminian principle, viz., that true believers may fall from grace, it would prove more than Arminians desire, viz., the *impossibility of a second conversion*. If the passage implies that believers may fall from grace, it follows as the unavoidable consequence, that those who *do* fall, are *unavoidably lost*. If those who are once converted may fall away, it is impossible for them to be converted

a second time. "For it is impossible for those who were *once* enlightened, &c., * * if they shall fall away, to renew them again unto repentance." But,

2. The perseverance of the saints is absolutely *secure*. It is secured by electing love, redeeming blood, immutable promises, and almighty power. It is secured by *electing love*. They were "chosen" in Christ "before the foundation of the world," Eph 1:4, and this choice is absolute and irrevocable. "He is of one mind, and who can turn him? and what his soul desireth, even that he doeth." Job 23:13. "The counsel of Jehovah endureth forever, the thoughts of his heart to all generations," Psalm 33:11. Now if God has "chosen" his people "to salvation," then he never will alter his purpose or change his mind.—It is secured by *redeeming blood*. The church is Christ's "purchased possession," Eph. 1:14. He "redeemed" or "bought her back" from the curse of the law, Gal. 3:13. She is bought with a price, 1 Cor. 6:20, even "the precious blood of Christ," 1 Peter 1:18. But if Christ has *bought* the church, then he will lose none of his purchase. The redemption which he "obtained" for us is "eternal redemption," Heb. 9:12; consequently, the believer "hath everlasting life, and shall not come into condemnation" again; but is "passed from death unto life," John 5:24.—It is secured by *immutable promises*. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains may depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee," Isaiah 54:9, 10. "I give unto them *eternal* life; and they shall *never* perish, neither shall any pluck them out of my hand," John 10:28. "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me," Jer. 32:40. The perseverance of the saints is thus secured on both hands. God promises *so* to love his people, that he will "not turn away from them," and to cause them *so* to "fear" him, that they shall not depart from him. It is secured by *almighty power*. "My Father who gave them me," says Jesus, "is greater than all; and none [in earth or hell] is able to pluck them out of my Father's hand," John 10:29. "Believers are kept as in a garrison by the power of God, through faith, unto salvation," 1 Peter 1:5. It is, therefore, plainly impossible for the saints to fall from grace.

3. Since true converts are not permitted to fall away, and since those of whom the apostle speaks are represented as having actually fallen, therefore, the expressions employed in the passage must not be understood as involving a necessary description of vital religion. It is true, they are represented as having been "once enlightened"; but though all Christians are enlightened, yet all enlightened persons are not Christians. Balaam uttered some of the most precious sentiments concerning Christ. He is

described as "the man whose eyes are open;" and yet he had "neither part nor lot in the matter" of salvation, Numbers 23: 19-24; 24: 3-9, 15, 16. They are also represented as having been "made partakers of the Holy Spirit." But the Holy Spirit, in primitive ages, was given as a spirit of prophecy as well as a spirit of sanctification; and it is evident, both from the Old Testament and the New, that he has often been communicated in the former sense, where he has not been enjoyed in the latter. Thus "the spirit of Jehovah came upon Saul, and he prophesied, and was turned into another man," 1 Sam. 10: 16; but he was not made a *new man*, or a partaker of the spirit of *holiness*. Men, then, may be partakers of the Holy Spirit in this sense, and yet be unconverted. "Tasting the powers of the world to come" seems to indicate the miraculous gifts of primitive times. The original word which is here translated "powers," is rendered "wonderful works" in Matt. 7: 22; and the phrase "world to come," or "the future age," was in common use among the Hebrews to denote the kingdom of Messiah, Matt. 12: 32; Heb. 11: 5. Now, that many have been enabled to work miracles, who were not savingly converted to God, is evident from the words of our Lord, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many *dunamis* wonderful works? (the same Greek word as that which is used in the text.) And then I will profess unto them, I never knew you; depart from me, ye that work iniquity," Matt. 7: 22, 23. But Jesus could not say he *never knew* them if at any time they had been true Christians. Men may also "taste the good word of God," so as to have their affections exercised about divine things, when after all, the heart is not changed. The stony ground hearer is said to "receive the word with joy" though he has "no root in himself," and we read of some who even "delighted in approaching to God," and yet they are not acknowledged as being true converts, Matt. 13: 6, 20; Isa. 58: 2.

4. That the persons described in these verses were not savingly converted to God, is a question which the apostle himself has decided. Their character is fully expressed in the 8th verse, under the image of "the earth which beareth thorns and briers"—which "is rejected, and is nigh unto cursing, whose end is to be burned." "It is an argument," says President Edwards, "that those here spoken of are such as were never regenerated, that they are compared to the thorny ground, which, however it may seem to receive the seed and to nourish it, so that it may spring up and appear flourishing awhile, yet never brings forth any good fruit; but the fruit finally produced always is briers and thorns, because the ground is thorny, full of seeds and roots of thorns, which were never purged out to prepare the ground for the good seed; so that whatsoever showers descend upon it, how benign soever they are, yet they only go to nourish the thorns, and make them grow the faster; which representation certainly implies that the ground is naught, it was never so changed as to prepare it to bring

forth good fruit. It is a good rule in our endeavors to understand the mind of the Spirit of God, to compare spiritual things with spiritual, and to interpret scripture by scripture. Now it is manifest that Christ represents the thorny ground as different from the good ground. The ground itself is naught, and not fitted so to receive and nourish the seed as to bring forth fruit to perfection; and they that are represented by the thorny ground are, in Christ's explanation of the parable, distinguished from those that have good and honest hearts. The fault of the way-side, of the stony ground, and of the thorny ground, was, in each, the nature of the ground; and the good fruit in the good ground is ascribed to the better nature of the ground; and, therefore, they are here represented as ground which, though often receiving refreshing benign showers, always brings forth briers and thorns, as ground that never has been purged, and changed, and made good, but is inveterately evil, and therefore, fit for nothing but to be burnt. It is not impossible but thorny ground may be brought to bring forth good fruit, but then it must be changed, the very roots of the thorns must be killed or rooted up. If this is not done, let good seed be sown in it, and good and kindly showers of rain descend upon it never so often, it will bring forth briers and thorns. This killing or rooting up of the lusts of the heart, compared to thorns, is done by a work of regeneration, or circumcising of the heart, as is represented, Jer. 4:4, 5, 'Break up your fallow ground, sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskin of your hearts, lest my fury come forth like fire, and burn that none can quench it.' There the end of the ground that bears briers and thorns is represented as being to be burned, as here in the 6th chapter of Hebrews. This is the end of those whose hearts do as it were bring forth briers and thorns, and that because their hearts were never circumcised, *i. e.*, never regenerated."

5. That the apostle does not describe saving conversion in this passage, may be inferred from the 7th verse, in which the character of the true Christian is expressed under the image of "the earth which bringeth forth herbs, meet for them by whom it is dressed," and "receiveth blessing from God." The character of genuine Christians is here contrasted with that which is described in the foregoing verses.

Again, in the 9th verse he expresses his firm persuasion that the Hebrews were possessed of better things than those of which he had been speaking, "and things that accompanied salvation"—things that so accompany salvation, as to be inseparable from it; which implies that the things of which he had spoken, may exist *without it*; *i. e.*, they have no necessary connection with salvation.

6. The apostle appears to allude to the unpardonable sin. Hence he says it is "*impossible* to renew them again unto repentance." To the same effect our Lord says, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. * * * Whosoever speaketh against the Holy Spirit, it shall

not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32; see also Heb. 10:26-29; 1 John 5:16. From these passages it appears that there is a sin which it is not the intention of God to forgive; what that sin is it is not our present purpose to show. The impossibility of renewing such persons, however, does not arise out of any want of power on the part of God, or deficiency of value in the blood of Christ, but from the nature of their sin in crucifying the Son of God afresh, and thus rejecting the remedy; and from the purpose of God in giving them over to a judicial blindness, or a reprobate mind. Psalm 81:12; 2 Thess. 2:11, 12.*

DUTIES OF CHURCH MEMBERS TO THEIR PASTOR.

BY A SISTER IN THE CHURCH.

It is desirable that every church should enjoy the labors of a faithful pastor. First, then, they should submit to his authority. "Obey them that have the rule over you, and submit yourselves." Heb. 13:17. The ground of submission, is the fact of his being their spiritual guide, watching for their souls, as those that must give an account. Second. Church members should highly esteem their pastor. The instruction here is very explicit: "Know them which labor among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their work's sake." 1 Thess. 5:12, 13. Third. It is the duty of the members in the church to co-operate with their pastor in his plans for the promotion of the cause of religion among the people. How disheartening it must be to the minister, when he appoints a few extra meetings, in the hope of increasing the religious interest among the people of his charge; under what discouragement must he sink in his labors, if his own brethren will not come up to the work. Fourth. Church members are in duty bound to pray for their pastor. This is a duty frequently enjoined on Christians in the word of God. In your closets, at your family altars, in the social gatherings, pray for your pastor, pray fervently, that God will bless his labors in the upbuilding of the church, and the conversion of impenitent sinners. Fifth. Churches are to see that their pastors have a liberal support. Every one familiar with the Scriptures, knows that this is the duty of the church. You cannot, as the Bible requires, esteem your pastor, unless you are ready both to sympathize with him in his afflictions and to relieve him in his temporal wants. If all the members of the churches would be willing to do their duty in this matter, the relation between pastor and people would not so frequently be broken up. Let every one look carefully at this matter, and not allow their pastors to suffer, nor oblige them

* Mr. John Wesley differs from Arminians in general as well as Calvinists in this point. He argues from this passage that a true Christian may fall from a state of grace; but maintains that the recovery of the apostate is impossible. See his sermon on the text.

to come down from their holy calling by the necessity of supporting themselves, when they should be preaching the gospel. And above all things, do not speak disrespectfully of your pastor. That is a failing in the churches on the part of a great many of its members. It should be done away with.

SELECTED.

GIVING AS AN ACT OF WORSHIP.

BY THE REV. J. M. GIBSON, D. D., OF CHICAGO.

THERE are three ways in which the grace of Christian liberality is commonly presented and commended: as a matter of duty, as a matter of pity, and as a matter of profit. It is well that the subject should be presented in all of these aspects; but there is another, and very important one, which is much overlooked, viz., giving as an act of worship. It is especially important that we should consider the duty in this its highest aspect, on account of the general tendency to degrade it. Is it not a very common thing to look upon the collecting of money for charitable and evangelical purposes, as nothing else than a necessary evil? "If our Christian work could only be carried on without that continual appeal to the purse of the Christian community, how much better it would be; if we could get rid of this constant begging for religious purposes, how much more smoothly and comfortably would everything get on." So many seem to think. They see the beauty of praise and prayer in the house of God; but they see no beauty, nothing but stern, secular, hard necessity in the bringing of an offering. The vessels used in the communion service are sacred in their eyes; but the collection plates are common, if not unclean—secular, if not profane—something of the world brought from dire necessity into the church.

Such ideas as these would have no place if giving to the Lord's cause were looked upon in the light in which it is presented from first to last in the word of God, viz., as an act of worship, a sacred duty, a devotional exercise.

It could very easily be shown that giving is a very natural way of expressing many of the feelings which enter into our devotions, such as reverence, gratitude, love. But not to be tedious, we present at once the scriptural testimony, or such portions of it as we can find space for.

TAKING up the Old Testament, the very first act of worship of which we read was an offering: Gen. 4:3, 4. Passing on to the father of the faithful, we find him giving tithes to Melchizedek, as priest of the Most High God. When Jacob at Bethel suddenly found himself, before he knew it, in the house of God, and at the gate of heaven, he hastened to bring an offering with him. No funds were needed to build that temple, or keep it in repair, or maintain its ministers; and yet the solitary worshipper brought a princely offering unto the Lord.

The entire Mosaic economy might be appealed to as a proof that God desires to be worshipped by offering. A very large part of the service consisted in the presentation of offerings to the Lord; and besides the offerings prescribed by law there was an indefinite margin left for free-will offerings—purely spontaneous acts of worship. Observe too that the same language is used in setting apart the tenth of substance as the seventh of time. It is not "so much money is needed for this and that and the other thing,

and you must bear your share of the burden," but this: "It is the Lord's; it is holy unto the Lord." Lev. 27:30. And this same tone is kept up throughout. "Honor the Lord with thy substance." "Give unto the Lord the glory due unto his name; bring an offering and come into his courts." And so in many other instances.

Turning to the New Testament, here again the very first act of worship we meet is a presentation of offerings: Matt. 2:11. And mark, it was not to replenish an empty exchequer, or prop up a sinking charity fund, or extricate a struggling evangelization society, that the wise men presented these offerings, but simply to worship the Lord. Again, read Matt. 5:23, 24, and you will see that the Lord Jesus recognizes the offering of gifts to God as among the duties of his kingdom, and, moreover, that he recognizes it as a strictly devotional exercise, demanding a right state of heart as imperatively as the holy communion itself. For the apostolic view of the subject, reference may be had to the directions given to the Christians to lay aside their contributions on the first day of the week, *i. e.*, on the day specially set apart for worship.

A word now in reference to the place that giving holds in New Testament worship. Our ordinary public worship consists of three parts: hearing, asking, giving. The last of these is two-fold, for what we have to give is of two kinds: "the fruit of our lips," and the fruit of our labors. We thus find that giving as a part of worship ranks along with the praise. And is not this the highest place of all? It is a great privilege to be allowed to stand in God's presence and hear him speak. It is a greater to be permitted to speak to him as suppliants. But is it not the greatest honor and highest privilege of all to be permitted to bring him a present out of the poor things which we can command? * * * *

As to the significance of giving as an act of worship, it might be shown that it is a most appropriate expression of the homage which we owe to God as the stewards of that which is really his—the gratitude we owe him for all his gifts, and especially "his unspeakable gift"—the love to God and man, which inspires self-denying devotion to the cause of God and man—and the faith which is exercised by those who really believe it to be better to give to God than to lay up for themselves. All this, however, is left without illustration, that space may be had for a few inferences from this view of the subject.

1st. In regard to the blessedness of giving. The only difficulty here is the counting of the gains. (1) Every act of worship, simply as act of worship, is "twice blessed,"—there is the blessing realized in the experience itself, and there is the reward afterward. Take the case of prayer, for example. In the very offering of prayer there is spiritual profit gained—the first gain. And then there is the answer which comes in its own time—the second gain. So it is with giving. There is blessedness in the feelings which as an act of worship it expresses; there is blessedness in the very expressing of these feelings; and then there is the manifold return which God will certainly make, if not in kind, then in better kind, according to his promise and his invariable procedure. But (2) what is offered of our substance not only is itself "holy to the Lord," but consecrates all the rest. Just as giving a part of our time to God hallows all the rest (for what Christian is there who does not feel and rejoice to think the whole week is consecrated by the Lord's day at the beginning of it), so the giving of a part of our substance in worship to God hallows all the rest, makes it much more enjoyable and more beneficial. Then, (3) besides that special blessedness which is attendant on giving as an act of worship, there are all the other advantages which spring from giving simply as a matter of duty or be-

nevolence, such as the satisfaction of having discharged duty, the joy of doing good, the pleasure of watching the ripening fruit of your liberality. To say then that giving as an act of worship is "twice blessed" is but to beggar the theme. It is blessed a thousand fold.

2d. As to the mode of giving. Much might be said here, but we shall only insist on regularity and system. If it is a part of worship, it should be regular like all other parts of worship. And surely once every Lord's day ought not to be considered too frequent. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Observe the last clause. It is obvious that the apostles wished the duty discharged calmly, deliberately, systematically, as in the presence of God, rather than of Paul. How different is the course so generally adopted now! The people gather together, the case is fully and feelingly presented, a powerful appeal is made, and then a collection or subscription taken up before the excitement has died away. Surely the other is the more excellent way.

3d. As to the extent of the obligation. Are the poor to be excluded from any part of the worship of God? Are the children to be excluded? Are any to be excluded? Thank God, his worship is not restricted to any age or class. "Upon the first day of the week let every one of you lay by him in store." Let no one despise the smallest gift. Think of the poor widow and what the Lord of Glory said about her. By all means, let the poor be encouraged to give, and let all the children know the luxury and the blessedness of it.

4th. As to the amount of the giving. The Lord Jesus is sitting over against the treasury, and looking you full in the face as you drop your offering, representing, symbolizing, embodying, expressing your gratitude and love to him. Realize this, and then please yourself as to the amount. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, that ye through his poverty might be rich." Do you? *Do you?* Do you? Then give just what you think right.

MISSIONARY INTELLIGENCE.

FOREIGN.

[THE following has been received from Miss Crawford without date. It will be read with interest. Let the Mission be remembered in the prayers of the church.]

"We have about reached the close of another school session. Though opened under heavy clouds, and amid great anxieties, we have been allowed to carry it on with much less disturbance than usual. We received our complement of scholars much earlier in the session than in previous years, enabling us to organize our classes and proceed with more regularity. Then the general health has been much better all through. In the fall nearly every one came in suffering with fever; but a few *ippecacuations* set them all right in their way, and kept them there rejoicing. The only case of serious illness was that of one of the boys with croup, which was short, sharp, and within a hair's breadth of being decisive. This was the only time we were obliged to call in the Doctor. Mollie and I do all the nursing, and give all the ordinary medical attendance. We are going to apply for diplomas when we go home. The general good health has relieved us of one weighty burden of care. We have been able to give our attention more uninterruptedly to teaching, and feel that the children have

made more progress in consequence. Though the school has been large, and we have been cramped for room and convenience, things have gone on orderly and satisfactorily generally. One of the large girls took French leave on New Year's night, taking with her all she could snatch in her flight. She had been discovered in stealing, and threatened with expulsion if she did not mend her ways. Finding herself under surveillance, and her opportunities gone, she concluded to make a raid and leave. Her movements wakened the man servant, so that she only got away with about five dollars' worth of clothing. We heard afterwards that she lost it all in trying to cross the river to get home. She had made a profession and ran well for awhile, but returned to her 'wallowing in the mire.' She was of Moslem extraction, and from the Koordish mountains. These things grieve our hearts and discourage us.

"We had a very pleasant communion season some two weeks ago, June 13th. Owing to Mr. Beattie's being obliged to be absent a good deal, attending to the work in Suadiyeh, the communion was delayed, and the parents of two of the girls who had applied for admission last fall removed them before the time arrived. A girl fifteen or sixteen years was examined and received. She was baptized after the sermon on Sabbath morning. A young man, an Armenian by birth, also made a profession. We had only forty-seven communicants present, the others being detained for satisfactory reasons. Dr. Metheny preached on fast day, and served the second table on Sabbath, Mr. Beattie attending to the other services. Our heavenly Father continues to give us times of refreshing from his hand, and prospers our work, notwithstanding all the opposition of the enemy. His machinations continue over the empire. In Egypt the Khedive has refused our United Presbyterian brethren permission to put up churches in any towns on the Nile, and forbidden the inhabitants even to rent a room to the Protestants. The late Grand Vizier, now Governor of Aden, has prohibited the circulation of Protestant books in his jurisdiction. Our own three brethren are still in bonds, and no prospect of their release. May Jesus give those who remain patience to endure to the end. The man who surrendered Saleem and Yusef last year has been arrested by the Governor for murder and robbery of Moslems, and will be hung if he cannot offer bribes enough for his release. Thus retribution begins to overtake the enemies of the truth. May all its enemies be taken out of the way. Mr. Beattie has been in bed with fever for two days. We have been busy making plans for the enlargement of the house—a committee of ways and means for devising the cheapest and roomiest way to enlarge. I am very much afraid the money will not give us large enough room for our Sabbath services. I wish some of you would come out and see us, and we will show you what we need."

EDITORIAL.

WE have admitted to our pages communications and extracts on the subject of Sacramental Wine. This question has weighed on the minds of thoughtful Christians for some time. Earnest temperance men have urged the disuse of intoxicating wine at the Lord's table, and various congregations have discarded it. The matter was before Synod in the report of the Standing Committee on Temperance, and the report in its discussion brought out conflicting views. Our contributor has sought to show, as a historical fact,

that there was no unfermented drink made of the grape in common use. He contended against false exegesis to sustain a good design. On the other hand, we hear advocates of the use of unfermented wine speaking in denunciation of fermented wine as vile, &c.

We do not believe the discussion in this way is fitted to lead to the right result, for, first, the question of to-day is not settled by showing just what article was the *wine* of that day, for there may come in other considerations to influence us now. Nor, again, are we to be placed in the attitude of endorsing the extravagant assertions of men of good intentions, but, who in questions of hygiene, go to extremes. Many of their arguments we utterly discard, yet we feel that the resolutions of the Synod of 1874 should commenu themselves to the church; that is, that wine that has not passed into the alcoholic fermentation should be used. Of course, this process has then to be prevented, as it is prevented by housekeepers by the use of sugar, exclusion of air, and also by chemical agents. But here we must say we shall always oppose the endorsement of any man's "process." We do not believe in patent medicines, nor in patronizing any process that is not made known. Such patronage tends to retard progress, for men will not then obey the nobler impulse to reveal what benefits man, but from self-interest will narrow the good to those who pay them. We do not believe in ministers giving certificates to any patentee. They ought not to endorse what they do not know. We ought to grind no man's axe.

Yet if an unfermented wine is in the market, the process of preparing it known, may it be substituted for fermented wine? We think it may, and that no violence is done to any idea of what wine signifies. It is the expressed juice of the grape, and the fermentation of it does not add anything to the sign. The wine is obtained by violence to the cluster, as the blood of Christ was poured forth by violence to his body. To-day there is great improvement in all preserving processes. We enjoy the fruits of summer and fall all through the winter. Why not avail ourselves of an improvement in the preservation of wine? "But it is not the very thing used by Christ." This is the whole force of all the exegesis we have given as bearing on this subject. What if it is not? Must we use the bread then used, are we to go into the question of leavened or unleavened bread? We think the sign is in this, that the wine is the *expressed* juice of the fruit of the vine.—Ought it to be used? Here is a practical question, and some in the quiet study will answer no, while others in contact with men will answer yes. What is feared in unfermented wine? The alcohol. Now we are not about to show that alcohol is not food, that it is a poison, &c., &c., but we deal with facts patent to all and now established.

1. That there are men of intemperate habits in every place; that the church contains persons who are weak against drink, they are prone to fall, that it requires the greatest wisdom to know what to do with them to prevent scandal, and yet, if possible, to save their souls. These questions press on many hearts, and the cases seem well nigh hopeless. That is a fact we

all can establish. And 2. The safety of such persons lies in total stinence, and in that alone. They cannot drink wine, they cannot drink beer, they cannot indulge in anything that has alcohol in it, for their appetites are as tinder. The superintendent of the Binghampton Synod has brought this fully out. It is not proper for them to drink fermented wine, nor ought they, unless *duty* commands them. Now, *duty* command them? We ask those who feel strong, and are pushing their views, must such a one observe a rite, in a way to endanger himself (for so he does according to the best human advice he can have—advice of men who have made the body their study), and this, too, when the juice of the grape can be had free from that which makes it dangerous to him. We see no difficulty in the way of the adoption of Synodical recommendation.

ECCLESIASTICAL.

REPORT OF THE COMMITTEE ON THE STATE OF RELIGION, NEW YORK PRESBYTERY.

THE late Dr. Robert Buchanan, of Glasgow, once remarked in relation to the winning of one of the schemes of the Free Church of Scotland, that "the dynamic church finance are to be found in the spirit and power of true godliness among the people; and if we expect vigorous effort in this department of church work, we must labor to cherish spiritual life in church members." And the same we think may be said of every other form of Christian work. The prevalence and power of a high state of spiritual life, and of deep-seated, earnest, practical piety in her members, supply the great force which, in any church, can accomplish anything noble and good, and render easy and delightful what would otherwise be unpleasant or impossible. It was with no ordinary satisfaction, therefore, that we regarded the action of this Presbytery, two months ago, in resolving to inquire into the state of religion within its bounds, and to seek to promote the power of the great spiritual force which is necessary to keep the church in motion in every sphere of Christian enterprise.

The committee appointed for this purpose, issued, as is known to the members of this Presbytery, a list of queries, addressed to the sessions of the several congregations. The object of these queries was to elicit, as far as possible, what could be ascertained of the power of godliness among our people, avoiding everything included in the annual returns to Synod, and embracing many points not included in the queries used at presbyterial visitations. Replies have been received from all the congregations under the care of Presbytery, with the exception of four. Some of these replies are very full and carefully prepared, showing that the sessions in the case sympathize with the object which Presbytery had in view. Others we regret to say are very imperfect, being as general and vague as to convey little accurate information. Having tabulated the particulars in the replies, as they were received, the committee is enabled to present a summarized view of the information thus obtained.

And, first, in respect to what may be regarded as the pulse of the spiritual life in the soul of man, namely: a craving and desire for personal fellowship with God, these returns indicated a highly encouraging view of the state of practical godliness among the members of our congregations. Our people are reported as almost universally living in the practice of closet prayer, and many combine with prayer other exercises, as devotional reading, meditation and self-examination. In some rare instances our people are found so abounding in communion with God in private, as to have stated times for secret prayer more frequently than morning and evening, whilst others, who do not formally withdraw for this purpose, often ejaculate prayer to the throne of grace during the day, and thus keep their souls breathing in the light and atmosphere of heaven. All these we regard as most encouraging facts, as a praying people only can be relied on for any Christian work.

Another encouraging view of the prevalence of considerable spiritual life among our people is to be found in the fact, that, whilst few are reported as voluntarily consulting

pastors or elders as to spiritual difficulties, or matters of experimental religion, yet in some of the replies it is stated that many of our members do converse freely on spiritual things, when introduced; especially in seasons of affliction when the heart is soft and tender, and more free from the influence of the world. And it has been suggested that perhaps any backwardness on the part of our members to confer on spiritual things has been to some extent due to those who should be watching for their souls, not being forward to deal them on such subjects, and not encouraging them more freely to express their feelings on experimental religion. Moreover these replies furnish grounds for believing that our people generally are living in a state of practical separation from the world lying in wickedness; and that purity of speech and conversation largely distinguish them from those who have not been so fully accustomed to speak the language of Canaan. Whether much spirituality of conversation characterizes the intercourse in life of our people these replies supply no information.

As what it is to "live godly in Christ Jesus" becomes more palpable when it enters as a prevailing element into family life, and give tone and character to the household and to the worldly establishment, we place special value on the fact that in the replies which we have received, it is almost universally stated, where specific answers to the queries are given, that there is good reason to believe that God is steadily worshipped, and a family altar maintained, in all the homes of our people in the congregations which have reported. The only qualification to this statement, in some of the replies, is to the effect that in the hurry of getting to business or work in the morning, this duty may sometimes be omitted in whole or in some of its parts. There seems also very considerable attention shown as to Sabbath sanctification in the dwellings of our members, at least in outward observance, whilst some complain of want of spirituality and liveliness in spiritual exercises, such as should characterize our day of rest.

There is also another point, in relation to the power of godliness in the family, to which we call attention. As Christian families are designed to be nurseries, in which most of the church's future members are to be educated and trained, in matters pertaining to life and godliness, it is of the utmost importance that parental duties in this respect, be thoroughly and efficiently discharged. Now from almost all the sessions, which have sent us replies, there comes the complaint that in two respects the performance of parental duties in the family is not in a satisfactory state. First. Catechising in the family is not by any means so carefully and universally observed among us as it once was. This is due, in many cases, to the parents leaving almost entirely the religious culture of their children to the Sabbath school. Now such parents, we think should be reminded that the object of the Sabbath school is not so much to teach the children of the church, as to reach the perishing outside, who have no man to care for their soul, that our children attend as helpers in this great object of Sabbath school work; and that whilst the Sabbath school may to some extent be helpful to parents, yet they cannot by handing over their children to a voluntary religious teacher, divest themselves of their own parental responsibilities, nor perform by proxy their parental duties. Secondly. There comes the statement pretty generally that there is a failure in the homes of our people in teaching the young our Testimony, and distinctive principles, with as much care as the importance of the matter demands. Now in relation to both these points we think that Presbytery should seek a return to the old ways, and endeavor to have the minds of our people impressed with the fact that a firm grasp of these scriptural and blood-bought principles contained in our standards, and for which as a church we have been witnessing in sack-cloth for many years, is the great secret of our strength; and that anything that would tend to weaken our hold of them as a church, or lead us or our children to resile from our position, will in the end prove a source of weakness and disaster.

As far as the power of religion among us can be supposed to be indicated by the attendance upon ordinances, and means of grace, social and public, the returns on the whole are favorable. It can hardly, perhaps, be said that social worship is in all cases in so satisfactory a condition among us as could be desired. In a few of our congregations there do not seem to be any district meetings for prayer, but one central congregational prayer meeting, held at the church. In some cases different classes of members attend at church for prayer meeting at different times. The proportion in which members attend social worship differs considerably in different congregations. It ranges according to the reports from "a very small proportion" to, one-fourth, one-half, two-thirds, three-fourths, seven-tenths and nine-tenths. In one congregation two of the prayer meetings are made up in part of persons not members of the church—overlooking the distinction which we have always been accustomed to make betwixt a general prayer meeting and a social fellowship meeting. We do not think it wise, except in very peculiar circumstances, to depart from the original constitution in social worship in our church.

The attendance on public worship is reported as "good," two-thirds, three-fourths, eighth-tenths and nine-tenths. In only one congregation is the Lord's supper dispensed more than twice in the year, and the proportion of members reported as present at the Lord's table varies in different congregations from two-thirds and three-fourths to "nearly all," and "all but those detained by sickness."

A very considerable amount of missionary work seems to be reached in many of our congregations. The attendance of strangers at public worship is, in many cases, reported as very considerable. In some of our country congregations there are missionary fields at different points around cultivated with encouraging success. In our city congregations considerable missionary work is done by the agency of Sabbath schools, often resulting in adding considerably to the membership of the church. One congregation reports that it has thus added to its membership quite a large number during the past few years. Another, that it employs a lady missionary, full time, to bring persons into the church, and children into the Sabbath school, with the best results; and another, that it has a mission prayer meeting in connection with its Sabbath school to reach the parents and families of missionary children, and others outside, and that its increase of late has been chiefly from the outside world.

Only two congregations report having any temperance organization, but our people generally are represented as being temperate in their habits, and promoting the temperance reform in the community as they have opportunity.

In conclusion, our committee, while deeply regretting that we have not had returns from all our sessions, and that our report is not more perfect and complete, yet it is of the opinion that what has been ascertained is highly encouraging, and would advise continued attention to this matter on the part of Presbytery. Having the oversight in the Lord of so many congregations, placed in so many different circumstances, each having its own open door and opportunity of extending the kingdom of Christ, it would help to quicken all to increased energy and zeal to be made to feel that the court takes a lively interest in their spiritual condition, and exercises a parental care and watchfulness over their spiritual state; whilst to stir up periodically the pure minds of the brethren by way of remembrance as to the duties and responsibilities incident to their position, could not but be of signal practical advantage. There are many ways in which Presbytery might attend to this matter. Sometimes by such a committee to inquire and report as to the state of religion, as it has had this year. At another time it might be by a pastoral letter, addressed to the congregations under its care; and at other times by deputations or commissions of Presbytery to inquire into the condition of the people in spiritual matters. By any one, or all of these ways in succession, Presbytery might materially promote among our members the interest of vital religion, and not only secure diligence in maintaining the form, but help also greatly to promote the power of true godliness.

Respectfully submitted,

JAMES KENNEDY,
J. C. K. MILLIGAN, } Committee.
JAMES WIGGINS,

LETTER TO THE EDITORS.

57 THIRD STREET, EAST CAMBRIDGE, Aug. 4, 1875.

DEAR BRETHREN—Since commencing our church building we have received the most cordial sympathy and encouragement and generous aid from friends within our own ecclesiastical communion. At some future time we may make a public acknowledgment of them through the medium of your columns. We have also met with many kind and generous-hearted friends in other denominations. As a specimen of the hearty encouragement and aid received from the latter, I send you a letter received this morning, asking you to give it a place in your columns. The writer is working for a moderate salary in one of the mills in the city of Lowell. I never heard of him until the time he subscribed to our church. I send you this rather than others, because it represents very fairly the hearty response which our appeal for aid has received from many in different parts of the land among all Christian denominations; also, because the ecclesiastical connection of the writer is unknown to me. Again, because it shows that there are many earnest Christians who are keenly alive to the momentous impending issues of the times; and that intelligent, thoughtful men who are acquainted (as

the writer is) with our peculiar position and work, look upon us as the pioneers in the mighty moral and religious movements which are to result in a regenerated world.

Truly yours,

WILLIAM GRAHAM.

LOWELL, August 3d, 1875.

REV. W. GRAHAM—*Dear Sir*: Enclosed find my subscription for \$20, which please acknowledge. You will pardon me for withholding it so long, but circumstances prevented. I wish I could send more. My heart is with your cause, and through answer to prayer God will bless you in your efforts to promote his cause. The age we live in is very peculiar as regards the church and God's people. Every epoch has its own significance, and brings its own trials and wants. But just now I think Satan seems to be more active in sowing tares than ever before. I mean he is working on the hearts of the disobedient in a bolder and more outspoken form than ever was known before; witness the daring open infidelity of our time which is springing up all around us from scientists, spiritualists, Socinians and other forms of organized opposition to the gospel, which the people of the living God are called upon to oppose, by concentrating their strength and powers together for that purpose. You have a work to perform in your own particular sphere, which belongs to you, seeing you have entered the field in your locality, that none other can do but yourselves, and just in proportion to the exertion put forth will God bless and carry your particular labor through unto the end.

I am sure were I in your neighborhood I would assist you personally, and help to work out the special problem of your tenets. The question of Popery is coming to be the great question of the hour, which the American people are slow to appreciate and acknowledge. History to them is still a sealed book when that subject is presented. But God will open their eyes if he should close the ballot box, if Democracy is still permitted to exist much longer. But is there not in all this a great preparation, in a prophetic sense, an indication of some mighty change, both here and in the fatherland, in the present disturbance of our Protestant institutions, that may lead to a climax that few care to look at, and as few acknowledge? If the church is called upon to confront these issues, there needs to be a greater preparation on the part of those who have named his name than there surely is. Therefore, I would endeavor to encourage you to the best of my power for you to go on in your noble enterprise, knowing that if you are faithful unto death, He will give you a crown of life.

I remain yours truly,

NEWS FROM OTHER CHURCHES.

THE SCOTTISH REFORMED PRESBYTERIAN SYNOD.

THIS body convened in Glasgow on the 10th of May, eight ministers and eight ruling elders being in attendance. Rev. John McKee was chosen moderator. The following is the minute as to the London Conference:

"The clerk brought under the notice of Synod the proposed 'General Council of Presbyterian Churches,' and submitted an invitation to send delegates to the proposed preliminary meeting, intended to be held in London in July next. After discussion, it was moved by Rev. James Dick, and seconded by Rev. John M'Donald, 'That the Synod send delegates to the preliminary meeting, to be held in London on July 21st, 1875, the church meanwhile not being in any way committed to the movement.' It was moved as an amendment by Mr. John Martin, and seconded by Mr. James Barr, 'That, for the present, Synod take no action in the matter.' On the vote being taken, the amendment was declared carried."

We note also:

"The Rev. R. Wallace, the convener of the Union Committee, gave a verbal report in regard to the negotiations with the Union Committee of the United Original Seceders, with a view to an incorporating union. There has not been an opportunity—since the revision of the answers to the several questions and propositions submitted for consideration—of having a meeting of the joint-committees, so as to prepare for submitting a matured report to the respective Supreme Courts.

"Rev. R. Wallace reported that the committee appointed on the subject of Covenanting had held no meetings during the year, and had no report to present."

The editor of the *Witness* comments as follows:

"Among the subjects that have occupied the attention of the Synod for some time, that of 'Covenanting' holds a prominent place; not that anything special has been done lately to further the work of covenant renovation, but that the subject is intrinsically of the greatest importance. The Reformed Presbyterian Church has been all along identified with the 'covenants.' Her members are 'Covenanters.' They have solemnly pledged themselves to a life-long adherence to the scriptural testimonies and covenants of their fathers; and they have hitherto been honored, in spite of the widespread defection of brethren, and the indifference or contempt of other churches, to remain on reformation ground. We believe, however, the time has come for the public renovation of the covenants; for the Reformed Presbyterian Church ought to be an active church, adapting her testimony to the present state of the churches and of the world. New errors, or old errors in new dress, are overrunning the churches. These the true Covenanter is bound to oppose, and would oppose more powerfully and successfully—as the history of the church abundantly shows—were he to take himself bound by solemn oath to the Most High God."

The Synod took a new step, in order to extend the knowledge of her testimony.

"Another interesting part of the Synod's proceedings was the inauguration of a Tract Scheme. It had been felt by some members of Synod that much good might be accomplished by the circulation of tracts bearing not only on the church's position and testimony, but also on the leading doctrines of the gospel, and having a special application to the state of religion at the present time; and it was also felt that no very great effort was required to set such a scheme in motion, printing being comparatively cheap, and great facilities being afforded for circulation. It was not understood that the tracts should be all original, or written specially for the purpose. The Synod, in appointing a small committee to devise measures for the successful working of the scheme, recommended the selection of short tracts on the doctrines of the gospel, adapted to the requirements of the religious world at present, in the way of promoting evangelical truth and counteracting dangerous error, as well as the writing of new tracts on these and other subjects. We need not say a word in favor of such a scheme. Antichrist has abused the facilities which exist for the diffusion of knowledge in this form by circulating the falsehoods of Romanism. Error is flooding the world every day with its poisonous stream of tract and leaflet literature. Why should not truth try to counteract error? Why should not the word of God be opened up that its streams may flow out to give life to the world. We feel sure the members of the church will be prepared to lend the aid of their means, their sympathies, and their earnest prayers to this movement, which may, by the blessing of God, be the beginning of reformation."

We have seen the benefit of the tract in the work of National Reform, and though it is not used in disseminating our testimony on other points; there is no reason why it should not be regarded with favor by the church, as a means of influencing those with whom we are thrown in contact. We notice that Rev. R. Wallace has resigned the editorship of the *Witness*, and that Revs. James Dick and Robert Dunlop have been appointed to edit it. Mr. Wallace had filled the place for eight years.

THE IRISH SYNOD.

This Synod met in Belfast June 14th. Rev. Joseph F. Hurst, of Loughbrickland, was chosen moderator.

"It was agreed to reprint forthwith an edition of seven hundred and fifty copies of the Testimony, and a committee was appointed to carry out the proposal. The consideration of amendment on the book of government and discipline, and also of the report of the Committees on Serving on Juries, which was received and ordered to be printed in the Minutes, were reserved for early consideration at next meeting of Synod. At the suggestion of Professor Dick, the Synod recommended that in the course of the present summer there should be special services in the several congregations in commemoration of the renovation of the covenants in this country in 1854. It was recommended that, on the occasion, the confession of sins and the bond of adherence should be read and commented upon, and that suitable motives be presented to deepen the sense of covenant obligation."

We are glad to see that the brethren in the great port of Liverpool have received a pastor. Rev. J. W. Maxwell was to be installed on the 1st of July. Brother Kennedy's former charge, Newtonlimavady, has obtained as its pastor, Rev. William Dick. He was ordained June 9th.

REFORMED PRESBYTERIAN SYNOD (N. S.).

The following is the action of this body as to the London Conference :

" WHEREAS, The Committee on Federative Union of Reformed churches adhering to the Presbyterian system, have reported what has transpired during the past year in relation to the subject ; and *whereas*, it is not probable that any member of this Synod will be able to attend the council held in London, on the 21st of July, —therefore,

" *Resolved*, That Synod hereby expresses its approval of the course pursued by the committee in the prosecution of their inquiries, and in furnishing to this court information respecting the present position of Federative Union.

" *Resolved*. That while the Synod is in sympathy with every scriptural movement, which has for its object the advancement of Christ's kingdom, and, as a consequence, the glory of God, and while it is not to be understood as entirely relinquishing the position and privilege which have been accorded to it in connection with the Federative Union of Presbyterianism ; yet, on account of circumstances over which it has no control, Synod deems it expedient to take no further action at present upon this subject, but to wait for the developments of Providence, and for the additional light which another year may shed upon the whole movement."

THE United Presbyterian Church had no representative at the London Conference, but the Synod gave the movement its approval, carefully guarding, however, against any encroachment in its testimony against an uninspired psalmody.

REV. DR. STEELE, of Philadelphia, takes the place in the Theological Seminary at Philadelphia of Rev. Dr. McLeod, and Rev. A. G. Wylie was chosen as the new professor.

INSTALLATION OF REV. R. J. GEORGE AT BEAVER FALLS.

THE commission appointed by Pittsburgh Presbytery to install Rev. R. J. George pastor of Beaver Falls congregation, met, as directed, June 15, and was constituted with prayer by the chairman, A. M. Milligan. Members present, Revs. A. M. Milligan, S. J. Crowe and N. M. Johnston ; elders Jas. McAnlis and John George. S. J. Crowe preached the sermon from Judges 7 : 21, "And they stood every man in his place." Rev. A. M. Milligan offered the installation prayer and addressed the pastor, and N. M. Johnston addressed the people. The audience was good, and evidently was interested in the exercises. The officers of the congregation have, since the installation, purchased a comfortable frame church building in good repair, and in a good location. Every effort of this little band of earnest men and women has been a success. The prospects are encouraging. They are united to one another, and consecrated to the work. We trust their past prosperity is to them an earnest of their future.

N. M. J.

HOME CIRCLE.

HE FORGOT IT WAS SABBATH.

A LITTLE boy was amusing himself with his playthings on the Sabbath. "Edward," said his mother, "don't you know it is Sabbath?" "O, is it?" said he; "I did not remember." "That is the very command which God has given us: 'Remember the Sabbath day to keep it holy.'" Children often excuse themselves by saying, "I did not think; I forgot; I did not remember." But they ought to think; they ought to remember.—*Selected*.

A CONUNDRUM.

We left our little ones at home
And whither went, we did not know.
We for the church's sake did go,
And lost our lives in doing so.

We went straight forward on the road
With all the wicked full in view;
We lived to men, we died to God,
Yet nothing of religion knew.—*Selected*

ENIGMAS.

The father of those in tents that dwell.
 The place where Og of Bashan fell.
 Saul's eldest daughter next appears;
 Then Israel's judge for seven years.
 The food by miracle supplied
 To Israel, when 'gainst God they cried.

And last, a city of the plain
 Destroyed by fire—now tell its name.
 The *initials* of these words will be
 One of Job's daughters, fair to see.
 The *final* letters form combined
 A city to the priests assigned. PHILO.

The father of Amariah.
 The brother of Joab.
 A king of Persia.
 One of Christ's disciples.
 The father of Elhanan.
 The father-in-law of King David's great-grandmother.

An Ethiopian king whom Asa defeated.
 The ancient name for Bethlehem.
 One of the sons of Bani.
 The initials taken together form the name
 of a king mentioned in the Bible.
JENNIE M., Allegheny, Pa.

Here are some "DECAPITATIONS." Who can guess them?

1. Behead a son of Japheth and you will have a Jewish measure.
2. A mountain, and you will find a prince of Midian.
3. A martyr, and you will have a heathen god.
4. The father of Joseph, and you will find a highpriest of Israel.
5. An island which Paul touched on his passage to Jerusalem, and you will have a prophet.
6. A city in the land of the Hittites, and find a land distinguished as the dwelling place of a very patient man. QUL

A BIBLE QUESTION.

Numbers 14:22 says: Israel tempted God ten times. Give the occasions.

ANSWERS.

ENIGMAS.—1. Miriam, Ehud, Thyatira, Habakkuk, Uphaz, Shamgar, Euphrates, Lamech, Ahiam, Hiram. The initials form the name of Methusaleh.

2. Gaal, Asa, Deborah, Italian, Thomas, Ebed-melech, Shimei. The initials form the name of the Gadites.

QUESTIONS FROM THE GOSPELS.—1. The Samaritans. 2. Two disciples. 3. Zaccheus. 4. The Comforter. 5. In Christ. 6. Peter. 7. The Gadarenes. 8. Those on the left hand.

A RIDDLE.—Sardius.

WORD SQUARE.—Ozias, Zimri, Imlah, Aram (o), Sihon.

METAMORPHOSES.—Ramah, Marah, Mara, Rama, Ar.

Answers to all were given by Jennie Mahaffy and Maggie McKinney, Allegheny, Pa.; the enigmas and the riddle, by Martha A. Douthett, of Harmony, Pa., and the questions from the Gospels, partly; the second enigma, and the word square, by Eva Johnston, of Harper, Ohio; the questions from the Gospels by Margery Beckett, of Horton, Pa. Eva's enigma should have read, "the *son* of Anath."

Correspondents sending enigmas, &c., will please write the answers on a separate piece of paper.

THE PRESBYTERIAN ALLIANCE.—"The council of delegates from all the Presbyterian churches in Christendom met at London, on Tuesday, the 20th of July. The first day was mostly consumed in the opening and preliminaries. One hundred delegates were present, including several from American and Canadian churches. Six were present from the United States: Rev. Mr. Morris, of Cincinnati, Drs. McCosh, of Princeton, Schaff and Rogers, of New York, Stuart Robinson, of Louisville, and Sloane, of Allegheny City. On Wednesday the main business of the council was entered upon. This was the drafting of a constitution to serve as the basis of a formal union. It was ultimately agreed to form an alliance of all the Reformed Presbyterian churches of the world under these articles of association:

"The alliance shall be known as the Alliance of the Reformed churches throughout the world holding the Presbyterian system. Any church organized on Presbyterian principles, which holds the supreme authority of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the Consensus of the Reformed Confession, shall be eligible for admission into the alliance. The alliance shall meet in general council ordinarily once in three years. The council shall consist of delegates, being ministers and ruling elders appointed by the churches forming the alliance, the number from each church being regulated by a plan sanctioned by the council, regard being had generally to the number of the congregations in the several churches; the delegates, as far as practicable, to consist of an equal number of ministers and ruling elders. The council may, on recommendation of a Committee on Business, invite Presbyterian brethren and delegates to offer suggestions, to deliver addresses and read papers. The council shall have power to decide upon the application of churches desiring to join the alliance; it shall have the power to entertain and consider topics which may be brought before it by any church represented in the council, or by any member of the council, on their being transmitted in the manner hereinafter provided; but it shall not interfere with the existing creed or constitution of any church in the alliance, or with its internal order or external relations. The council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall recommend the Presbyterian system as scriptural and as combining simplicity, efficiency and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian church to the evangelization of the world, the distribution of mission work, the combination of church energies, especially in relation to great cities and destitute districts; the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic benevolence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism. The council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied churches and their missions, by the exposition of scriptural principles, and by defences of the truth, by communicating the minutes of its proceedings to the supreme courts of the churches forming the alliance, and by such other action as is in accordance with its constitution and objects. No change shall be made in this constitution, except on a motion made at one general meeting of council not objected to by a majority of the churches, and carried by a two-thirds vote at the next general meeting."

It has been decided that the first meeting of the council shall be held at Edinburgh on the first Tuesday of July, 1876.

We are glad to state that the Psalms were used in the London Conference in all the exercises, and no instrumental music, nor hymns; but we regret to find the following in the *New York Observer*. We have no security for the future, and how can we go on in this Alliance?

"The United Presbyterian Assembly of this country, when appointing delegates, had instructed them to see that the Confederation or Alliance should confine itself in its devotional exercises to the use of the Book of Psalms, and that a specific guarantee to this effect should be inserted in the constitution. The delegates from that church being unable to attend, had requested the Rev. Dr. Sloane, of Allegheny, whose church—the Reformed Presbyterian—desired similar action, to press this request on the Conference. With great tact, earnestness and ability, did Dr. Sloane present the matter, influencing the Assembly very deeply. Not a few were disposed to comply with the first part of the wish of these brethren. At meetings in London, Edinburgh, Glasgow, Belfast or Dublin, public sentiment, it was known, would most probably lead to the exclusive use of the Psalms, as had been the case in all the meetings, public and private, on the present occasion; but it was deemed impossible to insert any such article as was asked for in the constitution. A committee was therefore appointed to draw up a letter in reply to the communication received from the United Presbyterian delegates."

LETTER FROM KANSAS.

EDITORS REFORMED PRESBYTERIAN AND COVENANTER—I have often thought on seeing notices of various new localities that have appeared from time to time in your periodical, that some notice of this locality might not be out of place. Crawford county is on the eastern border of Kansas, and in the second tier of counties from the southern boundary of the State. It enjoys excellent railroad facilities, a moderate climate, excellent soil, embracing three varieties—black, which is best for corn, mulatto, good for wheat and spring crops, and light, which is best of all for wheat. A large crop of wheat and oats is matured this season, and corn, potatoes, castor beans and other things present a flattering appearance. We have plenty of wood and coal. This is a good fruit growing country. We have plenty of peaches here and other fruits this season. Land can be bought at from five to ten dollars per acre, and plenty of plow land can be rented by the year at \$1.50 per acre. The county is being settled by good, quiet people from Ohio, Illinois, Iowa and other places. There are three families of Covenanters, together with a number of United Presbyterians who are anxious to have preaching and scripture psalmody used in worship. We have also Presbyterians, Methodists and Baptists. Our schools and school-houses are not inferior to those found in older States. We have had some supplies of preaching sent by Kansas Presbytery, and hope for more in future. We have Sabbath school and fellowship meeting every Sabbath, with a pretty good attendance. I think those hunting homes in the West would do well to come and see this place before purchasing elsewhere. We are anxious to establish and increase our Covenanter settlement, and any further inquiries will be willingly answered by Wallace Edgar or the subscriber.

Yours, in our Master's work, JOSEPH C. MAWHINNEY.
GIRARD, Crawford Co., Kansas, July 23d, 1875.

UNDER the recent General Postal Union formed by the Treaty of Berne, letters to Latakiah are—one-half ounce, prepaid, 5 cents; unpaid letters, 10 cents; postal cards, 2 cents each; newspapers not over four ounces, 2 cents each. Prepayment of letters is optional, but unpaid letters will be charged in the country of destination with double the rate levied on prepaid letters.

THE first Sabbath of September is fixed for the collection for the Board of Education. Amount asked for, \$2,500.

COMBINED SERIES, - - - VOL. XIII, No. 10.

THE
Reformed Presbyterian
AND
Covenanter.

OCTOBER, - - - 1875.

J. W. SPROULL,

B. WILLSON,

ED R Glasgow
South Side

1875

TORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS,

ALLEGHENY, PA.

PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

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SCALE OF SUPPLIES IN LAKES PRESBYTERY.—J. McCracken, First Miami, Sept. 1st Sab., to declare the pulpit vacant. H. H. George, First Miami, Sept., 2d and 3d Sabs. J. J. McClurkin, First Miami, Oct., 1st, 2d and 3d Sabs.; Cedarville, Oct., 4th and 5th Sabs.; Cincinnati, Nov., 1st and 2d Sabs.; Garrison, Nov., 3d and 4th Sabs. A. W. Johnston, First Miami, Nov.; Cedarville, Dec.; Cincinnati, Jan., 1st and 2d Sabs.; Garrison, Jan., 3d and 4th Sabs. J. M. Crozier, First Miami, Feb., 1st, 2d and 3d Sabs.; Cedarville, Feb., 4th Sab., and Mar., 1st Sab.; Cincinnati, Mar., 2d and 3d Sabs.; Garrison, Mar., 4th Sab. J. M. Armour, Garrison, Oct., 1st, 2d and 3d Sabs.; First Miami, Dec., 1st and 2d Sabs., and Mar., 2d and 3d Sabs.

P. H. WYLIE, *Chairman.*

We are requested to say that the two boxes of clothing sent to Kansas, and credited in July number to 1st Congregation, Philadelphia, where the joint contribution of the 1st and 2d congregations, Philadelphia. The mistake was made by the party sending the acknowledgment.

The address of Rev. B. Hutchison at present is Granville, Putnam Co., Ill.

Rochester Presbytery will meet in Syracuse, Tuesday, October 5th, at 1 P. M. Iowa Presbytery, Rebooth, Tuesday, October 5th, 2 P. M. Illinois Presbytery, St. Louis, October 6th, 1 P. M. Pittsburgh Presbytery, Pittsburgh, Tuesday, October 12th, 7 P. M. Kansas Presbytery, Clarinda, Iowa, Tuesday, October 12th, 2 P. M. Philadelphia Presbytery, Baltimore, Thursday, October 14th. New York Presbytery, in Second Church, Newburgh, Tuesday, October 26th, 7½ P. M.

On account of the press of matter we are obliged to defer the publication of a number of articles, book notices, &c., until next month. Additional receipts next month.

The address of the *Christian Statesman*, is now 127 North Seventh Street, instead of as before, 104 North Sixth Street.

ADDITIONAL COMMUNIONS.—September 26th, Maquoketa, M. A. Gault. October 2d, Bear Run, J. Crozier, and A. J. McFarland. October 24th, Bovina. September 19th, Lind Grove, W. F. Johnston.

THE

Reformed Presbyterian and Covenanters.

VOL. XIII.

OCTOBER, 1875.

No. 10.

ORIGINAL.

THE MORGAN ABDUCTION AND MURDER.

ONE result of the present movement against secret societies is a revival of interest in the abduction and murder of William Morgan by members of the Masonic fraternity, for publishing to the world the first three degrees of that order. The murder took place in the year 1826. All efforts to find any trace of the body were unsuccessful. In October, 1827, a body drifted on shore near a small creek which entered into Lake Ontario. Three inquests were held on it. The first verdict rendered was, that it was the body of an unknown person; the second, that it was the body of William Morgan; the third, that it was the body of Timothy Monroe, a Canadian, who was swept, in a small boat, over Niagara Falls eleven days previous.

There can be scarcely a reasonable doubt that the second verdict was correct. Some sixty or seventy persons were present who heard Mrs. Morgan and Dr. Strong describe the marks by means of which the body, if Morgan's, could be identified, saw the rude coffin opened, and witnessed the examination, when it was seen that all the peculiarities on it were exactly such as had been described. So far as we can now judge, the jury came to a right conclusion when, after mature deliberation, it unanimously declared the body to be that of William Morgan. The excitement consequent upon the abduction and murder was great. The finding of the body and the different verdicts rendered tended greatly to increase it. A new party—the Anti-Masonic—was formed, and for a time swept everything before it. The secrets of Masonry were divulged. Hundreds of persons formerly connected with the order openly renounced it, and testified to the correctness of Morgan's revelations. For a time it seemed that Masonry was doomed.

The excitement, however, gradually subsided. Old issues were forgotten, new ones were raised. The tragic end of Morgan soon ceased to be much talked about. Masonry stealthily sought to recover its lost ground, and so

successfully has it accomplished this, that now it has a larger membership and is more powerful than ever before. The murder of Morgan, under the circumstances, was acknowledged to be a serious blunder. It showed the power and the spirit of the order. To have all recollection of it effaced as far as possible has ever since been the object of the defenders and adherents of all secret orders. The resurrection of the story has ever been their dread. One good result of the present movement against the secret orders, is a revival of interest in that sad tragedy. The whole story has been published. From platform and pulpit attention is called to it. Hundreds now are familiar with the details, who, a few years ago, scarcely knew that such a man as Morgan had ever lived.

Quos Deus vult perdere prius dementat. The Masons appear determined to afford a new illustration of the old maxim. To awe into silence, or neutralize as far as possible the efforts of those who are exhibiting in their true light the idle pretensions of their boasted order, of late they have been doing all in their power to obtrude it upon public notice. Corner-stones are laid with most imposing ceremonies. Great processions march through the principal streets of our large cities. "Temples" erected at great cost are dedicated, and every effort made to have the dedication come off with eclat. Statistics are published showing how rapidly the order has grown, and figures given to prove how much good has been accomplished by it. All this is done in the vain hope that attention will be attracted from the true character of the institution, and that thus the efforts made to oppose the secret orders will prove abortive. Vain hope! The very reverse has been the case. The greatness of its pretensions has awakened feelings of alarm, and the boast of its excellence directed attention anew to its past achievements. A demand is made for the publication of all the facts connected with the Morgan murder, and the few persons living conversant with the history of the case are called on to give to the public all the information in their possession. It will not be the fault of Masonry if the whole story be not soon as widely known as ever before.

Every reader of the secular press remembers how full of the details of the dedication of the Masonic Hall and Asylum in New York, which took place a short time ago, the newspapers were; and also how fulsome in their eulogies of the "Ancient Order" the correspondents generally were. The number of papers that had the courage to refuse to notice the dedication, except as an item of news, was small, and those that took occasion editorially to object to the institution was still smaller. Although the inauguration ceremonies and the demonstration of the Knights Templars from the various parts of the country were very imposing, and everything was calculated to exalt Masonry and silence opposition, still, to the surprise, no doubt to the sorrow, of the members of the order, their very success brought again to the surface the story of Morgan. The New York *Herald*, ever on the alert to gratify the public demand for news, called on Thurlow Weed, a pioneer in the anti-secret society movement of other

days, and editor of an anti-secret society paper, for information respecting the abduction and murder. In two letters to that paper, Mr. Weed gives some of his recollections of the sad tragedy. Politician that even in his old age he still is, he endeavors to explain away everything in his past conduct calculated to give offence to his old opponents. He handles Masons and their order with gloves. His honeyed words are very different from those formerly used, when, as editor, he endeavored to present Masonry in its true light. Still his letters are valuable, and especially so now, affording as they do additional evidence that William Morgan was murdered by Masons for publishing the secrets of Masonry. His brief account is in these words :

I did not personally know William Morgan, who was for more than two months writing his book in a house adjoining my residence, at Rochester. When applied to by Mr. Dyer, my next-door neighbor, where Morgan boarded, to print the book purporting to disclose the secrets of Masonry, I declined to do so, believing that a man who had taken an oath to keep a secret had no right to disclose it. Although not a Freemason, I had entertained favorable opinions of an institution to which Washington, Franklin and Lafayette belonged. On my refusal to print the book, Morgan removed to Batavia, where he made the acquaintance of W. C. Miller, editor of the *Advocate*, also a Mason, who became his publisher. I pass briefly over a series of facts which were judicially established, embracing the arrest of Morgan, his conveyance to and confinement in the county jail at Canandaigua, from which he was released and conveyed by night in close carriages through Rochester, Clarkson, and along the Ridge road to Fort Niagara, in the magazine of which he was confined. While thus confined a Knight Templar encampment was installed at Lewiston. When at supper, the zeal and enthusiasm of the Templars having been aroused by speeches and wine, Col. William King, of Lockport, invited four men (Whitney, Howard, Chubbuck and Garside) from their seats at the banquet table into an adjoining apartment, where he informed them that he had an order from the Grand Master (De Witt Clinton), the execution of which required their assistance. This party was then driven to Niagara, reaching the fort a little before 12 o'clock.

Upon entering the magazine, Col. King informed Morgan that his friends had completed their arrangements for his removal to and residence upon a farm in Canada. Morgan walked with them to the wharf, where a boat was held in readiness for them by Elisha Adams, an invalid soldier, into which the party passed and rowed away, Adams remaining to warn the boat off by signal, if on its return any alarm had been given. It was nearly 2 o'clock in the morning when the boat came back, having, as Adams expressed it, lost one man, only five of the six being on board when the boat returned. When the boat reached a point where the Niagara river empties into Lake Ontario, a rope being wound around Morgan's body, to either end of which a sinker was attached, he was thrown overboard. It is due to the memory of Governor Clinton to say that Col. King had no such order, and no authority to make use of his name. It is proper, also, to add that none of these men survive. John Whitney, of Rochester, whom I knew so well, related all the circumstances connected with the last act in the tragedy to me, at Albany, in 1831, in presence of Simon P. Jewett, of Clarkson, and Samuel Barton, of Lewiston.

Since the publication of Mr. Weed's letters, efforts have been made to show that Masonry is not responsible for Morgan's disappearance. The most absurd stories have been manufactured and published for this purpose. One writer affirms, in the most positive manner, that Morgan was seen in the wilds of Maine, living a solitary life, driven away from the abodes of men by feelings of remorse at what he had done—a voluntary exile. Multitudes of persons are ready to believe such stories, although unconfirmed with any evidence, while wholly unwilling to give any credit to the true account of the abduction, although accompanied with evidence amounting almost to a demonstration.

Not seldom, anti-Masons are charged with giving too much prominence to the Morgan murder. Suppose, it is sometimes said, the whole story is true, why condemn an order for one solitary act, performed by a few individual members who were greatly incensed against a man who had greatly injured it and them? Tried by such a standard, there is not a body of Christians in Christendom that would not be condemned. You might, say they, as well carry on a crusade against the different Christian organizations as against the Masons. Unearth their records, and you will bring to light as foul crimes committed by them. The reply is plain. Morgan's murder is a legitimate result of the workings of Masonry. It was simply the faithful execution of one of its laws. Prominence is given to that tale of suffering and death, inasmuch as it illustrates the workings of that institution. It shows how dangerous it is when it has power. This is the reason why prominence is given to it, and this is the reason Masons are so anxious to efface, as far as possible, all recollection of it from the public mind; or if it will be talked about, attempt to deny the truth of the story, or if that must in general be admitted, deny that Masonry is accountable for the act. Let it be shown that such a foul crime is a legitimate result of the workings of any organization, call itself what it may, and there will be the same reason to oppose it as there is to oppose Masonry.

These two facts cannot be successfully denied: 1st. Morgan was most cruelly murdered for divulging the secrets of Masonry. 2d. The murder was the inevitable and legitimate result of the workings of that system. These should ever be remembered. The connection between the murder and the order should never be lost sight of. What is needed that the people understand the danger of Masonry is, that they know its spirit. It is for this reason we rejoice that the facts connected with the murder are now published and can easily be had, and that the Masons themselves, by their offensive obtruding their boasted institution on public notice, are assisting those who oppose their order to create a demand for the facts.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. VIII.

BY REV. THOMAS SPROULL, D. D.

THE enterprising spirit of Covenanters led them to seek homes at an early day west of the Allegheny mountains. That part of the country was designated by the familiar name of the "backwoods." It comprehended the territory west of the mountains to an indefinite extent.

We have no authentic information as to the time when the first Covenanters settled in this region. There is a traditionary report that the Rev. Alexander Dobbin visited it before he went into the union that formed the Associate Reformed Church, which took place in 1782. He preached, according to the tradition, in the settlement called Brushcreek, in a church that had neither floor nor chimney. It being winter, a fire was kindled in the middle of the house, and the smoke having no way to escape helped the pathos of the preacher to bring tears to the eyes of the hearers.

In 1795, Rev. James McKinney crossed the mountains to look after the Covenanters who had removed to the "backwoods." He directed his course to the Forks of the Yough, the name given to the section of country that lies between and immediately above the confluence of the Monongahela and Youghiogheny rivers. He preached the first sermon in this region, in the house, or, according to another account, in a barn of James Finney. He remained several Sabbaths, and baptized a number of children. Besides Mr. Finney and his three sons, William, Robert and Andrew, there were Samuel Wylie, John Drennan, Zaccheus Willson, Benjamin Brown, William Madill, and others whose names we have not succeeded in obtaining, who were organized into a society.* Mr. McKinney visited also the neighborhood of Puckety, in Westmoreland county, and organized a society at the house of John Anderson, a man eminent for knowledge and fidelity to the Testimony. Shortly after this, others removed to the west and settled in Pittsburgh, and in the adjacent country.

The difficulties in worldly matters that these pioneers to the west encountered, were not light. There was no wagon road across the mountains, and the only means of conveyance was afoot or on horseback. The necessities of life that they could not produce they had to bring from the east. Iron, salt and groceries had to be carried on pack-horses, and this had to be done each year. Their houses were built of logs, one room below and one above. Their food was of the plainest kind, and their dress chiefly of their own manufacture. Besides, they were often in fear from the Indians. The tribes who inhabited a district of country near the head waters of the Allegheny river were hostile to the whites, and when they could, were ready to gratify their love of revenge by robbery and massacre. It was at such sacrifices of ease and comfort that our forefathers secured for us the blessings that we now so abundantly enjoy.

* The society generally met in the house of James Finney, on the bank of the Youghiogheny river. Samuel Wylie lived on the south side of the Monongahela river, about eight miles from Mr. Finney. Some lived about the same distance in the opposite direction. Other members lived at shorter distances. It is stated that the two members who lived at the greatest distances were no less punctual than those who lived nearer. They did not neglect the assembling of themselves together in those days, even though they could have had preaching by ministers of other churches nearer home. They knew their principles and loved them, and they saw clearly that it would be a practical denial of them to attend on the ministrations of those who opposed them or were indifferent to them.

According to the best information we can obtain, the first Covenanter communion west of the mountains was in 1802.* The place was a beech or sugar tree grove in the Forks of the Yough. Rev. John Black and Rev. S. B. Wylie, both recently ordained, were the officiating ministers. Several considerations made this a communion of special importance. Many who had settled in the backwoods were in the communion of the church, but had not for years had the opportunity of enjoying the ordinance of the Lord's supper. They were scattered over the counties of Allegheny, Westmoreland, Indiana, Butler, Mercer, Beaver, and Washington. Information of the communion had been diligently circulated, and at the appointed time they were gathered together from all quarters to enjoy the precious privilege.

The eagerness with which the opportunity to enjoy this ordinance was embraced is illustrated in the case of one whom the news had not reached. He was engaged plowing in his field in Butler county when another who had heard the tidings, and was on his way to the communion, passed by. He approached the side of the field next the road, when he was hailed by the traveller, with the inquiry: "Ain't you going to the sacrament?" The response was, "Where is it?" To this was replied, "In the Forks of the Yough." The plow was left standing in the furrow, the horses unhitched, and the two friends were soon on their way together.

A large number of applicants were admitted at this time to the fellowship of the church. Two sermons were preached each day of the solemnity, and it was doubtless a time of refreshing from the presence of the Lord.

The same ministers held a communion on the farm of Samuel Scott, about eight miles south of Pittsburgh. A great crowd of people were present. It is evident that hospitality was used without grudging. Mr. Scott entertained sixty persons, and others, large numbers. The writer has heard his father, Robert Sproull, who was there, speaking of this sacrament and the circumstances connected with it. Many slept in the barn, there being not room for all in the house. On this occasion Mr. Wylie preached his two sermons which were afterwards published in one volume, "The Two Sons of Oil," and the sermon on "Covenanting." The subjects of these discourses were what constituted the staple of Sabbath evening and Monday's preaching on sacramental occasions in those times.

In the following year, 1806, another sacrament was dispensed by the same ministers in the Forks of the Yough. John Temple, who made a public profession at that time, in the eighteenth year of his age, has furnished us with the following facts: The Associate Reformed church, where Rev. Mr. Henderson officiated, which was kindly given for the occasion, was found to be too small. A tent in a surrounding grove was occupied by the ministers, and the people sat under the shade of the overspreading trees. So many young people presented themselves for admission, that it was found necessary, after the constitution of the session, to parcel them out for examination to committees, each consisting of two elders. And the elders were competent for the service. Zaccheus Willson, Samuel Wylie, John Anderson, William Gormly, and others of like worth, were the men for the times. As rulers in the church they were careful to see that applicants for membership were influenced by the right motives, that they had read the standards of the church, and could intelligently give their adherence

* Some say that Mr. McKinney dispensed the Lord's supper when he first visited this place in 1795. We think the date given above is the true one. Our informant was old enough at the time to take notice to what he heard, and in several instances we have proved his accuracy in the statement of facts that occurred in his youth.

to them, and that they were sound in the faith of the Testimony of the witnessing church. Such elders have ever been a blessing to the church, and God has raised them up and fitted them for his service in such times as these of which we write.

The first Covenanter minister who settled west of the mountains was Rev. John Black. He was a native of Ireland, received his education in Glasgow College, Scotland, came to this country in 1797, was licensed in 1799, and was ordained pastor of the congregation of Pittsburgh in 1801. With his labors as a pastor the history of our church in the west for a number of years is closely connected.

The congregation, though called by the name Pittsburgh, included all the Covenanters in the surrounding counties. Mr. Black at first located himself on a farm about twelve miles east of Pittsburgh, in the vicinity of what was called the Thompson's Run society. On one corner of his farm a log church was built, which has long since disappeared. The ground, however, including a graveyard, being conveyed by deed to the church, has lately been secured as the property of Synod. By emigration, death, and change of denominational connection, there are none left to use the place for maintaining the Covenanting cause.

The labors of Mr. Black were abundant and arduous. He would leave home for a tour of pastoral work of several weeks duration, and go around the entire circuit before he returned. His journeys were performed on horseback. We have little idea of the fatigue and exposure to which he was subjected. The country was but sparsely settled, and often it required the day to be supplemented by part of the night to allow him to reach his destination. But for all this discomfort he was compensated by the hearty greetings and kind attentions of those who felt honored to receive him as their guest. The best cheer and the best bed were thought not good enough for him. These visits, few and long between, were accounted angels' visits.

Mr. Black was eminently fitted for missionary work of this kind. Of a healthy constitution, robust frame and buoyant temperament, he never succumbed to difficulties nor yielded to discouragements. As a preacher he was very popular, and in presenting and maintaining the distinctive principles of the church he had few equals. Wherever he preached crowds of people flocked to hear him. His plain and forcible manner of presenting the truth left no place for objections, and those who refused to be convinced, and went away muttering their dissatisfaction, rarely failed to be back to hear him the first opportunity.

Greensburg was one of the places where he occasionally preached. Here lived Robert Brown, an elder well known and highly esteemed in the church. Not far distant were the Dunlap brothers, Thomas, John, William and Robert; and near New Alexandria, Samuel Patterson. In the Puckety neighborhood, besides John Anderson already mentioned, there were the Rowan families, Samuel Milligan, and others. David and Samuel Huston located themselves at an early day near Kittanning. In the Shenango settlement, Crawford county, there were several families, of whom we mention the names of Samuel Rogers, Samuel Hays and the Cathcart brothers. There were also the Youngs of Little Beaver, Wrights and Samuel Sterritt, of Camp Run; and Crowes, Glasgows, and Millers, of Union and Pine Creek. In Canonsburg and neighborhood, John McFarland, James Roney and Robert George were in those days active and useful members of the church. In the Redstone settlement, near Brownsville,

lived James and William Parkhill. Nor can we omit the Sanhedrim,* consisting of elders William McElwee, James Tenant, and David Love. They lived in what is now called the Mifflin Society of the Monongahela congregation, a few miles south of Pittsburgh. These men, and others whose names we cannot now recall, were men of renown for intelligence, purity and fidelity to the Testimony of Jesus Christ. All these places and others, Mr. Black visited, and dispensed the ordinances, as he had opportunity, to earnest and appreciative congregations, during his itinerating pastorate.

The labors of Mr. Black were lessened by the ordination of Matthew Williams as pastor of what was called Pine Creek congregation, but which really included the whole district inhabited by Covenanters north of the Allegheny river. He was a man eminent for piety, unwearied in doing pastoral work, and a faithful witness for the whole truth. Under his labors, by the divine blessing, the various societies to which he ministered grew, members multiplied, and there was a demand for more laborers in this portion of the Lord's heritage. For this the Head of the church made provision. From the Seminary under the professorship of Dr. Wylie, in Philadelphia, candidates for the ministry came forth to carry on the work so auspiciously begun.

For the present we stop here in sketching the history of this part of the church. Believing that a fuller account carried down to the present time would be interesting to many, we have it in view, if we can procure authentic materials, at a convenient time, to prepare a history of Pittsburgh Presbytery, and lay it before the readers of the magazine.

LIFE MORE ABUNDANTLY.—A SCRIPTURE ILLUSTRATION.

BY REV. JAMES KENNEDY.

It has been somewhat sarcastically remarked, concerning some of the so-called advances in science of late years—but with as much truth in the sarcasm as to give it point—that if they be real, we can now dispense with the troublesome old axiom, that “every effect must have an adequate cause.” If we are to credit modern theories of materialism and evolution, we may accept results without any sufficient antecedent cause, and be able

* This name was facetiously given to the society by Mr. McElwee, a man remarkable for the readiness of his wit, as well as for the depth of his piety. There are some amusing anecdotes told of him of which we give the following: Riding home from Pittsburgh, where he had been at market with his butter, he was overtaken by a man of clerical appearance and dress, who, as he came alongside, accosted him with some commonplace remarks. The reply induced the stranger to prolong the conversation, and soon the two were fairly engaged discussing questions in theology, and facts in church history. The interest of the traveller, who proved to be a Presbyterian minister, lately settled in the neighborhood, was awakened by the intelligence of his companion, and as they drew near to the place where their roads parted, he asked him to which branch of the church he belonged. The answer was, “I do not belong to any branch of the church.” “Is it possible,” was the rejoinder, “that a man of your intelligence on religious subjects has never united himself with the church of Christ?” “I did not say,” replied Mr. McElwee, “that I did not belong to the church, I said that I did not belong to a branch of the church. I belong to the Reformed Presbyterian Church; that is not a branch, but the tree from which others have branched out.” This incident began an intimacy which lasted while the parties lived, and often would the minister, who loved a joke, tell how handsomely he was taken down by a plain countryman going home from market. It was common for Pittsburgh Presbytery to send licentiates their first day to preach to this society on account of its nearness to the city. Mr. McElwee's explanation was that they were sent to the Sanhedrim to stand their final probation. If they passed there they were prepared to preach.

to throw Bacon and Newton to the winds. The Bible, however, in this respect, belongs decidedly to the old philosophy, and if one thing distinguishes it above another, it is that of always ascribing everything, both in the physical and moral world, to a cause completely adequate. And as in all its facts, incidents and history, it is written from the God-standpoint, all the phenomena of existence are gathered round, and associated with, his natural and moral government.

Now, among all the phenomena of existence, there is none more mysterious or puzzling than the thing we call life; and how its various forms were brought into being at first, or raised to the condition in which we now behold them, has often been a question on the lips both of philosopher and divine. The Bible, however, solves the problem very simply. As in keeping with our observation and experience, all life now proceeds from a similar form of antecedent life, so the Scriptures lead us to believe it has ever been, "through all the links of that long-chained succession" which connects us with the first cause; and that if we seek for the origin of life beyond the first creature link, we can only find it in the antecedent life of the self-living and ever-living God, in whose being and power alone is to be found the primal cause of all being. "For with thee is the fountain of life."

This theory of the origin of life, so simple and clear, applies equally to every form in which life is to be found—to the type of life we call moral and spiritual, as well as to the vegetable and animal. For that man was originally endowed with a life distinct from his corporeal organization and mental faculties, is clear, from the fact that he had a life not dependent for its continuance on physical nutrition or mere mental activity, but upon obedience to the will of God, as its condition, and which life he might lose by disobedience without ceasing to exist in any of his physical or mental powers. And this life the Scriptures assure us he did so lose, and is therefore, in the spiritual aspect of life, "dead in trespasses and sins," notwithstanding that he eats, and drinks, and sleeps, and walks and talks in all the activity of manifold power. Now it is of this life our Lord speaks when he declares:

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

This expression carries us at once, in regard to spiritual life, to a distinction, with which we are familiar in respect to life in other forms, namely, betwixt the first communication of life to the subject and its subsequent developments; and it affirms, both of the origin and developments of spiritual life, that they are the object and result of Christ's mission and work. All that is primal, initiatory and causative about spiritual life in man, can only be found in Christ and his work; therefore the statement, "I have come that they might have life." And it is the saving application of that work which alone secures the development, expansion and progressive perfection of that life, "that they might have it more abundantly." How both of these aspects of spiritual life in man are secured by the saving application of Christ's work, it is the object of our illustration to show. And,

First. The first of these objects—the communication of life—is secured by Christ, in every case of spiritual life, *creating and imparting the life-germ of spiritual being.*

It has long been a question with scientists, whether a life-germ, even of the lowest type of vegetable or animal existence, can be produced by any combination of circumstances, natural or artificial, apart from the law of procreation, and the answer now is decisively, No. Nothing in the putrid processes, or in the different kinds and stages of fermentation, nor in any

known form of chemical resolution or composition can originate life. Even the advocates of evolution, who think that the higher forms of life on earth have been developed by gradual process from the lowest, admit that something primary—some primordial forms of life—was needed to begin the process, and confess that here we cannot well dispense with the help of a Creator. True, one scientist, of late, startled the world by asserting that he could “discern in matter the potency and promise of every form of life.” But he failed to make any other person discern it, and it is now questionable, even to himself, whether even he ever discerned it at all. The absolute necessity of a life-germ to start the process is so apparent, from all we know of the nature of vegetable and animal existence, that strange shifts have been made to get something that might serve as a starting point. Thus, at a meeting of the British Association a few years ago, the president, after stating that if we only had the minutest spore, or a single seed of the lichen or fern to begin with, all the rest would be easy, gravely propounded the theory that the first life-germ came to our world in an aerolite, from another planet! But he overlooked the fact that this theory would only remove the difficulty a little farther off. We might equally well ask how the life-germ first got into the planet from which the aerolite came to ours.

Now in spiritual life we also require something to begin the process, and this we find only in Christ and his work. He is the head and fountain of the new creation, for “in him was life, and the life was the light of men.” And “if any man be in Christ Jesus, he is a new CREATION.” The seminal principle of the new life is from Christ; for, “of his own will *begat* he us with the word of truth.” “Even so the Son *quickeneth* whom he will.” Here no ordinance, ministry, nor artificial manipulation of men in camps or revival meetings, no self-possessed power of free will, or of moral regeneration, has power to originate life. “Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” We need a Creator here as much as in nature, and this we find in him who said, “I am come that they might have life.”

Secondly. From Christ and his work come all the increase and developments of life after it has been originated. “And that they might have it more abundantly.”

That the words “more abundantly” do not institute any comparison betwixt the advantages secured by the covenant of grace over the covenant of works, or betwixt the state of matters spiritually in God’s people under the new dispensation as contrasted with the old, is obvious from the fact that they, and the previous clause, refer subjectively to the same individuals, and describe the experience of all such in any age, as receiving life from Christ, have it enlarged and expanded, according to the laws of life in every form in which it is found to exist. In every form of life the germ is extremely minute, indeed microscopically so. It is always, however, planted in a bed of nutritive matter, as we see in the little store of sugar and starch, to which, in the seeds of plants, the germ is attached; and in the eggs of oviparous animals, which consist, with the exception of a small speck, wholly of food to nourish the germ when quickened; whilst another arrangement to secure the same purpose, exists in the case of viviparous animals. All this shows that it was the design of the Creator that life should commence *in minimo*, but be fully provided with everything necessary to promote its expansion and growth, so that in due time the living entity should have life “more abundantly.”

Now so it is in spiritual life. “Being born again not of corruptible seed,

but of incorruptible," the spiritual entity, or "that which is born of the spirit," commences life also *in minimo*. But being planted in a state of union to Christ and his work, it is supplied from that source with everything necessary to promote its progress and growth, and the same law of life operates here as in the other departments of God's living works, and life "more abundantly" is the result. This will be more clearly understood by tracing this spiritual life through some of its developments.

And, first, *the power of nutrition and progress* is life "more abundantly."

Among the many definitions of life that have been attempted, one—and perhaps as good as any we have got—is, that "life is the power of organizing." Altogether, nearly sixty simple substances enter into the matter composing our plant. These, however, are all in the condition known as inorganic, and no known power, but life, can organize any of them, or change them into the organic form. The chemist, therefore, with all his skill, and with the whole world on which to operate, cannot, out of inorganic matter, make one ounce of food such as an animal could use, however he may manipulate the elements of which food is composed. To plants alone has been given the power of organizing the inorganic; and therefore God not only made them before the animals, but appointed them as an organizing corps, to prepare the way for the existence of the higher forms of life. The vegetable germ first starts and expands, to some extent, by means of the small store of organized matter contained in the seed; but soon it strikes roots into the soil, and appropriates the lime and silica, potash, soda, phosphorus and other substances which it finds in a liquid state there, and by the power it possesses of organizing and assimilating and incorporating these, it adds daily accretions to its life. By this means, in due time, it is able to send up a stem, which, being provided with organs in its foliage to feed on the water and carbon, and nitrogen and oxygen found in the atmosphere, and even to assimilate and incorporate the sunlight of heaven with its own substance, helps forward its progress, till it comes at length to possess life so abundantly as almost to surpass belief. In the same way the animal germ begins to organize from the earliest stages of life, the only difference betwixt it and the vegetable being, that the animal germ always requires organized matter on which to operate. And the same law of assimilation and nutrition produces similar results in both, namely, that progressively they possess life "more abundantly."

Nor is it otherwise in the spiritual life. When Christ imparts the living germ in regeneration, he endows the "new man" with power to assimilate and incorporate such aliment from without that he can "grow thereby." And now the new living spiritual entity lays everything within its reach under contribution. It roots itself in God, and appropriating him in saving relationship, it attains the *life of adoption*. It feeds on Christ, and appropriating his merits and righteousness to the supply of its own wants, it attains the *life of justification*. As the Holy Ghost "is shed on it abundantly through Jesus Christ," it imbibes his influences, as the plant does the dews and sunshine of heaven, and attains thereby to "sanctification of the spirit," or to the *life of sanctification*. As it "desires the sincere milk of the word," and drinks in its doctrinal truths, it attains to a *life of faith*. By the use of the precepts of the law it attains to a *life of obedience*, and as it makes its own of the promises, it attains to a *life of hope and assurance*. Nay, we ask, what degree of life and attainment may it not reach by this power? In "being rooted and grounded in love, it is able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ that passeth knowledge, and is filled with all

the fulness of God." And receiving, by this spiritual power of nutrition, "out of that fulness, grace for grace" continually, may we not expect that life will go on expanding perpetually, till "more abundantly" will have a meaning and extent we cannot now understand.

Again, *health* in the living subject is life "more abundantly."

Health has, by some, been defined to be "the constant maintenance of a just equilibrium among all the parts of the system, in the performance of their natural functions;" and no doubt this is, to a considerable extent, true, for disease is often some organ being in excessive or defective action. Perhaps, however, health has been better defined to be "the potency of life, equally distributed, and universally operative, in every part." Want of health is evidently something defective in the vital force in some organ or function, which, as it affects the system, may soon superinduce a similar state of things on other functions. Take, for example, the weakling plant, which we call unhealthy. There is some defect of root, or some want of sunshine and air to mature the wood, or some leaf-blight preventing the due elaboration of the juices; in fact, some want of the potency of the life-force somewhere. So of a weakly, unhealthy child. Some disordered function or want of vital force in some organ, soon tells on the whole system, prevents sleep, impairs nutrition, stops the growth, and hinders the little one from attaining life abundantly. Health, therefore, is something more than mere life. It is life developed and at work effectively in every part. And so it is also in the spiritual aspects of life. When life from Christ in us is potent and operative everywhere, counteracting all tendency to defect or omission in any part or service of a living religion, that is spiritual health, and life "more abundantly." Such health in the spiritual man gives appetite, promotes nutrition, secures the repose of spiritual peace, disposes to constant activity all the powers and functions of the new nature, and maintains in vigorous action the whole life of God in the soul. It preserves, moreover, a just equilibrium among the parts and powers of our spiritual nature, as betwixt judgment and feeling, betwixt conscience and passion, betwixt affection and will, and betwixt profession and practice. Such health we may have daily from Christ, "who healeth all thy diseases;" "who is the health of my countenance and my God."

Another form of life "more abundantly," is *enjoyment*.

Life, at least in the animal form, may be found in one of three conditions: First, in a state of unconsciousness. This, however, we hardly term life at all—it is rather mere existence. Then we may have life in suffering. That, however, is existence crowded and crushed by death. And then we may have life in conscious enjoyment, and this the heart feels is to have life abundantly. This is the gem of life in its appropriate setting, giving it beauty, and lustre, and sparkle. This is the abundance, and exuberance, and perfection of life, which alone makes it valued and prized. And in all the forms of sentient life we see around us, this development comes in just in the order we have indicated. First, being, then nutrition and growth, then health, then enjoyment. Witness the playfulness of all young animals, when they have reached a certain stage, and are in health. What a craving for enjoyment, what an exuberance of life-power in continual attempts at being happy. And this feeling, being natural and instinctive, and an element of life, would remain fresh and vigorous forever, if not crushed out by suffering and decay. And so it is in our spiritual life. In fact, this is the only form in which life "more abundantly" is, in this respect, perfectly realized. The germ of our spiritual life is planted "in joy in the Holy Ghost," and as the living influences are imbibed, and like sap

in the plant circulate in every part, "the fruit of the spirit is love, joy, peace." Therefore, every experience and attainment of the new life brings forth joy in some form. There are rainbow gleams of this joy, sparkling even in the tears shed by repentance. The groans and agony of the spiritual conflict are alleviated by the joy of victory over sin. "There is joy and peace in believing," and "the rejoicing of hope firm unto the end." There is the joy peculiar to pardon and justification, and the joy in the Holy Ghost "that accompanies and flows from" adoption or new relation to God. Sanctification also has its joy, as we learn to say, "I have rejoiced in the way of thy testimonies as much as in all riches." In all work and usefulness, and attempts to do good in God's service, "the joy of the Lord is our strength." We can even "glory in tribulation," and "count it all joy when we fall into divers temptations," and notwithstanding the afflictions we endure, we "rejoice evermore." And thus our joy, though often interrupted, is never wholly destroyed; nay, generally goes on, making increase through all the stages of our spiritual life, till it culminates in the ecstasy of Paradise above. And this joy is the very life of our life. Without it even immortal existence would not be life, but is termed "the second death." And this form of life "more abundantly" we have in Christ and his work, "in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory," "that they may have my joy fulfilled in themselves."

Enlarged communion with God and with the spiritual world, is life "more abundantly."

Life at first is necessarily limited in the extent of its intercourse with things external to itself, but as it expands, its history largely consists in fellowship with others, and contact with the world. And the human animal, as life enlarges, early displays a wonderful proclivity for more knowledge of, and fellowship with others; and the more we are mixed up with mankind, and with all human interests, pursuits and experiences, the more life we are thought to have had. And so powerful is this tendency of our nature, that, when confined to a narrow circle of observation, we manage, by the help of books, as histories, travels, voyages of discovery, and literature descriptive of men and things, to get, as far as we can, acquainted with earthly realities. Thus many a man, who may have never been more than a few miles from the place in which he was born, will, before he has digested his morning meal, by the help of a newspaper, have made a little tour of the world, looked in at London and Paris, bowed acquaintance with Bismark and Disraeli, and learned what they are doing at Calcutta and Peking. Thus communion with others, in some form, is life "more abundantly." And so it is spiritually. The new man, being "born of God" and related to his family and kingdom, feels an irrepressible yearning for fellowship with him, and with all who are truly his. And ample provision is made in Christ and his work to meet this want of our spiritual being. He is the "stairs," of which Solomon speaks, by the "ascents" of which we can climb up to daily fellowship with the Father. As we are familiar with the word of Christ, we can, in the recorded experience of the saints, talk with men of other days; whilst in the history of the church and the religious literature of the past ages, we get acquainted with the most notable worthies who have had a place in the kingdom of God. With the whole community of living saints we have also, in Christ, facilities, not a few, for fellowship in different forms. As in ordinary social life, therefore, so it is in the spiritual; life "more abundantly" is the result of an enlarged communion. How strikingly this is expressed by Paul: "Ye are come

unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." What a communion, to be in daily fellowship with all these! Life, how abundant!

Again, *working strength and active usefulness* is life "more abundantly."

The power of life is unspeakable. We have seen a bunch of soft green leaves force up the consolidated crust of a hard gravel walk. The force of life in a growing tree will burst a band of iron, and throw down a stone wall. This force of life was accurately tested last year in the Massachusetts Agricultural College. The plant experimented on was the mammoth yellow Chili squash, grown under circumstances most favorable to its fullest development. In three months from the planting of the seed it was calculated to have attained fifteen miles of roots. By an ingeniously constructed test apparatus it was found that a squash, growing on the plant, had on the 21st of August a lifting power of sixty pounds. By the 31st of October this had increased so that it had a lifting power of five thousand pounds, or two and a half tons! Another fact about the life-power, confirmed by the same experiment, was the power of life to resist chemical action that would destroy it. The report says: "Scarcely less astonishing than the mechanical force exhibited, was the ability of the tissues of the squash to resist chemical changes and the attacks of mould, where the rind was injured by bruises and cuts. Whenever fresh growing cells were exposed to the action of the air, they immediately began to form a regular periderm of cork, which preserved them from decay." Now both of these life-powers—the motor and the preservative—are equally seen in the animal economy. The force lodged in the muscles of animals, especially in some of the insect tribes, is simply incalculable, whilst the same power to resist chemical changes is also found in their living tissues. Now all this has its parallel in the spiritual life. Abundance of life spiritually is also abundance of power to resist evil, to bear suffering and persecution for Christ's sake, and to live actively for God and his cause. And this we have in Christ. "Your life is hid with Christ in God." "My strength is made perfect in weakness." What a beautiful example of life "more abundantly" we have in Joseph, as set forth in the language in which Jacob describes his favorite son: "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall." Spiritual life in Joseph had not only a wonderfully preservative power in the temptations and dangers through which he passed, but developed amazing activity in doing good. And, as Jacob's words indicate, not only did it promote his usefulness *within* the church, and fit him, as an instrument prepared of God, to save her from perishing, but it had force enough to make "his branches run over the wall" in works of usefulness to those *outside*, even to Pharaoh and the Egyptians, and to the inhabitants of many surrounding countries. And so it is with all those quickened by the force of the same spiritual life, so as to be useful in the church or in the world; and the abundance in which life is possessed by individuals, congregations, and churches, may always be measured by their power to resist, and bear, and work for God.

And, lastly, a *hopeful, bright future*, is life "more abundantly."

The man who, even in this world, has not a future, in some measure, filled with light, and joy, and hope, has really no life. A future of gloom, darkness and despair, is death. In proportion, therefore, as our future is clothed with brightness and glory, have we life "more abundantly." Now,

in Christ and his work it is provided, in regard to the spiritual life, that in this respect we should have it in great abundance. Our future even in this world, in Christ, is clothed with light. "All things are yours—things present and things to come." "Surely that which concerneth me, the Lord will make perfect." "All things work together for good to them who love God." Such statements as these, and the assurance that all the promises to us "are in him, yea, and on him, Amen," have often made a lovely future to the saints of God, even here, even when "for the present it was not joyous, but grievous." And as to the life to come, it is our privilege to have "Christ in you the hope of glory." And though we cannot now conceive what that glory shall be, nor comprehend what abundance of life we shall possess when every element of death shall be finally purged out, and every faculty saturated with enjoyment, and "that which is perfect is come," yet we may at least gild brightly our picture for the future with gold from the New Jerusalem, as we dwell on the image of our eternal home, and realize life "more abundantly" in the hope of a glorious hereafter, as we rest on the assurance, "when Christ, who is our life, shall appear, then shall we also appear with him in glory."

PUTTING ON CHRIST.

BY REV. T. C. SPROULL.

"Put ye on the Lord Jesus Christ."—Rom. 13: 14.

THE Christian life is a life of change. There is a constant transformation going on in his inward life and outward conduct—a constant putting off, and a constant putting on. The old, worn, tattered and filthy garments of the flesh—the works of darkness—the corrupt, deceitful "old man," with his deeds, are put off. The armor of light, the graces of the spirit, the "new man," the Lord Jesus Christ, are put on.

The phrase, "to put on a person," which seems to us a harsh expression, occurs frequently in the writings of Paul, and means to imbibe his principles, to imitate his example, to be imbued with his spirit, and to become like him. It comprehends everything excellent—every grace, every virtue, all that a Christian should be in this world, all that he hopes or expects to be in the world to come. Those to whom Paul wrote had much need of the injunction, "Put ye on the Lord Jesus Christ." Much of their old clothing—the lusts, prejudices and practices of their former unconverted state—still covered them, and rendered them unsightly before God. Hence the necessity of the advice.

The great lack of Christians in our day, as well as in the days of the apostle, is the lack of true Christian character and conduct. This lack greatly hinders the success of the church in the evangelization of the world. It has been said, with truth, that "infidelity in the church is more baneful in its effects than infidelity in the world." To be like Christ, to "grow up into him in all things," should be the one earnest, constant aim of his professed followers; and the more we are like Christ in our disposition and conduct, the more efficient as Christian workers will we become in the world. The thought of the text is,

Perfect conformity to the image of Christ should be the aim of the Christian.

To encourage us to the attainment of a higher and purer Christian life, let us inquire what is included in "putting on the Lord Jesus Christ?"

1. It is to accept him freely and fully as our Saviour. This is the first

great act of the believer, without which none of the rest can ever follow. It is to put on, by faith, the righteousness of Christ as the ground of our acceptance before God. The word rendered *put on*, in the original, has reference to clothing or apparel, and it well describes the conduct of the enlightened sinner, whose eyes have been opened to see that all "his own righteousnesses are as filthy rags," and can never avail to save him. Immediately he casts them all aside, and by faith accepts of Christ's righteousness as the only ground of his acceptance with God. Those who have put on the Lord Jesus, in this regard, are sure of their acceptance before God now, and can look forward with the utmost confidence to their complete and eternal salvation in the world to come. For it is a divine righteousness. Christ is "Jehovah our righteousness." It is a perfect righteousness, complete in every part, covering the believer's sin from the eye of God's avenging justice. Thus clothed with Christ, God "sees no iniquity" in his people. It is eternal; never wearing out or decaying like our own righteousness. It gives to the believer joy, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness;" peace—"Wherefore, being justified by faith, we have peace with God through our Lord Jesus Christ; beauty—"Thou art all fair, my love," through the beauty and comeliness of Christ; eternal security—

"Jesus, thy blood and righteousness
My beauty are, and glorious dress.
'Mid flaming worlds in these arrayed,
With joy shall I lift up my head."

2. It is to be distinguished by strict adherence to the law of God.

Jesus Christ was possessed of a strict, zealous regard for the honor of God's holy law. "I delight to do thy will, O my God; yea, thy law is within my heart." "I came not to do mine own will, but the will of him that sent me." His great object was to fulfil the law of God, and this he did in the face of all opposition. The Father's will was his law, and when the doctrines, commandments and customs of men came in contact with this law, he cast them all aside, trampled them under his feet, and at length suffered death because of his strict adherence to God's law.

A like strict adherence to the will of God, as contained in his word, should characterize all his followers. But, alas! how often are we misled by the customs of society, customs often directly in opposition to the law of God. How prone are we to render obedience to the laws of men, through fear, or perhaps through some more unworthy motive; even when we know those laws are not in accord with the law of God. Let us strictly adhere to the will of God, both in regard to our public and private conduct, even though, like Christ, we may be charged with hypocrisy and a lack of patriotism. The truest patriotism and love of country is that which urges the claims of God's law upon the nation.

3. It is to be characterized by the same meekness and lowliness. Such a frame of mind is eminently Christ-like. The feeling and disposition of mind which prompts us in a humble manner to follow the "meek and lowly Jesus," is one of the distinctive traits of a true Christian character. When we are reviled, it is hard not to revile again; when we suffer, it is hard not to threaten; but "to this complexion must we all come" if we ever expect to enter heaven.

Let us guard against a false humility. It is not constantly speaking of ourselves in deprecating terms. Some men's humility consists entirely in this; and how quickly they resent the insult, if you dare assent to their

own estimate of themselves. If we are filled with the true spirit of humility, there will be no occasion for us to loudly proclaim the fact to every one we meet. Our conduct will show it.

Some endeavor to manifest their humility by underrating their abilities for work and service. They are too humble to make a display before their brethren. They hide themselves in some corner, and there they sit in idleness, calling it humility. This is often nothing but pride. They are not willing to occupy a secondary place, and hence, because they cannot appear to the best advantage, or appear as others who have more talents and abilities, they will do nothing, and the church loses their labors and influence for good. Every man should have a proper estimate of his talents, and go to work and improve them. Christ was truly humble, yet an incessant worker, seeking not the praise of men. He is to be our standard. Let us measure ourselves by him, and this will truly humble us.

4. It is to be distinguished by the same unbending integrity and uprightness. No one can read the life of Christ without being struck with his honesty, integrity and uprightness. Not for gain, not for the purpose of gaining a livelihood, not even for the purpose of saving his own life, did he for a moment swerve from the path of rectitude and honesty. We can easily see what worldly gain and honor might have been his, had he but hearkened to the seductive advice of Satan. But worldly honor, ease and wealth—he cast all aside rather than “tempt the Lord his God” by worshipping Satan, or commanding that stones be turned into bread. It seems blasphemous to charge him with double dealing, trickery, dishonesty, or hypocrisy in any form. He came to do the will of his Father, and honestly and faithfully to serve him. How many of his followers “put on Christ” in this regard, conducting themselves with strict integrity in the sight of God? How many of us in all respects “walk honestly toward them that are without?” Are there not thousands of his professed followers who rob God of both time and money, and thus rob their fellow-men? Is it any mitigation of the robbery to say that the customs of society and of the church sanction it? There are professing Christians—Covenanters at that—to their shame be it said, who would consider it a virtual denial of their allegiance to King Jesus to support a constitution that ignores God, his Son and his law; and yet they will take advantage of an iniquitous bankrupt law, framed under the constitution, to defraud their creditors of their just dues. Is this putting on the Lord Jesus Christ, who said, “do unto others as ye would that others should do unto you?” “Owe no man anything,” not even thirty cents on the dollar; and “though we swear to our hurt,” let us fulfill our honest obligations both to God and man, the laws of the land to the contrary notwithstanding.

5. It is to be distinguished by the same active zeal in the cause of God. The zeal of the Lord Jesus was a quiet, unostentatious, earnest, burning zeal for the glory of God. “The zeal of thine house hath eaten me up.” It was active and uniform. It was not manifested by fits and starts, but was ever at work, ever burned. It was a zeal, too, that was not afraid to manifest itself when the occasion called for it. With a scourge of small cords he drove from the sacred precincts of the temple the traffickers who defiled it. It was a zeal with knowledge—always did the right thing at the right time and place. There is no surer evidence of a true Christian, than the active, earnest zeal he exhibits in the cause of Christ. If our hearts are not in the work, our zeal will soon flag. Christian zeal should be uniform, always in active operation. Many of us, like the Galatians, “run well” for a time, but our inborn laziness, our lack of interest in the

work, often "hinders us." It should be ever burning, like the zeal of Moses—Elijah—Paul, who, "leaving the things that were behind, and reaching forth to those things that were before, pressed toward the mark for the prize of the high calling of God in Christ Jesus." He gloried only in the cross, and desired to know nothing else among men save Jesus Christ, and him crucified.

Says one, "We do not value the intermittent spring so much as the little brooklet that never dries up. We do not value the glow-worm as a guide, but look to the ever-constant sun. We place no value upon the man who lodges in a succession of Utopias; but we learn to esteem the man who without genius, quietly and evenly and surely plods his way to success." The zeal of many leads them to shun the slow, plodding way of Christ. They will do nothing unless they can do something brilliant and astounding. This is a false zeal, of which we ought to beware; a zeal misdirected, a zeal not according to knowledge, seeking some false end, seeking its promotion in an unauthorized way. Jehu had a zeal, which he called "zeal for the Lord of hosts." He was not *too* zealous, but his zeal was misdirected to his own praise and glory. The Jews, in the days of Christ, had a "zeal for God, but not according to knowledge." It fired them with a frenzy to destroy the Son of God. They had a zeal for old forms. There is the same zeal in the church at the present day. It is principally directed against new forms of Christian effort, rendered necessary by the exigencies of the times. The zeal of some rises to a tremendous pitch if you broach a Sabbath school in the congregation. When Christ left the old, beaten paths of Jewish form and ceremony, and made for himself new paths in which he might reach and do good to the poor and despised, the publicans and sinners, great was the indignation against him, and strong the zeal for the Lord. Let us put on the zeal of Christ. Let our whole soul be permeated with it. Let us give ourselves no rest. Remember, souls are dying by thousands—going down to destruction. Let us not stand idly waiting for some grand opportunity, but let us work zealously in whatever sphere the Lord has placed us, not seeking the praise of men, but the praise of God.

6. It is to be distinguished by the same self-denial. Jesus Christ is a perfect pattern of self-denial. The eternal God emptied himself of his glory—denied himself the enjoyment of that "glory which he had with the Father before the world was," humbled himself by taking upon him the form of a servant, and becoming "obedient unto death, even the death of the cross." All this for us, unworthy, unthankful. And shall not we, his followers, manifest something of the same spirit? "Let this same mind be in us that was also in Christ Jesus." Shall we not forego a little of that ease we love so well, and labor more earnestly in our Master's service? See how he worked and labored for us—what comforts he denied himself in order that he might secure for us eternal comfort. See the heavy cross under which he groaned and staggered for us. And shall we not be willing to bear a lighter one? Remember his words: "If any man will come after me, let him deny himself and take up his cross and follow me." How few of us deny ourselves any luxury, and comfort, in order that we may advance his cause! If we have time or money to spare, after we have found our own pleasure and enjoyment, we perhaps give a little to the Lord. O, let it always be Christ first, ourselves afterwards.

7. It is to be distinguished by the same unselfish love for others. If we could but learn this lesson of unselfish love from Christ, how many heart-burnings, how much pain and sorrow would cease among brethren. In-

stead of that unsanctified ambition and grasping for high places in the church at the expense of others, there would be a preferring of one another in honor, and esteeming of each other better than ourselves. But the question among us is, "who shall be greatest?" and we ruthlessly trample each other into the dust in our efforts to rise. Jesus ever rebukes such a spirit among his followers.

There is nothing so Christ-like as an unselfish love for souls, a spirit that would lay down our lives for the brethren; and never, until Christians cast away that love of self which is born of the devil, and lose themselves in an all-absorbing love for souls and for one another, will the church of Christ rise to that position of beauty and usefulness which she is destined to occupy in the world.

In conclusion. Let us come to Christ by faith; let us imbibe his spirit, and give ourselves away to him, to do with us as he pleases; to work, for him when, where, and in whatever way it is his pleasure we should work; to live for his glory, to lay down our lives, if need be, for his cause; to be sanctified by his spirit, and at last to be saved in his kingdom.

LETTER FROM COLORADO.

REV. T. A. SPROULL, pastor of New Alexandria congregation, Pittsburgh Presbytery, has been unable to preach since last Thanksgiving day, almost a year ago. His disease is aphony and general debility. By the advice of friends he determined to try the climate of Colorado, and see if it would be of benefit to him. His congregation cordially granted him leave of absence. A number of his co-presbyters voluntarily agreed to supply his pulpit in his absence, so that the congregation has had regular preaching. The following letter, written from Colorado, will be read with interest by our readers. His health has greatly improved.

EVANS, COL., Aug. 19, 1875.

MESSESS. EDITORS—In quest of health, a friend and myself concluded to try the climate of Colorado, the "Switzerland of America," so far-famed for its remedial qualities. At Pittsburgh we had the choice of four different routes to Denver, Col.; one by way of St. Louis and Kansas City; the other three by way of Chicago, diverging from that city into three different lines running through Illinois and Iowa, converging again at Omaha, the eastern terminus of the Union Pacific railroad. From Omaha the journey is made by the Union Pacific road to Cheyenne, and thence by the Denver Pacific road to Denver. Excursion tickets from Pittsburgh to Denver and return, good for ninety days, cost \$91.75. The distance from Pittsburgh to Denver is nearly 1,600 miles, the time from 75 to 80 hours.

Desiring to visit friends in Morning Sun, Iowa, we took the Chicago, Burlington and Omaha route. After leaving Omaha until we reached Cheyenne, a distance of five hundred miles, the ride is devoid of any special interest. Passing through the great Platte Valley, as far as the eye could reach we could see nothing but the vast bare plains, the monotony of the scene being occasionally relieved by large herds of cattle, a few antelope and some small game. A few years ago large herds of buffalo could be seen, but they have almost entirely disappeared. The morning after we left Omaha we caught a glimpse of one herd in the distance. After leav-

ing Cheyenne the scenery became more varied. The snow-capped mountains began to present themselves to our view, Gray's Peak, at an altitude of 14,300 feet, appearing in the distance.

We arrived at Denver on the first of July. This city is the capital of Colorado. It is situated on the South Platte river, has an altitude of 5,100 feet, and is within a few miles of the base of the Rocky Mountains. It was settled by gold-seekers in the summer of 1858, and the first house was built in October of the same year. Now it contains a population of over 20,000, and is the commercial and railroad centre of the Territory.

After remaining at Denver a few days we came to Evans, forty-six miles north of Denver, where we have made our headquarters. This town is situated on the South Platte, in an excellent farming and grazing country, and has a most favorable location. The river affords abundance of water for farming, which is carried on entirely by irrigation. While it was the terminus of the Denver Pacific road it was a stirring, active place. When the railroad was built to Denver, it became almost deserted, the inhabitants numbering only forty. It was at this time that the St. Louis Western Colony selected this as the point of their settlement, and secured control of the town site and about 60,000 acres of farming lands. Under these new auspices the town rapidly increased in population till, in the fall of 1872, it numbered 750 inhabitants. Since that time, however, owing to the commercial panic and the ravages of the grasshoppers, which have tended to discourage immigration, the population has decreased somewhat. This is the only place in the Territory in which our church has a foothold. The Presbyterians and United Presbyterians also have organizations here. The latter worship in our church building, and are under the care of Rev. S. B. Reed, formerly of Pittsburgh. The congregation of our people is much the largest, and under the pastorate of Rev. A. C. Todd, exercises a good influence in the community. Their church building is a fine edifice, and when finished on the inside will be convenient and handsome. Not only as a minister and pastor, but also as editor of the *Evans Journal*, a fearless, outspoken journal, is Mr. Todd doing a good work in disseminating the principles of a sound morality. The impression in some portions of our church in the East that the Evans colony is a failure, and the Covenanters here in a condition greatly to be pitied, is a great mistake. If your readers could see, as I have seen, the abundant harvest they are now gathering, with bright prospects for good fall crops of corn, potatoes, &c., and could worship with them in their neat well-filled church, as I have done for several Sabbaths, they might be inclined to envy rather than pity their condition. It is true they have had discouragements and difficulties. The potato bugs and grasshoppers have made great ravages for the last three years (owing to the destruction caused by the latter, some of the farmers planted their corn three times this season), but the people have held on, and complained little and written less about their difficulties; and now their patience has been rewarded, and they have brighter prospects before them. And even if the colonists here have had hard times, they have been blessed with good health, which could not be said of the early settlers of western Ohio, Indiana and Illinois, when the fever and ague were found in almost every house.

In another letter I will refer to a matter which may be of interest to some of your readers—the influence of this climate on pulmonary and bronchial affections.

The weather here, as in other places, has been unusually wet. The rainfall has been unprecedented; bridges have been washed away and railroad

travel interrupted to an extent never before known. The days are warm, but the nights are cool and pleasant. The heat in the sun, as I now write, is oppressive, although within full view of my room is the Snowy Range, the "region of eternal snow." We have already spent three weeks in camping out in Este's Park, at the foot of Long's Peak, an account of which I must defer till a future time.

Truly yours, THOS. A. SPROULL.

EDITORIAL.

It is with sincere sorrow we announce to our readers the death of Dr. John Newell, in the fifty-second year of his age. The sad event took place on Monday, September 20th, 10½ P. M., at his residence in Wilkinsburg, after an illness of about four weeks. A wife and eight children are left to mourn his loss. They have the comfortable assurance, that however great is their loss, for him to die was "to depart and be with Christ, which is far better," and can rely in the hour of their sorrow on the promise, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." In our next number we shall give a more extended account of our esteemed brother, whose talents and scholarship, no less than his piety, entitle him to be held in remembrance.

A RELIC OF THE OLDEN TIME.

R. P.

L. S.
1752.

THE above presents a *fac simile* of both sides of a token of admission to the Lord's table, which Rev. S. Collins, of the U. P. Publication Office, kindly put into our hands. He obtained it when aiding in the dispensation of the sacrament of the Supper at Oxford, Chester county, Pa. The year marked on it, and the letters R. P. make it pretty certain that it is one of a number of tokens that were made to be used in the observance of the Lord's supper by the first Covenanter congregation that was organized in this country. In 1752, the year inscribed on the token, Rev. John Cuthbertson came to this country and commenced his ministrations in Chester and Lancaster counties.

It is a curious fact in regard to these tokens that no two of them are exactly alike. This shows that they were neither run in a mold nor the impressions stamped on by a die. Their clumsy workmanship and variety of appearance suggest the opinion, that a number of persons were employed in making them out of a sheet of lead, each one employing his best skill in conforming them to a prescribed model.

With those persons tokens were not unnecessary and useless things. The token was looked on as an important emblem in the giving of which by the session and the receiving of it by the communicant, there was a public pledge of fidelity to Christ to be sealed on the following day at his table.

What thoughts crowd on the mind when looking at this piece of metal!

For the period of more than 120 years it has been used to prevent disorder in a solemn service, and to assure the heart of the pious worshipper of a right in the sight of men to engage in it. And how naturally would it suggest the necessity of receiving an invisible token from the Master of the feast, and stir up to use the means to secure it! And as a pledge to hold fast the profession of faith, an importance was attached to it, that in days of declension is overlooked. The generation which first used these tokens have long since gone to their fathers; others have followed; but God has still a people to honor him. "Thy servants take pleasure in her stones, and favor the dust thereof."

THE Sketches of the Church in America, by Dr. Sproull, are attracting, and deservedly, much attention. They have been instrumental in bringing to light much valuable information, which otherwise, in all probability, would have been lost. It is possible other facts or documents may be in possession of some of our readers which would throw additional light on our past history. If so, those in possession of them will confer a favor by communicating with Dr. Sproull, Allegheny, Pa.

REV. N. R. JOHNSTON has removed to San Francisco, California. His intention is, if the way be clear, to engage in mission work, especially among the Chinese. The Central Board of Missions unable to undertake at present any new enterprise that would require such an expenditure as would a mission on the Pacific coast, has appropriated a sum to assist in defraying present necessary expenses, in the hope that if the prospects are sufficiently encouraging, Synod may authorize it to engage more extensively in the work. Members of our church in California would do well to correspond with Mr. Johnston. His address is Box 2271, San Francisco, California.

MISS MATTIE R. WYLIE spent about a week in Pittsburgh on her way East to sail for Syria. A farewell meeting was held in Dr. Milligan's church on Thursday evening, September 17th. Addresses were delivered by the pastor and Rev. Dr. Sloane, also, by Rev. D. B. Willson and Rev. R. A. Macfarlane (of the Irish church), and Rev. S. Collins of the U. P. church. Mrs. Collins, in well-chosen words, presented Miss Wylie with a Bible, and the Pittsburgh Ladies' Missionary Society, through their pastor, gave her a present in money.

THE article on "Life More Abundantly," by Rev. James Kennedy, is well worthy of a careful perusal. The subject is important, and, as presented, is calculated both to interest and instruct.

ECCLESIASTICAL.

PASTORAL LETTER.

At the late session of Synod, during one of the meetings for devotional exercises, the present state of religion in the church was the subject of conversation. In the course of remark, it was mentioned that a respected elder had requested that the attention of Synod should be especially called to the need for some measures to promote spiritual quickening and revival among us. There was a general and hearty acquiescence in the suggestion. All seemed to feel that a larger measure of the presence and power of God's presence and Spirit among us was urgently needed, and that the attention of the people should be formally directed to the matter. In furtherance of this object a committee was appointed to prepare a paper on the subject, to be published in the form of a pastoral letter, containing such suggestions and counsels as might be thought useful in promoting the object intended. The committee have prepared, and submit the following paper, to which they ask the earnest attention of the people. A number of extra copies will be printed in order to give it a more extensive circulation, and, if possible, to put a copy in every household in the church. In carrying out the object contemplated by Synod, the co-operation of pastors and sessions is urgently solicited. Without this, little, if any result can be expected.

To the Members of the Reformed Presbyterian Church :

DEAR BRETHREN : We bespeak your attention while we address you on a subject of commanding importance and of vital interest, both as it relates to the welfare of souls and the glory of God. In doing so, we are acting under instruction from the ministers and elders assembled in Christ's name for counsel and judgment, and feeling themselves charged with the responsibility of taking heed to all the flock of God over which the Holy Ghost hath made them overseers. We are affectionately desirous of you, and earnestly wish to impart to you the gospel in the fulness of its saving and sanctifying efficacy and power. We are directed to call your attention to the state of religion in its personal aspect and bearing, a subject to which all Christian people surely will be ready to listen with close and affectionate, if not absorbing, interest. "He that hath an ear, let him hear what the Spirit saith unto the churches."

The times wherein we live are characterized by deep and wide-spread religious feeling. Outwardly, at least, much is done toward furthering the interests of the Redeemer's kingdom. For many years past a week at the beginning of each year has been given to concerted prayer for the conversion of the world and the spiritual quickening and edification of saints, and, in order to these results, for the outpouring of the Holy Spirit in copious effusion of his renewing grace and influence. There are many who are hoping and waiting for larger measures of the consolation which the gospel alone is adequate to give. There are longings felt more or less throughout the church at large for times of refreshing from the presence of the Lord, like those enjoyed by her in the early years of her New Testament life. Means are employed and efforts are put forth in various ways to secure this grand result, and, connected with these, in some cases, there have been religious movements of a very striking and extraordinary kind. We do not feel called upon at present to justify all the measures that have been used in this direction, nor yet to condemn them, except in so far as they may be a departure from the word of God, to which in its teachings and institutions it is imperative that we should always cleave. The very existence of such movements, while we may not be able to approve of them in all respects, is a fact in the divine providence, calling for careful notice, and which it would be criminal to overlook. When men and women are confessing themselves sinners and are seeking mercy from the Lord, even though it may sometimes be in irregular ways, it is a clear proof that the Holy Spirit is near and is working by his mighty power on the conscience and on the heart. It is a movement in the open valley among those whose bones are dry, and whose hope is lost. Like the wind which blows as it lists, the divine Spirit, acting according to his sovereign will, works by ways and by methods which we do not and cannot understand. It seems to be a voice of distinct utterance that Jesus of Nazareth is passing by, full of compassion for the spiritually blind, diseased and impotent, and summoning all to put forth their utmost exertion to secure an interest in the healing virtue of

his restoring and saving power and grace. The efforts of others for promoting a revival of religion, though accompanied with exceptional means and methods, should not make us indifferent or opposed to revivals, but should rather stimulate us to more diligent and untiring efforts in seeking the Lord in a right way.

We need not recall attention to the state of religion among ourselves, except as there is need for stirring up our minds in the way of remembrance. The matter is one with which all are conversant, and in regard to which all are able to judge intelligently and correctly. The daily exercises of the mind, the character and bent of its desires, thoughts and aspirations, the closet, the family, the fellowship meeting, the public religious assembly, the Sabbath, days of fasting and thanksgiving, the sacraments of baptism and the Lord's supper, are witnesses on this point whose testimony cannot be contemplated without the gravest apprehensions by us all. Taking the most favorable view of the case which it is possible to do, can it be questioned that we come immeasurably short of that high standard of duty both in form and spirit unto which we should be striving to attain? We do not say that the present days are worse than the past, or that the children are degenerate beyond their fathers. We make no invidious or damaging comparisons. We appeal to the facts of the case in their relation to ourselves. Let every man and woman, guided by their own personal knowledge and consciousness of how it is in their own case, determine whether the measure, activity and force of spiritual life in their souls, are not far short of what they ought to be, and far short of what they were in those who are now looking down upon us as a great cloud of witnesses, and whose faith we are commanded to follow. We do undoubtedly greatly need quickening and reviving in the divine life. There are years of bondage to spiritual sloth and indolence wherein we feel in ourselves and see in others little striving to enter in at the strait gate, and little pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Looking at the state of religion as it appears among ourselves, the tokens of spiritual deadness are painfully apparent. We are surely not the lively, active, earnest, devoted Christians that we might be, and ought to be. Where is our consuming love for Christ, and our fervent zeal for the success of his word and cause? Is it not true rather that a feeling of languor in religious things is common alike to officers and to members of the church? As ministers, we have not been instant in season and out of season in seeking to lead men to the saving knowledge of Christ, fearing and trembling under a sense of responsibility for the salvation of immortal souls. As elders, we have been largely neglectful in inquiring and in looking after the spiritual interests of the people. As members of the church, we evince coldness and apathy in the duties of religion, carelessness and irregularity in the observance of ordinances, and heedlessness of admonition and reproof. Are these things so? Can we gainsay them even if we would?

What, then, is our duty in the circumstances? What is to be done in order to improve our spiritual estate and condition as individuals, in our families and in the church at large? Whatever real improvement there is to be is dependent upon and inseparably connected with fresh and large communications of divine influence. The Spirit quickeneth—the Spirit giveth life. Genuine and abiding reviving of religion in the soul comes from the renewing grace of the Holy Ghost, shed on us abundantly through Jesus Christ our Saviour. This is the first and most indispensable consideration of all. The Spirit of God as the applier of the redemption of Christ must be secured. The want or feebleness of life in the soul arises from his absence, or rather a suspension of the exercise of his saving and gracious power; the renovation of life is coincident with his return and the renewal of his mighty working in the heart.

While the Holy Spirit is the gift of God, and is specially sent by our Lord Jesus Christ, his blessed influences are not enjoyed apart from the diligent and careful use of means. We are co-workers with God in the revival of religion, and our part equally with his must be performed. The blessing is connected with the means in the faithful promise of God, and will not be withheld when the means are properly observed. Let the trenches be dug and the water will be provided wherewith to fill them. What is needed is not any special and extraordinary means—means outside of and in addition to those which have the sanction of divine appointment—but the special and extraordinary use of the ordinary means of salvation. These are in the church; yes in our own church are all the outward appliances needed for bringing down the Holy Spirit in his reviving power and grace, as floods upon the parched and thirsty ground. The defect is not in the means provided and enjoyed, but in our use of them. Instead of resting satisfied, as we are wont to do, with the stated and routine observance of them, we should be diligent, constant and persevering in the use of them,—abounding in their observance. The religious customs and usages of our own church are specially favor-

able in this direction. Secret prayer, with reading of the Scriptures duly observed, the invocation of God at our meals six times in the day, family worship twice on each day, the weekly prayer meeting, the four days of religious service in connexion with the observance of the Lord's supper, the annual days of fasting and thanksgiving, give us advantages in this respect over many other Christians. Let these continually recurring opportunities be properly improved by breathing out earnest and heartfelt desires for the quickening and reviving presence and favor of God, and let other opportunities be seized for pouring out our souls more fully to the same effect, and the Lord will hear the prayer and fulfil the desire of the humble.

We submit a few thoughts as to what should be done in the circumstances, and in doing which we are warranted to look for and expect showers of blessing. The word, sacraments and prayer are the chief means ordained by God for the conversion of sinners and the edification of saints, and we may not expect either the one or the other apart from their observance and use. *The first thing of all to be done, is to seek for divine favor in prayer.* In God's favor there is life. We must begin with prayer for the Holy Spirit in his convincing, illuminating, regenerating and sanctifying influence and grace. We are commanded to pray for divine influence, and the Scriptures furnish many examples of obedience to the command and of the reward of observing it. The Holy Spirit too is promised by the God of all grace, and the promise is fulfilled in answer to prayer (Ezekiel 36:27-37). The power of prayer, of true prayer, of earnest, importunate prayer, is a lesson taught by all the generations of the past, and is learned by the saints in their own experience of the goodness of God. "The effectual fervent prayer of the righteous man availeth much." *The word of God as a means of grace should be diligently used.* The Holy Spirit whose agency alone is effectual, works with and by means of the word, both in conversion and sanctification. The Scriptures should be daily read and searched in private and in the household, and the word should be fully and faithfully preached not only on the Sabbath, but at other times as frequently as can be done, and applied by ministers and elders going from house to house, dealing privately and personally with the people in regard to their soul's great interest. Whatever is accomplished toward building up the kingdom of God within us must be done in connexion with the truth. The truth quickens, purifies and strengthens, and the more we are conversant with it in the way of reading and hearing and meditating, the greater spiritual benefit may be expected. The word of God is quick, living and powerful.

Let the sacraments be reverently and believingly observed. The Lord's supper is an eminent means of grace, and every communion dispensed in a congregation ought to be a season of spiritual refreshing to the people. That it is not so is the fault, not of the ordinance, but of the want of due preparation for and care in its observance. The thorough and impartial self-examination, the exercises of humiliation and confession, the wrestling with God in prayer which ought to mark all such occasions, are powerful means of reviving religion in the soul. Let our communion seasons be improved as seasons for seeking in a special manner new measure of life, love, faith, hope and zeal for Christ, and for our own and the salvation of others. Let ministers, by preaching the word, and elders by visiting and by personal conference with the people, stir them up and call them to duty. The memorable revival in the parish of Shotts in Scotland under the preaching of Livingston began on a communion season. *Christian labor should be actively and zealously prosecuted.* Failure in this direction is doubtless one cause of our spiritual feebleness and decay. Exercise promotes vigor and strength. Exertion in the kingdom of Christ increases ability for work. To him that hath shall be given. Let us use to the full extent what grace we have, and we may confidently expect that God will give us more. Let us bring forth and employ our present store, and the Lord of life will multiply it for the wants of the multitude. Exercising in the grace of liberality tends to quicken and invigorate the principle of new life in the soul. God has promised "the liberal soul shall be made fat," and he that watereth shall be watered also himself. *There should be more freedom and confidence in speaking to and in conversing with one another in regard to God's dealings with our souls.* There ought to be no backwardness in this matter among those who have tasted that the Lord is gracious. It is for God's glory and our own good, and the encouragement and good of others to speak of it. Let those who fear God hear what he hath done for our souls, and quickening, warming and holy influence will be felt.

Let all efforts for obtaining blessings from God be in humility and in faith. The Lord hath respect unto the lowly, but the proud he knows only as afar off. The sacrifice which he approves and accepts is a broken and contrite spirit. In all our dealings with God faith is a necessity. Without faith it is impossible to please him. In coming to seek mercy from the Lord let us come humbly, self-abased and emptied of our-

selves; let us come in the full assurance of faith, trusting the divine promise, and believing assuredly that in the use of scriptural means the blessings of the Spirit will be given. We cannot look for nor expect too much. God is not straitened. The residue of the Spirit is with him. Only let us prove him, and see if he will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it. Not in vain shall we seek the Lord if we come with weeping and supplication, and search for him with our whole hearts. He will meet us on the way, and while waiting upon the Lord we shall feel our strength renewed; in spiritual and heavenly mindedness mounting up as on eagle's wings, and in the power of renovated life, ardor and zeal, run in the way of righteousness without being weary, and walk without being faint.

JAMES KENNEDY, }
S. O. WYLIE, } *Committee.*
T. P. STEVENSON, }

ROCHESTER CHURCH.

On the second Sabbath of July we entered again the audience room of our church to listen to the preaching of the Word by our loved pastor, who has been with us now for twelve years. After having been barred out for a time, during the process of renovating, we indeed appreciated the privilege.

Toward the last of June there was a congregational meeting held in our church, and the people came to the conclusion that there must be something done to freshen up God's house, (as no doubt each one of their own individual houses had undergone a thorough cleansing in the early spring). So the gentlemen very wisely left the matter of housecleaning to be superintended by the ladies, promising to respond to any demands which might be made upon them for assistance. Thereupon the ladies went to work with a will, and in a short time our church was a model of neatness; delicately tinted walls, freshly painted wainscootings, newly shellaced seats, brightly burnished, standards in the pulpit, clean carpet and brilliant new oil cloth. In fact, cleanliness everywhere (which you know is akin to godliness) added zest to our worship. We came to church more punctually, sang better; I think the minister preached with more heart, and on the whole the reflex influence has more than paid for the amount of time, money and labor expended. By the way, I must tell you that when the congregation held the last meeting to settle accounts for all this newness, they found that the committee of ladies who had been appointed to solicit subscriptions for the above-mentioned purpose, had been so faithful that there was sufficient in the treasury to cover all expenses.

There is just one thing I wish to add, and that is with regard to hospitality to strangers. When our homes are in good condition, and we think we can make it pleasant for our friends, how glad are we to bring them to them and entertain them, and when a stranger comes we welcome him as best we can. And in our own church in which we have been brought up, born anew, where everything and person ought to be familiar to us, would it not be well for us to feel *at home*, and when a stranger comes and sits beside us, in *our* house as it were, to listen to the message it may please *our Father* to send us, should we not give him a brotherly greeting, extend him a kindly welcome, and invite him to come again?

ROCHESTER.

PRESBYTERY OF THE LAKES.

Presbytery of the Lakes met at West Geneva, September 1st. The meeting was well attended. The principal business was hearing specimens of lectures and sermons from the students of theology, which were highly approved and cordially sustained. The call from Garrison on Rev. J. A. Thompson was put into the hands of a commission for further action. The pastoral relation of Rev. J. L. McCartney to First Miami congregation was dissolved at the mutual request of the parties, and the inoderation of a call granted to the congregation. Rev. J. R. Hill was continued in charge of the Detroit mission, and all the congregations directed to make contributions to the funds of this mission. Rev. P. H. Wylie is chairman of the interim committee of supplies. Rev. J. R. Hill was appointed treasurer and financial agent of Presbytery. The following arrangements were made for the examination of congregations: Lake Eliza, by J.

French and S. Jamison; Cedar Lake, by J. R. Hill and J. S. Cannon; Rushsylvania, by Wm. Milroy, W. Reed and J. Reed; First Miami, by H. H. George, M. Mitchell and T. C. Speer; Second Miami, by J. McCracken, H. Hervey and James Wylie; Garrison, by R. M. C. Thompson and Michael George; Cedarville and Cincinnati, by Rev. P. H. Wylie. Presbytery adjourned to meet at Rushsylvania on the second Tuesday of April, at 7 P. M. J. McCracken, *Clerk*.

INSTALLATION OF J. A. SPEER.

A COMMISSION of New York Presbytery, consisting of Revs. S. Carlisle, J. C. K. Milligan and J. C. Taylor, with elder J. T. Mahaffy, met at West Hebron, on Wednesday, July 28, 1875, to ordain and install Mr. J. A. Speer. The commission was constituted with prayer by the chairman, Rev. S. Carlisle. The call being formally presented was accepted by Mr. Speer. After the usual examinations, which were highly satisfactory, the candidate delivered a lecture from Isa. 55:5-7, and a sermon from 2 Cor. 3:8. These exercises were heard with interest, and unanimously sustained. Rev. S. Carlisle preached the ordination sermon from 2 Cor. 5:20. The discourse was able, interesting and instructive. J. C. Taylor led in the ordination prayer. J. C. K. Milligan gave the charge to the pastor, and J. C. Taylor gave the charge to the people. The pastor was heartily greeted by the members of his congregation. A large audience was present, and although the exercises were somewhat protracted, nearly all remained to the last. Thus this congregation, which has with difficulty maintained its existence during these many years, now, for the first time since the division in 1833, beholds its pastor. May the relation thus formed prove a blessing to our New Testament Zion.

J. C. TAYLOR, *Clerk Commission*.

THE session of the Theological Seminary began, as announced, on Tuesday, September 14th, the opening address being delivered by Mr. Willson. With a few exceptions, the students of last year were all present. The following new students appeared: John M. Wylie, of Washington congregation, Iowa; William J. Coleman, of Lisbon congregation, New York, and William J. Sproull, of Union congregation, Pennsylvania. The class when fully made up will number about twenty.

SEPTEMBER 12, Sharon, C. D. Trumbull and A. Kilpatrick; Pittsburgh, S. J. Crowe. September 19, Lind Grove, W. P. Johnston. September 26, Slippery Rock, R. J. George and N. M. Johnston; 2d Philadelphia, R. Macfarlane. October 3, Rehoboth, T. P. Robb; Clarksburgh, T. C. Sproull. October 17, Central Allegheny. October 31, New Alexandria, S. Bowden; West Hebron, J. C. Taylor, 4th New York Joshua Kennedy.

THE New York Presbytery at its meeting, held May 18th, granted to the 2d congregation, New York, the moderation of a call for an associate and successor of the pastor, Dr. Stevenson, to moderate; donated \$250 to Newark congregation for the next six months, and resolved to raise \$1,000 the ensuing year for home mission work.

ON the 28th of August last the Society of Ballibay, Bradford county, Pennsylvania, was organized into a congregation by a commission of New York Presbytery. The membership is nineteen. Dr. F. G. Morrow and Richard Graham were elected elders and John Branyen and Newton J. Morrow deacons.

REV. D. H. COULTER, pastor of Newark Congregation, has returned to Hopkinton, Iowa, having accepted a professorship in the college at that place.

HOME CIRCLE.

METAMORPHOSES.

I am a Bible fruit—change my first letter and you will find me the opposite of dead. Behead me now and you will have what Paul tells us to do peaceably with all men. Transpose me and find the adjective describing what the Bible tells will corrupt good manners. Transpose me once more and you will see a part of the furniture of the temple, mentioned in the New Testament. QUL

METAGRAM.

First I am a bird pronounced clean by the Mosaic law. Change my head and I signify "to wander." Change again and I mean to "change place." Again, and I am one of the greatest of Christian graces. Once more, and you will have a name of the chief divinity of the ancient Romans. QUL.

DIAMOND WORD.

The first letter of the name of a celebrated targatherer, spoken of in Bible
A city of the priest to which David once fled.

A distinguished leader of God's people.

A heathen God.

The last letter of a traitor, whose history we read in God's Word.

QUL.

BIBLE SCENES.

We are a numerous family and claim an early origin. In five Bible scenes we were prominent.

I. An aged man, dim of vision, and one of middle age, are present. To the latter we did our part to secure a blessing of priceless worth, but were foiled through falsehood and treachery.

II. The place is a field; a man and a boy are the actors. Three of us defeat a plot, and preserve in concealment a prince for a throne.

III. Three kings at the head of three armies are engaged in a fierce battle. One of us ends the fight; a king is slain, an army routed, and a denounced judgment executed.

IV. Royalty is at the bedside of a dying seer. We cheered the heart of the king but by failing to use us aright, he clouded the brow of the prophet.

V. An Eastern monarch stands with his army at a place where two ways meet. He looks intently at us, and then to the right, and to the left. Deep concern is depicted on his countenance. Suddenly he advances by the way to the right, and makes a pleasant land a desolation.

Who are we and where are these scenes recorded?

ENIGMA.

THE initials of the following form the name of one of the cities of Judah:

1st. One who was called to save Israel from the hand of the Midianites.

2nd. A man that married Caleb's daughter.

3rd. One of the sons of Anak.

4th. Ezra's great-grandfather.

5th. A valley where the Israelites and Philistines were fighting.

6th. One who was a mighty hunter before the Lord.

E. M. SMITH.

ANSWERS.

CONUNDRUM.

I Samuel, 6.10.

ENIGMAS.

Jabal, Edrei, Merab, Ibban, Manna, Admah. Initials form Jemima and finals Libnah. 2. Hizkiah Asahel, Darius, Andrew, Dodo, Elimelech, Zerah, Ephrath, Ramoth. Initials form Hadadezer.

DECAPITATION.

Gomer, Horeb, Abel, Heli, Samos, Suz.

BIBLE QUESTION.

Red Sea, Marah, Sin, Rephidim, Mt. Sinai, Taberah, Kadesh, Mt. Hor, Coast of Edom, Shittim, as well as at other places.

Answers were given to all by Jennie Mahaffey; all but conundrum, Maggie McKinney, Willie Harshaw; to all but Bible question and conundrum, Maggie Sproull and A. M. McClure; to first enigma and decapitation, M. A. Douthett; to conundrum, Robbie K. Young; to both enigmas by M. B. K., and to the first by Mastie E. Fowkes.

Answers were given to all in our August number except the metamorphoses and the questions from the Gospel by J. M. and T. R. Sproull, and to the questions by Albert W. McClurkin.

A WORD FOR THE MOTHERS.

Send the children to bed with a kiss and a smile;
Sweet childhood will tarry at best but a while;
And soon they will pass from the portals of home,
The wilderness ways of their life-work to roam.

Yes, tuck them in bed with a gentle "good night!"
The mantle of shadows is veiling the light;
And may be—God knows—on this sweet little face,
May fall deeper shadows in life's weary race.

Yes, say it: "God bless my dear children, I pray!"
It may be the last you will say it for aye!
The night may be long ere you see them again;
And motherless children may call you in vain!

Drop sweet benedictions on each little head,
And fold them in prayer as they nestle in bed;
A guard of bright angels around them invite,
The spirit may slip from the mooring to-night.

—*Living Epistle.*

MARRIAGES.

By J. French, August, 18th, 1875, ALEXANDER THOMPSON, of Clear Lakes, Indiana, and ALICE E. ELLIS, of Coldwater, Mich.

By J. C. Smith, assisted by S. J. Crowe, at the residence of the late Rev. J. Blackwood, September 2d, 1875, S. M. GEORGE, Theological Student, and JEMIMA BLACKWOOD.

By T. Sproull, D. D., August 26th, 1875, HENRY S. LOUGHREY and MARY JANE STEELE.

By the same, September 9th, 1875, JOHN M. BINKEY and ANNIE S. STEELE. All of Westmoreland Co., Pa.

By J. C. Taylor, September 15th, 1875, ALEXANDER SHIELDS, Glover, Vt., and MAGGIE L. MORSE, East Craftsbury, Vt.

By C. D. Trumbull, assisted by E. G. Elsey and A. Kilpatrick, at the house of D. McCaughan, M. D., September 15th, 1875, R. O. JOHNSTON and ALMA I. MCCAUGHAN, all of Morning Sun, Iowa.

OBITUARIES.

DIED, at Latakiyeh, GEORGIE, son of Rev. Mr. and Mrs. Easson.

DIED, August 13th, 1875, RENWICK GALBRAITH, aged ten months, infant son of Rev. T. C. and Agnes Sproull. "Is it well with the child? And she answered, it is well."

We have received word of the death of DAVID T. WILLSON, of Sharon Congregation, Iowa. He was the brother of Rev. Dr. James R. Willson. His death was sudden. He was in church the day he died, the third day of September.

DIED, in Philadelphia county, Pa., July 17th, 1875, Mrs. SARAH ELLIOTT, daughter of the late William and Nancy Ferguson.

(Irish Covenanters please copy.)

DIED, February 11th, 1875, MARY F., wife of Alexander Young, in the 53d year of her age. The deceased was a member of the Reformed Presbyterian congregation of Craftsbury, Vermont. An invalid husband with four children mourn her loss. They have reason to hope, however, that their loss was her eternal gain.

DIED of pneumonia, February 14th, 1875, Mr. JWO, WYLIE, a deacon in the Reformed Presbyterian congregation of Craftsbury in the 65th year of his age. Mr. Wylie honored his profession by a life of strict integrity. The community, as well as the congregation and his family, feels the loss. The righteous shall be in everlasting remembrance.

DIED, in Olathe, Kansas, April 10th, 1875, SARAH DELLAH McKELVEY, aged 12 years. The deceased, though but a child, had learned to love what was good; and during the long period of her decline was still anxious to be taken to church, and often asked about her Sabbath school class. She talked of her death with perfect composure, and we feel assured that she is taken to the better land, where "the Lord God will swallow up death in victory, and will wipe away tears from off all faces."

CLAIMING the sympathies of friends and brethren, Mr. Andrew Orr, of Maquoketa congregation, Iowa, wishes to record bereavements in his family. Four members—wife and four children—have been removed in the brief period of eleven months. March 1, 1874, REBECCA ORR, in her 28th year. May 8, 1874, ANNE L. ORR, in her 24th year. June 9, 1874, SARAH ORR, in her 59th year. February 6, 1875, HEZEKIAH L. ORR, in his 38th year. All died in hope; some in peace and joy. "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." R. H.

DIED, July 19th, 1875, at the tender age of 1 year and 3 months, SARAH JENNETTE, only child of Rev. T. P. and C. M. Robb. She was a child always noticed for her remarkably healthy appearance, but in a sickness of four weeks she closed her earthly career. During her illness she seldom complained, and as seldom smiled. Her course was short, but ended—yes, ended just as it must have done had it been long—ended in death. Our hearts are sad and very lonely without her. What a joy in these trials to be able to say, "We shall go to her." "She came forth like a flower and was cut down." Surely none are left unadmonished by such tender deaths. To all the words of the Master come: "Be ye also ready, for at such an hour as ye think not the Son of man cometh." COM.

DIED, August 4th, 1873, Mrs. MARGARET, and March 20th, 1874, Mr. ROBERT BATES. They were born in Ireland, and were married August 24th, 1824. She was a sister of Elder Crockett's in Sterling congregation. At different times they were connected with five Reformed Presbyterian congregations in this country—Baltimore, Philadelphia (Rev. J. M. Willson's), Stirling, Elkhorn and Church Hill. They were good, pious Covenanters. She was afflicted with various diseases for several years, but was confined to bed only about twelve days immediately preceding her death. His last sickness was pneumonia, and lasted three weeks. They were patient under their afflictions, and there is reason to believe they are reunited with each other, and are with Jesus in "the better country, even an heavenly." At his death he disposed of all his property by will, leaving \$300 to the American Bible Society, and the rest equally to the Home and Foreign Missions of the Reformed Presbyterian Church. The whole amount is about \$3,000. J. M. F.

COULTERSVILLE, ILL., August 11th, 1875.

DIED, Sabbath, June 20th, 1875, Deacon WILLIAM McCLELLAND, aged 31 years, of heart disease. Death came to him suddenly and unexpected, but it did not find him unprepared. He expressed entire confidence in his salvation through the righteousness of Christ. The board of deacons of the Pittsburgh congregation, of which he was a member, passed the following minute in regard to his decease:

God has seen fit in his infinite wisdom to remove from our midst our beloved brother and fellow laborer, released from his labor and called home to his reward.

We feel deeply the loss we have sustained in the early death of one with whom we have been so intimately and so pleasantly associated.

We hear in his removal the call of our divine Master to be more diligent and faithful in his service, and to be ever ready to render our account, and receive our reward.

We tender our deepest sympathies and condolence to his sorrowing wife in this her sad bereavement, and would extend to her the consolation which we feel that our great

loss is his unspeakable gain, and that we shall go to him, though he may not return to us.

DIED, in the 66th year of his age, at his residence in Olathe, Kansas, July 8th, 1875 of consumption of the bowels, WALTER MCCREA. The deceased was born and raised in Washington county, Pa., in Miller's Run congregation, of which he became a member, and in which he was elected an elder. He was noted for the scrupulous honesty of his dealings, the fewness of his words, the unobtrusive style of his religion, the simplicity of his faith, and the practical make-up of the whole man. He could not satisfy his mind with the general declaration and idea that he relied on the righteousness of the Lord Jesus Christ as his hope, but must have some definite, tangible evidence of that faith. Like every sensible man who would build his house on a rock, every stone of the foundation and timber of the building must be carefully examined. His anxiety on vital matters ever seemed to say, "Let me carefully preclude every possibility of self-deception." On his successive removals to Monongahela and Salt Creek, and to Olathe and Pleasant Ridge congregations, he was in each of them chosen ruling elder. In session he was not in the habit of making speeches, and after he expressed his mind in any matter, it was rare that any one called in question his judgment. Since the organization of our congregation in 1865, we have met with few strokes that we more keenly feel than his removal. The following was lately adopted by our session:

WHEREAS, it has pleased the all-wise Shepherd to call home, on the 8th of July, our beloved brother, WALTER MCCREA; therefore,

Resolved, That we honorably testify our high estimate of the worth of the deceased, manifested in his sterling integrity, his zeal for the truth, his prudence and skill in discharging the duties of his office, and his Christian walk and life in general.

Resolved, That in this dispensation we would see the Master's hand, and bow to his will and hear his command: "Be thou faithful unto death, and I will give thee a crown of life."

Resolved, That to his bereaved children we would extend our sincerest sympathy in their time of trial, praying that God may sustain them, and us as a session, and our congregation in this our common loss.

W. W. McM.

DIED, at Syracuse, N. Y., June 3d, 1875, ISABELLA, wife of James Cannon, in the 77th year of her age. Deceased was a consistent and active member of the Syracuse congregation for a period of twenty-seven years; connecting herself with the congregation, and embracing the principles of the Reformed Presbyterian Church shortly after her arrival in this country. Her illness was protracted, and her suffering severe, but she endured all with much patience and Christian resignation. Before her death she called her husband and children to her bedside, and told them all to live for Christ on earth, so that when they died they might all meet her in heaven. While her husband and children mourn her loss, they rejoice in the hope that she is now in the full enjoyment of those blessings which those receive who are faithful unto death. Her death was peaceful, and her faith triumphant. "Be thou faithful unto death and I will give thee a crown of life."

S. R. W.

DIED, in Rochester, Saturday, June 12th, after a long sickness, JAMES AITON, aged 60 years, for many years a member and deacon of the Reformed Presbyterian Church in Rochester. Since the first organization of the board of deacons of the Rochester congregation Mr. Aiton has been a member, and until prevented by disease from attending to the active duties, he was an earnest and active officer, zealous in every good word and work, and though disabled for a number of years from attending our meetings, we the present members feel called upon to give expression to our feelings in regard to his removal. Be it, therefore,

Resolved, That in his death we recognize the hand of him without whose provision and care not a sparrow falls to the ground.

Resolved, That the congregation, and especially the board of deacons, have lost an earnest and faithful fellow-worker, whose place cannot well be filled.

Resolved, That in his life of zeal and activity in the service of his Master, and his faith and patience during a long and severe affliction, we recognize an example which it becomes us to endeavor to follow; and in his removal from the active duties of life to a bed of languishing in the midst of his days, we hear the voice of the Master saying, "Work while it is to-day."

Resolved, That to his afflicted widow and relatives we tender our earnest sympathy, praying that he who is especially the God of the widow, may comfort her with the consolation of his Spirit.

Mr. Aiton was born in Ireland, 1815; brought up under the pastoral care of the Rev. Jas. Dick, of Kells Water; united early in life with the Reformed Presby-

terian Church in 1837; came to this country and settled in Lisbon; after two years removed to this city, but in 1855, on account of sickness, he removed to St. Paul, where he remained six years, when after an unsuccessful effort to establish a Reformed Presbyterian Church, and being deprived of church privileges, he again returned to Rochester to finish his work the Master had given him, the salvation of his soul and the glory of God. Mr. Aiton was a consistent Christian, an earnest church member, an active and efficient officer, and indeed a true follower of his Master. His end was peace.

COM.

HENRY STEWART, the subject of this obituary, died in New Alexandria, Westmoreland county, Pa., May 17th, 1875, in the 63d year of his age. His disease was at first bronchial, but afterward it settled on his lungs, and by a slow process wasted his strength, until his release by death.

He was born January 4th, 1812, in County Derry, Ireland, in Castle Lawson, about twenty miles from Londonderry; came with his father's family to this country in 1819, and remained in Harrisburg till 1836, when he settled in Pittsburgh. He was married in 1840 to Martha Hazlett, daughter of William and Martha Hazlett, members of the Reformed Presbyterian congregation of Pittsburgh and Allegheny; a union that proved to be a blessing to both. In 1843 he made a public profession of religion in that congregation, and afterward was elected and ordained to the eldership. When Pittsburgh congregation was organized in 1866 he continued with the Allegheny congregation, and subsequently when it was divided in 1870 he joined in the organization of the Central. In 1871 he removed to New Alexandria and united with the congregation there under the pastorate of Rev. T. A. Sproull, who was married to his second daughter, Emma.

The writer, for many years the pastor of the deceased, records with great satisfaction his high estimation of his worth. In the circle of his acquaintances, in business, as a member and an officer of the church, he had a reputation that secured respect and confidence. Retiring in his habits, and unassuming in his disposition, he passed through life undisturbed by the social and political excitements that are so hurtful to the best interests of men. With him the great concern was to promote the welfare, temporal and spiritual, of himself and family, the peace and prosperity of the church, and the salvation of his fellow-men.

He was a judicious elder, keeping the golden mean between the extremes of lax and rigid discipline. He was decided in his opinions and firm in maintaining them. He had a ready command of language, expressing himself with great propriety and force, both in the courts of the church and in the households of the congregation, in family visitation, and at other times.

His last illness was lingering, and his sufferings were severe. Often when his patience seemed to be almost exhausted, he would chide himself and seek submission to the divine will. His wife, and children, seven in number, have the consolation of a well-grounded hope, that their loss is his gain, and living by faith; they may look forward with confidence to a blessed reunion. "For if we believe that Jesus died and rose again, even so them, also, that sleep in Jesus will God bring with him." T. S.

WHEREAS, God in his all-wise providence has been pleased to remove by death Mr. H. Stewart, of New Alexandria congregation; and whereas, Mr. Stewart was one of the original members of Central Allegheny congregation, and a member of session from its organization until his removal out of its bounds; and whereas, we are desirous of expressing our feelings in relation to the death of one so well known, and so highly esteemed by us, and of testifying to his many excellent qualities; therefore,

Resolved. 1. That while we yield in humble submission to our Heavenly Father's will, believing "he doeth all things well," we deeply mourn the loss of our friend and brother, and will long cherish a grateful remembrance of his counsels and labors when he was with us.

2. That we record our sense of the very great worth of the deceased, whose Christian deportment, kind and affectionate disposition, honesty, truthfulness and prudence, secured for him the regard of all with whom in every-day life he came in contact, and the unbounded confidence and lasting friendship of those with whom he was more intimately connected.

3. That the church by his death has lost a consistent member and a wise counselor, society a useful and good citizen, and our congregation an unwavering friend, who continued to the last to manifest great interest in its welfare, and great joy in its prosperity.

4. That we deeply sympathize with his widow and family in their sad bereavement, and that a copy of these resolutions be transmitted to them, and also to the *Reformed Presbyterian and Covenanter* for publication.

By order of session.

WM. ANDERSON, Clerk.

The collection for the Theological Seminary comes on the first Sabbath in October. The necessities of this fund require prompt and liberal contributions. The Professors need their salaries, and without a generous response from the people to the call of Synod for the support of this institution, they will be seriously embarrassed. The deficit of last year should be immediately made up, and the treasury supplied with ample funds to meet the demands of the current year. Let pastors and sessions see that adequate remittances are made at once to the Treasurer, Mr. Wm. Wills, 110 Market Street, Pittsburgh, Pa.

S. O. WYLLIE, *Chairman*,
D. MCALLISTER, *Secretary*,
Board of Superintendents.

THE TESTIMONY.—Synod's Committee, appointed for this purpose, has in press an edition of 1,000 copies of the Testimony, which will be sold at 35 cents each. This is the bare cost of printing and binding the stereotype plates being already manufactured, and is, therefore, far below the real cost of the book. The Committee understanding it to be the intention of Synod to furnish this edition at the cost of printing, did not feel at liberty to depart from it. It is not probable, however, that Synod, after reflection, will order the sale of another edition at a rate which disregards entirely the large sum already invested in the plates. This consideration will doubtless, secure the speedy sale of this edition at the following rates: single copy, 35 cents; three copies, \$1. ten copies, \$3. All orders previous to December 1st to be addressed to *The Christian Statesman*, 127 North Seventh Street, Philadelphia. No books will, on any account, be furnished, unless the money accompanies the order. When sent by mail, postage at the rate of 12 cents per one copy must also be forwarded in advance.

One hundred copies in fine binding, and on fine paper, will be sold at \$1 each.

WALTER T. MILLER,
T. P. STEVENSON,
D. MCALLISTER,
Committee.

RECEIPTS FOR BOARD OF EDUCATION

1875.	
June 1 Southfield cong., pr Rev. J. Mc-	
Cracken.....	\$10 00
July 26 J. B. Jordan, per Dr. H. H.	
George.....	10 00
Aug. 19 Clarksburg cong., pr S Henry,	6 00
19 Bethesda cong. per T M Faris,	17 00
Sept 1 Allegheny, "no name".....	1 00
7 North Jackson cong. per J. B.	
Jordan.....	13 00
7 Little Beaver cong. pr J Atch-	
ison.....	20 00
9 2d Boston cong. pr E W Spragg	22 00
9 Rochester " T A Gormley..	20 40
9 1st Miami " Rev J M'Cracken	19 00
9 2d Miami "	27 00
10 West Hebron cong. pr J A Speer	6 00
10 St Louis " A T Kennedy	13 00
10 Utica " W Stevenson	17 75
10 Stanton " J McCracken	3 20
10 Lind Grove " M A Gault...	12 00
10 Barnet " Jno McLain	15 00
10 Ramsey cong. pr Rev E Shields	
(gold).....	7 00
Premium on above.....	1 16
16 Kortright cong. pr Wm Orr,	13 27
16 New Castle " D McClelland	19 50
16 Baltimore cong. DJ Cummings	21 00
16 New Concord cong. per W.	
Stewart.....	6 00

17 Miller's Run cong. per Rev R	
J George.....	24 50
17 Beaver Falls cong. per do.....	8 44
17 Union cong. pr J O Dodds	9 25
17 North Union cong. pr J Magee	5 00
DAVID BOYD, <i>Treasurer</i> ,	
Bellefontaine, Ohio.	

RECEIPTS FOR CHURCH EXTENSION FUND.

1875.	
Sept 15 From rent of Indianapolis Church	
property, pr T N Faris, Tr....	\$35 00
WALTER T. MILLER, <i>Treasurer</i> ,	
P. O. Box 553, New York.	

RECEIPTS FOR DOMESTIC MISSION.

1874.	
July 19 Eliota to Rev N R Johnston	\$143 00
20 Int on investments, per W	
Wills, Tr.....	85 58
Sept 3 1st cong. N Y, pr E Fleming..	47 00
Aug 24 Clarinda, pr Alex McKeown..	7 80
24 Rev H Eason, Syria mis	5 00
24 Eliota to Rev N R Johnston	125 00
Sept 17 W Wills, Treas. int. on invest-	
ments.....	75 00
17 Rebecca Law, pr W Wills.....	1 00
	\$490 88
DANIEL ROWEN, <i>Treasurer</i> .	
Allegheny City, Sept. 10, 1875.	

RECEIPTS FOR SOUTHERN MISSION.

1875.		
July 24	"A Friend, Guide Rock, Neb."	\$ 2 00
Aug 6	Walton, N Y, per G. P. Sanderson.....	17 20
6	2d cong. Boston, per E. W. Spragg.....	53 00
7	Topham, Vt., per J. Davidson.....	16 00
7	Morning Sun, Iowa, per J. Montgomery.....	25 00
7	Bethel, Sparta, per Isaac H. Hayes.....	11 50
9	Draftsbury, Vt., pr Rev. J. C. Taylor.....	25 00
9	D. Love, Alnsworth, Iowa.....	3 00
9	T. W. Rowan ".....	50
9	Washington, Iowa, pr J. M. Stevenson.....	18 25
10	2d cong. N. Y., per Thos. E. Green.....	190 02
11	Little Beaver, pr D. Chesnut.....	23 35
11	Barnet cong. pr J. McClain.....	24 00
11	Allegheny cong., pr Jas. McKinney, Tr.....	46 55
11	Utica cong., pr W. Stevenson.....	31 60
15	Liad Grove, pr Rev. M. A. Gault.....	16 00
15	Walnut City, pr M. Chesnut.....	8 50
15	Slippery Rock, pr G. Kennedy, Tr.....	20 00
16	Kortright, pr Wm Orr.....	16 50
16	Springfield branch, pr S. Allen.....	10 25
23	John M. Johnston, Hopkinton, Iowa.....	5 00
23	New Castle cong., pr D. McClain.....	34 00
23	New Castle cong., S. S. pr do.....	12 00
23	Miller's Run (additional).....	3 00
23	Starling cong., pr J. Hunter.....	25 00
23	West Hebron, pr Rev. J. A. Spear.....	7 00
23	Pleasant Ridge, pr T. A. Blair.....	2 75
23	Princeton cong., pr Wm. Peoples.....	10 00
23	Rushsylvania cong., pr Jno Mitchell.....	9 70
23	Bovina cong., pr Rev. J. Kennedy.....	16 00
23	Syracuse cong., pr Jas. McClure.....	10 00
23	Old Bethel, pr R. W. Lyons.....	29 10
23	Thos. Day, Mt. Zion, Macon Co., Ill.....	5 00
23	Ladies' Miss. Society of New Castle, Pa., per Mrs. M. E. English.....	10 00
23	Brookland, Pa., pr A. Dodds.....	14 00
23	Hickory Grove, per D. Forsythe.....	23 10
23	Rev. Henry Eason, Syrian Mission.....	5 00
23	Rehoboth cong., Iowa, per Wm. Martin.....	34 40
Sept. 1	New Concord, O., per Wilson Stewart.....	18 50
1	New Concord S. S., McGee's class.....	25
1	Olathe cong., per Robert M. Atobison.....	7 55
1	Winchester, Kan., pr J. W. Carson.....	15 00
1	Jonathan's Creek, pr Rev. A. McFarland.....	12 50
4	Middle Wheeling, pr T. J. Orr.....	8 00
4	2d Miami, pr D. Boyd.....	12 00
4	White Lake, pr Wm. O. Frazier.....	8 00

Sept 4	Ramsey, Ont., Canada, per Rev. R. Shields.....	38 31
4	Vernon, Wis., pr W. L. Wright.....	16 00
4	1st Miami, pr S. P. Johnston.....	29 00
4	Union cong., pr R. J. Dodds.....	16 47
7	Bethesda cong., pr T. N. Farris.....	23 90
8	Leban cong., N. Y., per Rev. Wm. McFarland.....	28 00
10	Ladies' Miss. Society of Poland and North Jackson, pr Miss Emma Johnston.....	10 00
11	Nemo, pr Rev. J. W. Sproull.....	2 50
11	Stanton cong., pr W. Carson.....	2 00
12	Miller's Run, pr Jno George.....	41 70
17	Beaver Falls, pr Rev. R. J. George.....	7 74
17	Wm Willis, Tr., balance ftd.....	59 09
17	Miss Rebecca Law, pr Wm Willis.....	8 00
		\$1,129 74

DANIEL EUWER, Treasurer.
Allegheny, Pa., July 19, 1875.

RECEIPTS OF FOREIGN MISSION FUND.

1875.		
May 14	Donation by Andrew L. McCurdy, of Southfield, Mich., of the promissory note of Alex. Gregg, for the sum of \$1,000, payable in ten equal instalments, and secured by mortgage on a parcel of land in Southfield Tp., Mich. Note of date of April 1, 1875. Proceeds of same to be under direction of Board of Foreign Missions, in assisting in educating a native ministry in Syria.....	\$1,000 00
July 29	Jas Spence, N Y city.....	300 00
29	Jos Dodds, Rehoboth, Iowa, to Dr Metheny for riding the mule from Tripoli, on night of 1st January.....	7 00
29	Female Miss. Soc. of Ryegate and Barnet cong., pr D Ritchie.....	11 20
29	Ladies' Miss. Soc. of Monongahela cong., pr Rev T C Sproull.....	22 00
Aug 2	Clarinda cong., pr A McKeown.....	28 00
2	Wm McNaught.....	5 00
9	T J Allen, licentiate.....	5 00
20	C A Dunbar, Southfield cong., pr Rev J R Hill.....	1 00
Sept 4	W Willis, Treas, share of Tenant Fund.....	38 53
4	W. Willis, Treas. int. on investments.....	111 00
4	W Willis, Treas. Rebecca Shaw.....	2 00
18	Nemo, pr J W Sproull.....	3 00
	WALTER T. MILLER, Treasurer, P. O. Box 553, New York	

RECEIPTS FOR LITERARY FUND.

1875.		
Apr 29	Bethesda cong. pr T N Farris.....	35 00
June 4	Syracuse cong. per Rev S R Wallace.....	3 50
4	for Memorial Volume, pr D S Farris.....	15 25
Aug 14	2d cong. N Y, for publication of Testimony, pr T E Green.....	83 23
20	Memorial Volume, per J W Sproull.....	4 00
	WALTER T. MILLER, Treasurer, P. O. Box 553, New York.	

4
COMBINED SERIES, - - - VOL. XIII, No. 11.

THE
Reformed Presbyterian
AND
Covenanter.

NOVEMBER, - - 1875.

J. W. SPROULL, D. B. WILSON,
EDITORS AND PROPRIETORS.

“Whereto we have already attained, let us walk by the same rule, let us mind the same thing.”—*Phil.* 3: 16.

“Ye should earnestly contend for the faith, which was once delivered unto the saints.”—*Jude*.

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS, - - - ALLEGHENY, PA.

PITTSBURGH:
WELL & MARTENS, PRINTERS, 71 GRANT ST.

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*Any one sending a new subscriber, with advance payment of \$1.00, and 15 cents for postage, will get a copy of the last edition of the **Testimony**, and the new subscriber a copy of the **Reformed Presbyterian and Covenanter** for a year.*

SYNOD appointed the day of National Thanksgiving to be observed as the day of thanksgiving by the congregations under its care. For causes, see July number, p. 205. Synod directed that a collection be taken up on that day for the benefit of the pastors of Kansas Presbytery, their congregations being crippled by the locust plague. Treasurer, Rev. J. Dodds, Winchester, Kansas.

REV. R. HUTCHESON'S address is now Elliota, Minnesota.

THE congregation of Middle Wheeling has made a call on S. R. McClurkin, now in his last year in the Seminary.

MR. LATIMER has not yet apperred (though he is expected this winter), so that the class in the Seminary now numbers nineteen.

APPOINTMENTS BY OHIO PRESBYTERY.

Rev. J. J. McClurkin, Muskingum, Dec.; Tomika, Jan., 1st and 2d Sabbaths; Co-shocton, 3d and 4th. Rev. J. A. Thompson to make his own appointments in the vacancies, by arrangements with them.

APPOINTMENTS OF PITTSBURGH PRESBYTERY.

Adamsville—Nov., 4th Sab., J. A. Black; Dec., 2d Sab., Dill. Oil Creek—Oct., 5th Sab., Nov., 1st Sab., J. Galbraith. Pine Creek—Nov., 1st Sab., S. R. McClurkin; Nov., 3d Sab., J. W. Dill; Dec., 1st Sab., J. M. Crozier; Dec., 3d Sab., A. Kilpatrick. Jackson—Oct., 4th Sab., J. W. Dill; Oct., 5th Sab., S. R. McClurkin; Nov., 1st

THE

Reformed Presbyterian and Covenanter.

VOL. XIII.

NOVEMBER, 1875.

No. 11.

ORIGINAL.

THE THEOLOGICAL SEMINARY.

THE Seminary at Allegheny resumed its sessions in the third week of September. The opening address was delivered in the Allegheny church on Tuesday evening, September 14th, by the recently chosen professor, Rev. D. B. Willson. We give place to it in this number. The most of the students were present at the beginning of the session. Of the twenty-two reported last year, four have finished their course, Messrs. T. J. Allen, J. M. Crozier, M. A. Gault and R. C. Wylie, the latter two being now pastors; two will intermit their studies for the present winter, W. M. Dauerty and J. R. Wylie, both of the second year, the latter accepting an appointment in Geneva College. The students of the first year are D. W. Boxley, who has been teaching in the Selma Mission; William J. Coleman, of Lisbon congregation, New York; William J. Sproull, of New Castle congregation, Penn'a., all graduates of Geneva College, and John M. Wylie, of Washington congregation, Iowa, making in all a class of twenty. The prospects of the Seminary are, therefore, very encouraging. These precious sons of the church should not be forgotten, as they settle down to their studies, but let prayer be made for them, that they may be carefully guided not only in the instructions they receive, but in all their ways. And with them let their teachers be remembered at the throne of grace.

ADDRESS BY PROF. D. B. WILLSON.

At the opening of the Theological Seminary, Tuesday evening, September 14th, 1875.

Gentlemen of the Theological Class: It devolves upon me, in the providence of God, to welcome you to your studies at the beginning of this session. You come here with a high and important work in view—to serve Christ in the ministry of the gospel. Even if you do not now come for the first time, but have already made some progress in theological study, your reappearance is a dedication of yourselves anew to this work; for the avenues that lead away from it are so many, so broad, so attractive to the na-

tural heart, that in coming again, you renew your surrender of yourselves to the work of Christ. And let me say, you will come to know, that your whole life must be a continued giving of yourselves to this labor. There is no need to exaggerate the trials connected with it. They are not so sharp as those of former times, when faith in God and a strong heart were needed at the very start, but yet they are sufficient for the purpose, and that is in the course of your days to put you to the test, to make plain what motives have led you into this work, to show what power is sustaining you in its execution. And after all, this is well. You are to render no compulsory service. The words of Christ are, "If any man *is willing* to come after me, let him deny himself and take up his cross, and follow me."

I must congratulate you on your choice in the matter of a life-work. It is true that the dignity of the Christian ministry does not depend, in this land, on any relations with the state, and likewise that the offences which must needs come, are to be taken into account as injuring their influence. The world makes little account of their office. Witty stories also are invented that embody this spirit of the world, as to ministerial labor. We are told of one who abandoned the ministry for the practice of medicine, and then drops this to take up the study of the law, giving as a plausible excuse for his course, that he soon learned that men cared more for their bodies than for their souls, and more to have their way than for either their bodies or their souls. Let such stories pass. Deep down in the heart, is a measure of the dignity of the labors of men. We give praise to those who aim to see that justice is done between man and man, and we cannot but honor those who succor the distressed, as it has been beautifully expressed:

"The world's a room of sickness, where each heart
Knows its own anguish and unrest.
The truest wisdom, then, and noblest art,
Is his who skills of comfort best;
Whom, by the softest step and gentlest tone,
Enfeebled spirits own;
And love to raise the languid eye,
When, like an angel's wing, they feel him fleeting by."

Yet, as the fashion of this world passes away, as our bodies are but the tabernacles of our souls, what work is to be compared with that which deals with the soul—setting before man the means of relief from the burden of sin, pointing him to Christ as able and willing to save, holding out to him exceeding great and precious promises, perfection and eternal glory.

Be *devoted* to your work. Devotion is seen in the case of the priesthood of Israel. They were set apart to their office; they served continually about the house of God; they gave themselves wholly to this thing. Let the work of the ministry so occupy you. Thus engaging in it, you will be blessed.

Even the studies of this world have been able to secure devotees. A notable instance is the case of Bichat, the great physician, who was born at Thoirette, in France, in 1771, and who died in Paris in 1802. At the age of twenty-two he went to the French capital, and from that time he permitted nothing to turn him aside from his art. In the short space of two years he opened a school for teaching; he made his own preparations for his lectures; carried on an extended series of experiments; and when in the evening he returned home, wearied with the labors of the day, he devoted the greater part of the night to putting in order the papers of his friend and master, Desault. "His days he spent in teaching, and his nights in the composition of his works." Dying at the early age of thirty-one, he has left be-

hind him a name, with which the progress of medicine must ever remain connected. His "General Anatomy" would, of itself, perpetuate his fame, "which, in the production of the material that constitutes its subject-matter, indicates minute and laborious research, elaborate and extended experiment and great manual and practical skill; and in the general conclusions deduced and established, a truly philosophical mind; and which, written wholly in nights succeeding such days as were spent by him, was composed and published in the space of a year." In all his labors, he wrought as one improving the time, lest the night of death should too soon close in about him.

But why point you to him, as an example of diligence, when we have that faithful servant of Christ, the apostle Paul, set before us in the word of God, who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he had suffered the loss of all things, and counted them but dung, that he might win Christ? He was, as he exhorted Timothy to be, instant in season and out of season; he made full proof of his ministry. Called into it by Christ himself, he began his labors in that very city whither he had set out to vex the church. Viewed with suspicion by the disciples at Jerusalem, because of his previous cruelty, he did not allow their mistrust to damp his ardor. Compelled to retire by the enmity his zeal excited, he could calmly bide his time till the door was opened for the Gentiles to receive the gospel. With steady purpose, he set forth from Antioch, and preached the gospel in strange cities. Stoned in Lystra, and left as dead, he was on the road to Derbe on the following day. Returning to Antioch, and blamed for admitting the Gentiles into the church without circumcision, he patiently carried the case to Jerusalem. Setting forth again from Antioch, he submitted to divine guidance in choosing a new circuit, and when suddenly and cruelly abused at Philippi, he yet had heart to sing praise to God, even in the night while bound in prison. Driven from Thessalonica, where he had labored with his hands in order to preach the word, followed up to Berea and compelled to leave that fruitful field, meeting with the grossest contempt in learned Athens, he was not discouraged. Through him Corinth received the gospel, and was blessed with his ministry for many days. At last he reached Rome, as a prisoner, it is true, yet rejoicing to preach the word, even in his bonds, looking forward to death with satisfaction, esteeming it far better to be with Christ, able to say, as he had declared to the Ephesians, that he had served the Lord with all humility of mind, perfectly disinterested in all his labors, for he had coveted no man's silver, or gold or apparel. His own hands had ministered to his necessities, and to them that were with him. What a lesson for us in such a life, that we may see what it is to work for Christ!

A lack of this spirit of devotion—a partial consecration, a divided allegiance—is the explanation of many failures. Men give themselves to the work in a bargaining spirit, adding "if" and "if." This is a source of weakness. But to throw one's self into the work without reserve gives strength to what we do. You hear it said, "the way is closing up," "I see no opening for me," "there is no work that I can do." The difficulty is, we map out our own work, and calculate on having our plans carried out. Men turn back at times, because their own valuation of their ability to work is not accepted. Their lack of devotion robs them of much of their strength, and thus ensures their failure. What a recent writer says of truth is applicable to any cause in which she is concerned. "A man sometimes makes a bid for the truth, and does not buy it. He would pay something for it—often a good deal; but not the price asked for it. * * *

If the friends of right do not accept his offer, he cannot be expected, he thinks, to sacrifice everything for the truth. * * * All such men see a value in truth, and want to buy her. They make a bid for her, and often a large bid. But she never can be bought below her price; and the man who is not willing to pay anything for her, however much, never buys her at all. She is more precious than rubies, and more to be desired than gold. Those who offer a price for her, who talk of sacrificing a percentage of profit for her sake, of working for less in her service, do not so much as know her name. When she rises from her low estate and comes to her kingdom and all shall be anxious to gain her smile, she will turn all such away with the fearful words, "I never knew you."* Let there then be among you a spirit of entire consecration. Give yourselves to the ministry—in trust in Christ.

You are students of *the word of God*. This is to engage your time, and your strength. You are to study it, as you have never studied it before—to learn well the evidences of its divine origin, to examine closely the text, to seek with every help to gain its true meaning. You are not to suppose, however, that these studies will yield you any strange discoveries in this word. I do not think the language of a recent evangelical writer on the interpretation of Scripture, as to our present translation, is wise when he says that "it is an exceedingly imperfect translation of the original," and that "there are not a few instances in every page where the sense is not injured merely, but entirely lost." This is exaggeration. The Bible we have is in all its features the word of God, as received and used in the church from the earliest ages until now. Better for us to say in the words of another writer after years of critical study, "You may rest fully satisfied, that as our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a true, clear and full account of the divine dispensations, and of the gospel of our salvation: inasmuch that whoever studies the Bible, the *English Bible*, is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation, will infallibly guide him to eternal life."† Bishop Horsley has said, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it by consulting the parallel passages, will not only attain all that practical knowledge which is necessary to salvation, but will become learned in everything relating to his religion. The questions concerned in the present revision are apart from any unmeasured detraction of the English Bible.

Make yourselves familiar with the doctrines of the Bible—with its very words I may say, that you may use them aright. You have reason to be thankful that you have had in your homes such a precious means of training, as family worship. You enjoyed in this a great privilege. Morning and evening the Bible has been opened, and its words have fallen upon your ears. The habit in the family circle of reading it in course has prevented you from slighting any of its parts. This word is to form the matter of your preaching. I know there is a strong temptation to turn aside from it, and use other weapons of man's forging to put to flight the enemies of truth, but we are rather to say as to this weapon what David said as to the sword of Goliath, "There is none like that; give it me," and so the apostle declares, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul

* Rev. R. Cordley, in the *Independent*.

† Rev. Dr. John Taylor, of Norwich.

and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”* And here I give you the recent testimony of an able living minister, “We talk about making the Bible interesting. Let us allow the Bible to speak for itself, and it will make itself interesting. We wreathe the sword of the Spirit in such flowers as we can gather and we dull its edge. Let us fling the flowers away, and let the sharp sword cut, and it will cut its way to the attention, the interest, the conscience, the heart of the people; and it wounds that it may heal, it smites that it may bind up and restore. * * * Within three or four years past we have had most distinct and outspoken declarations from high and responsible quarters concerning scientific unbelief. The Bible has been attacked from the side of those who command the respect of their fellowmen by their eminent scientific attainments. Now, what should we do? What should the churches do? Begin and indoctrinate the boys and the girls in the Christian evidences? Instruct them in regard to discoveries in Syria, carrying to them the Moabite stone, and explain how history verifies the Bible? All that is good. We are glad to do all this under the proper circumstances. Christian people are not afraid to face the East! They give their money and send their men to explore the lands of the Orient in the firm belief that the home of the Bible will never disown that book. But that is not our policy. Our policy is, in perfect confidence in this book, to take and put it into the hands of the young people; to let them know it,—both the Old Testament and the New; and when they know it, they are forewarned and forearmed against that scientific scepticism that is based to a very large degree, and I say it advisedly, upon ignorance of what is written down in the word of God. Principal Dawson, whose name will command respect among scientific men, no less than among devoted believers, has printed this statement, that in recent works two of the foremost men in the scientific world have ventured upon quotations from the Bible, and in both instances they showed that they did not understand at all the drift and the meaning of the very verse which they were bringing in to confirm their views and establish their opinion.”†

The course recommended has proved effective. An incident in the life of Rev. Dr. Strong, of Hartford, enforces what has been quoted. He was a contemporary of the younger Edwards, and was a most successful laborer, although not the equal of the latter in power as a preacher. Dr. Edwards felt there was something he had yet to learn from Dr. Strong’s preaching, and questioned him as to the comparative fruit of their labors. Dr. Strong replied, “You preach as if your people did not believe the Bible. You undertake logically to prove everything, and to state fully all kinds of objections to the truth, and to answer them; and I admit that you do it most ably and fully. But then, you often suggest objections that many have never thought of till they heard them from your lips, and perhaps the objection is remembered, while the answer is forgotten. Now, I do differently. I preach to my people, as if every one of them believed the Bible as much as I do. The great object of my sermons is to urge my hearers to obey it—to live up to the truth they in theory believe, and to do it now. And the result is, that I never hear of a doubter in my congregation, and continually men are converted and added to the church.” Of course these words apply peculiarly to labors as with us among those who accept the word of God, and they rest upon this basis, that if we believe the Bible, we ought to preach it as those that believe it.

You are to be *earnest* men. Time, and time again, I am made to feel

* Heb. 4: 12.

† Rev. Dr. John Hall.

the force of the words of Cicero, when speaking against Catiline. He knew the resources of the Republic, he knew the safety of the people was intrusted to his colleague and himself, and when he saw the boldness of the conspirators, he took the blame upon himself. "We, we, I say it openly, we, the consuls, are wanting (in our duty)." All of us have lately had a great lesson. We have seen what earnestness can do—the earnestness of one man. The ordinary business of the English Parliament, this summer, was drawing to a close; nothing was arousing public attention; the ministry, in the usual form, gave notice that they had abandoned a certain measure for the present session—the Shipping bill. The decision of the ministry was the decision of a majority of the House—the government. It seemed foolish to dispute the decision. Not so thought an earnest man, who had made himself fully informed as to the wrongs done to British seamen by avaricious men, and whose heart was deeply concerned for them. In an instant he is on his feet; he denounces the inaction of the government; he is terribly in earnest, calling down upon the ministry the wrath of God, for whatever suffering their negligence may cause. His course was unprecedented, unparliamentary and most violent. Men, commenting on it, said that his foolish excitement had destroyed his influence, and that he had overturned the work of his past life, showing a fatal lack of self-control. Let cooler heads condemn his zeal, yet the result remains, that his burning words caused the eyes of England to be turned towards London, alarmed the ministry, made them retrace their steps; a bill was brought in, and it is now a law. Cannot we be aroused, when not temporal death alone, but spiritual death is before those who are out of Christ? For what are our accepted doctrines with reference to man? We believe that all men are born under the curse of sin, that this curse dooms them to eternal woe. We believe, with this, that God has provided means of relief, in the death of his own dear Son, and that all who hear, and in hearing obey the word of this salvation, are forever freed from wrath. The desperate state of our fellow-men is fitted to arouse us to strenuous effort, while the strong promises that are held out to them are calculated to nerve our hearts. These are the doctrines by which they are to be saved. And "we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." McCheyne wrote these words about the beginning of 1843, the year he died: "As I was walking in the fields the thought came over me with almost overwhelming power, that every one of my flock must soon be in heaven or hell! O how I wished that I had a tongue like thunder, that I might make all hear; or that I had a frame like iron, that I might visit every one, and say, 'Escape for thy life!'"

This word will find hearers. It comes from God, who knows the wants of man; it is adapted to his needs, and if presented aright must gain attention. All, old and young, can be nourished with this bread. Shall they not be fed? One of the most respected of the public men of the country says, in measured words, that some change is needed in the method of address. "I want no extravagance, * * but the lofty consciousness of power, skilfully devoted to the penetration into the innermost recesses of the mind, and the confirmation of the reason, and a deep well of sympathy from which to heal the soreness of every faltering heart. In saying what I have, I mean no offence to those whose province it is to teach in this department. While I fully believe that in no country is to be found a greater proportionate number of pious, learned, faithful and assiduous servants of the church, I trust it will be no disparagement to them, if I frankly confess a craving of many years for a warmer, a more effective, and a

more sympathetic manner of cultivating their valuable lessons, both of law and love."* Who of us has not felt, at times, this same yearning, and as we have seen one who held in his hands the rod of power strike the rock, and bring waters in a full stream, as from great depths, we have thought we should be satisfied, could we but be led by him through this wilderness. We should by all means listen to any counsel, such as I have quoted; it is kindly given.

We can readily see that there is to-day a growing interest in Bible study, and this must be met on your part with corresponding diligence. The adoption of the International Series of Lessons by the National Sabbath School Convention, a few years ago, has led to the simultaneous study of certain portions of the Bible in all parts of our land. These lessons are now studied by many in a systematic way, and commentaries of a high order find a ready sale. The people are searching the Scriptures. I have no doubt that there are those among the friends of such a method of study, who see in the putting aside in a measure of subordinate Standards and this union upon the study of the word, the dawn of the day of the disuse of these Standards. But with their ideas we need have no concern. The Standards of the church are the fruit of the studies of men who were mighty in the Scriptures, and who sought light in earnest prayer; they contain the accepted faith of the great Protestant Churches of the Reformation Era, and the faithful study of the word of God in our day will not bring out contrary doctrines. But we must search the word, and examine its teachings, and be prepared to maintain the truth. For a time, all can well unite in the study of selected passages of history, but the whole Bible must be studied, and when the doctrinal parts are taken up, the truth contained in them must be faithfully brought out, and it is to be humbly received. True, there are difficulties, for early in the history of the Christian church Peter acknowledged this. He says that in the epistles of Paul there are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction"; † but we must give heed to the injunction, "Receive with meekness the engrafted word, which is able to save your souls." ‡

The question has been asked, whether the whole church can engage in this Bible-study, and a speaker at the Sabbath school convention in Baltimore, in June, answers it from his own experience. What led him to think of the matter was, his noticing the unconcern with which his people listened to quotations from the Bible. He wished them to feel its power. He had seen in the life of Pastor Harms, of Germany, that his congregation so studied the word, as to become interested in it—all in the one class. He presented the matter to his charge, and encountered objections for two years; but in the third year he made a beginning, and found that in meeting the people, he was brought face to face with many difficulties that they had, and he removed them by referring directly to the word of God. One man said, "I used to sit in that pew and dissent from my minister, but I found, after all, I was kicking against God. I found that I did not believe God's word." He noticed another result. "In the weekly prayer meeting about a dozen before that took part, and those of the older members; now the young men got up to say a word. * * There was something very interesting in God's word, and they got filled up with it themselves, and gave it out as the Spirit gave it to them." This matter is worthy of consideration. If there be a tendency to this closer and more familiar study of the

* Charles Francis Adams, in an address at Amherst, 1875.

† 2 Peter 3:16.

‡ James 1:21.

word by all the people, how much will be required of the ministry! To teach such a class properly and effectively, a full head and a full heart are needed, and *great wisdom*.

You are candidates for the ministry in the Covenanting Church, and remarks are applicable to you that are not to the young men of other churches. You are resisting whatever power over men there is in a desire to go with the multitude, in taking part in political affairs. You give up this desire, just as you give up the world for Christ. For you, the spirit of the world is in any other course. What nobler place do you wish to have, than by the side of Christ? Our Covenant declares: "We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge." And we have pledged ourselves to "continue to refuse to incorporate, by any act, with the political body," until this nation owns his supremacy. While civil affairs continue to be administered without reference to his authority, we seek to remain true to Him. There are many things to encourage us in our advocacy of his claims at the present time. Questions have arisen that must be met, and men are compelled to take sides, as these are public issues, and many give in a practical adherence to principles that they appear afraid in theory to avow. Many public teachers have espoused the truth of Christ's supremacy, and seem willing to follow it out. After all, however, there are few who carry their acceptance of Christ as King to the length of a testimony against the nation. They advocate the truth, but are content to live in active fellowship with the system as it is now constituted. You need to have clear views as to national responsibility, national guilt, and the duty of a witness, to move out and in even among the friends of truth. You need to bear a firm and consistent testimony, so as not to be deceived into yielding aught with the hope of greater success. We have plainly spread before us the folly, not to speak of the sin, of such a course. There is no surer step toward disintegration and dispersion, than to hold up a certain set of principles, and yet to change the practice that they call for. Whatever is necessary to maintain our church in her position as witnessing for Christ is to be cheerfully undertaken. More boldness is called for, even in what is more strictly personal. One has recently said: "There are evils in the excess of politeness, since conventional insincerity sooner or later lowers the moral standard, and bases the strong social instinct of our nature upon the shifting sands of falsity and sham. So long as the common and accepted conventionalities of society are characterless as regards the questions of right and wrong, so long we may be unconcerned about them, and may accept any of the standards we happen to find about us. It is in this way a mere question of taste and judgment, not a question of duty, as to conformity or non-conformity."* Yet, as Emerson, in one of his essays, says: "We must ever keep alive in the vernacular the distinction between fashion, a word of narrow and often sinister meaning, and the heroic character which the gentleman imports. The gentleman is a man of truth, lord of his own actions, and expressing that lordship in his own behavior; not in any manner dependent and servile, either on persons, or opinions, or possessions. Beyond this fact, fact of truth and real force, the word denotes good nature or benevolence. Manhood first, and then gentleness." If this be a description of the true man, how much more applicable to the true witness—one in covenant with God, a servant of the Lord Jesus Christ, animated not by the spirit of this world, but by the Spirit of God; devoted

* Rev. W. W. Newton, in the *Independent*.

to the law of God ; measuring everything by this standard, first his own life, then what is about him in church and state, seeking to win all to Christ, that he may be the accepted Head, refusing to be satisfied with less than this, and standing out of human organizations that yield not allegiance to Christ ! The power, the wisdom, the faithfulness of such a character, are not of man, but are given of God, who has ever kept alive the truth, and shall not lack a seed to do him service.

Finally, *be men of your own times*. You are students, you are to continue to be so till your days are spent ; but you are students for a purpose, you are to move men with the truth, you are to give them present help. First of all, with reference to the place where God assigns you labor. Throw yourselves into the work that is about you. "It is a very desirable thing for a physician to be well studied in his art ; but if he would be inquiring even into the most useful subjects when he should be looking to his patients, and should tell that he has not time to give them advice, because he must follow his own studies, I should esteem that man a preposterous student, who thus preferred the means to the very end itself."* A course of activity in present duty has a beneficial effect upon ourselves. It leads to profitable assimilation of what we receive. Just as with the body, labor stimulates the functions and creates a healthy demand for the nourishment we take, so it is with the soul.—"There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty." But I refer also to the broader field that is about you when I speak of activity. The principles we hold are not esoteric. They are for the world. They are applicable now. The national questions of to-day are directly concerned with them. Let your voices be heard for the truth, for the right. It is your duty to speak.

There were scholars who lived through all the stormy days of our history, when the question of slavery agitated the nation, who, in the seclusion of their studies, heeded not the cries of the oppressed, and lifted no voice against that heinous sin. One of the greatest of these died a few years ago. "He occupied one of the foremost religious and intellectual positions of his country, during an age in which gigantic moral forces as powerful as those that struggled in the era of the Reformation were beginning their terrible collision on this continent. A preacher of righteousness and love, he saw during a quarter of a century millions of human beings close by him deprived of every legal right, the tools and sport of tyranny and cruelty, with marriage violated, and religion made a mockery. * * He studied Gesenius and Hengstenberg while the tramp of civil war shook his quiet dwelling."† As to yourselves, seek to unite the two characters—be scholars and reformers as well.

What a field opens up before you—of study, with everything to incite you to diligence—of activity, with so much to call you to labor ! What a precious season is your seminary life ! Few can use time as did the elder Pliny. His habit was to study by lamplight a portion of the night, and then early in the morning to attend to the business of Vespasian. The whole day was then occupied with study, and even at his meals, some book was read to him or commented on by him. His nephew has said that in comparison with Pliny, those who have spent their lives in literary pursuits seemed to have passed them in idleness. Such a student was Jonathan Edwards. He was of a delicate constitution, and yet so temperate and methodical in his living that he was usually well. He gave thirteen hours a day to his studies. "So devoted was he to his work as a student, that

* Baxter's "Reformed Pastor."

† New York Tribune.

he was most unwilling to allow anything to disturb it. Though he was careful to eat regularly and at certain fixed hours, yet he would postpone his meals for a time if he was so engaged in study that the interruption of eating would interfere with the success of his thinking. He was so miserly also in his craving for time, that he would leave the table before the rest of the family and retire to his room, they waiting for him to return again when they had finished their meal, and dismiss them from the table with the customary grace."

I cannot hold up these men as models in their habits of study, nor even Bichat whom I have referred to, physician though he was. There is the greatest diversity in our constitutions, and though the body will accommodate itself to habits, and may be taught to conform itself to them, yet each one for himself must make a study of his body, that he may use his powers to the best advantage; and it is well for us early to know that better results may be obtained by the intermingling of exercise with our intellectual work, by dividing our tasks, so that the change in them will give relief, than by such persistent toil as I have noticed. Never forget that your bodies are the agents of your souls, and that it is by them you must accomplish your work. In caring for the health that God has given you, you are directly laboring for him, for his service calls for physical and mental power, as well as spiritual.

Withal, be men of prayer. If you are to give forth, you must take in. Luther, in the days of his contending for the truth, spent three hours a day in secret with God. Live near to God, watch well for your own souls, for it is a fearful thing to preach to others, and yet be a castaway. In the language of Dr. Owen, "He that would go down to the pit in peace, let him obtain a great repute for religion; let him preach and labor to make others better than he is himself, and, in the meantime, neglect to humble his heart, to walk with God in manifest holiness and usefulness, and he will not fail of his end."

With these remarks, I close. The session we now begin will pass speedily by, and will seem to you, at the end, too short for what is to be attained. Let us each morning, as we arise, remember the words, "I must work the works of him that sent me while it is day: the night cometh, when no man can work."

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. IX.

BY THOS. SPROULL, D. D.

THE enterprising spirit of Covenanter emigrants from Ireland and Scotland led them to seek places of permanent settlement in country locations. Most of them were trained up to agricultural habits in their native land. Cities on the seaboard—New York, Philadelphia and Baltimore—furnished opportunities for business to such as were inclined to mercantile and mechanical pursuits; but the greater part of them directed their course into the interior, designing to invest their money in land and engage in the business of farming.

To those of this class who arrived at New York the country along the Hudson river offered encouraging advantages. In the close of the last century Covenanters had settled in the neighborhood of Newburgh, Orange

county, New York, and in adjoining counties. Societies were formed still farther north, and with the advance of population they extended into the interior of the State.

At an early date some families settled in Delaware county. This is a locality suited for grazing. The country is hilly, but the soil is fertile. Both hills and valleys furnish excellent pasture, and at the present time, the staple production of this region is butter. It is rare to find more beautiful and picturesque scenery than is here presented. Lofty ridges either covered with their native forests, or clad, in the proper season, with luxuriant grass, meet the eye in every direction. Between these are deep valleys in a high state of cultivation, watered by streams flowing from perennial fountains, dotted with thriving villages, and traversed by excellent roads. A more desirable part of the country for summer residence could scarcely be found. In addition to this, it is free from all forms of malaria producing disease. The people in general present the appearance of robust health, and there may be seen in their worshipping assemblies vigorous men and women far advanced in life.

It must be admitted, though on this point we cannot speak from experience, that the long and severe winters are a great drawback on the advantages of this region as a place of permanent residence. The snow falls to a great depth, and this again by the currents of air sweeping between the mountains, and along the gorges, is often piled up into heaps on the highways, greatly obstructing travel, and interfering with the pleasure of sleighriding, one source of enjoyment in the winter. On persons predisposed to pulmonary affections, the long continued cold has a deleterious effect. Invalids from such causes, might spend the summer here to advantage, but they should seek a more genial climate in the winter.

In Delaware county, and including parts of adjoining counties, there are at present three Reformed Presbyterian congregations—Kortright, Bovina and Walton. The two first mentioned date their existence back to the early part of this century. Notwithstanding a good deal of inquiry we are unable to state the exact time of their organization, or even the names of their first officers. It appears that at first, Kortright congregation included all the Covenanters that were known to live in this region. We are unable to say whether or not this part of the church was visited by Mr. McKinney or any other minister anterior to the organization of the Presbytery in 1806. Some of the old people can remember hearing Dr. A. McLeod and Rev. William Gibson, and at a later date, Rev. G. McMaster, Rev. James Milligan, Rev. J. R. Willson, and others.

The first pastor settled over these people was Melancthon B. Williams. We find the following record in the minutes of the Synod in October, 1821: "The Rev. Melancthon B. Williams was introduced by Rev. Mr. Willson as a minister ordained by the Northern Presbytery to the pastoral charge of the congregation of Kortright." On account of the absence of

full reports of Presbyteries to Synod in those times, we are unable to give the date of this settlement. We presume it was in the summer of the above mentioned year.

At the time of the settlement of Mr. Williams it appears that his pastorate extended over all the Covenanters in this region. From the meagre records of those times we are unable to ascertain anything respecting Mr. Williams previous to his settlement. We have an impression received at the time, that he came a licentiate from the Presbyterian Church. It appears that after some time he ceased to act as the pastor of those members of the congregation that lived in the bounds of what is now the Bovina congregation. This fact is stated in the minutes of a meeting which they held November 5, 1824, in these words: "The congregation being vacant by Mr. Williams' desertion, give Mr. Douglas a call," &c. Mr. Williams continued as pastor in the Kortright congregation some time longer. In 1831 he applied to Synod "for a certificate of character and dismissal to the Presbytery of Albany in connection with the General Assembly of the Presbyterian Church," which was granted.

In the extract given above it is stated that the Bovina congregation gave a call to Mr. Douglas. A brief narration of this movement and some of its results may not be without interest to our readers.

Mr. Douglas came to this country, a licentiate of the Reformed Presbyterian Church in Scotland, in 1818, and was received by the Northern Presbytery. For reasons that at this remote period it would be useless to detail were they even known, he ceased, after some time, to act in connection with that Presbytery. He still, however, preached as he had opportunity. It was while he was in this position that he received the call referred to from the Bovina congregation. Under this arrangement he settled among them in 1825. In 1831 they petitioned the True Reformed Dutch Church, after the example of the remnant in Scotland in regard to James Renwick, to ordain Mr. Douglas, which was done the same year. In 1846 he was received back by the New York Presbytery, and the following year he accepted a formal call from Bovina congregation, and his ordination being recognized as valid, he was installed its pastor, where he labored till his death, March 15, 1857.

The congregation of Kortright remained, after they were left by Mr. Williams, without a pastor till 1845, when Rev. S. M. Willson, being called by them, accepted their call, and was installed over them. His pastorate lasted until his death in 1863. His remains lie in the cemetery near the church in which he had so often proclaimed the message of salvation. Recently we stood beside the mound that covers them, read the inscription on the stone that marks the place, and indulged in sad, yet not painful reminiscences of the man with whom our private intercourse had always been pleasant.

Rev. J. O. Baylis, the present pastor, was ordained in 1866. It was our privilege to unite with him in dispensing the Lord's supper to his people on

the third Sabbath of last June. They have a comfortable church and a parsonage. His pastorate appears to be a successful one. The congregation is not large, but they seem to be in earnest, and so far as we could judge, are intelligent and earnest Covenanters, who love the truth for the truth's sake.

The congregation of Bovina remained vacant after the death of Mr. Douglas till 1861, when James S. Pollock, a licentiate of the church, whom they had called, was placed over them. He remained with them about three years, when, attracted, we presume, by what seemed to him brighter prospects, he left them, and entered into the communion of another church.

In January, 1865, Rev. J. Kennedy, their present pastor, was installed over them. Their church is pleasantly located in the village of Brushland. They have recently fitted it up anew in tasteful style. The congregation seems to be in a prosperous condition. We joined with the pastor in dispensing the Lord's supper to them on the fourth Sabbath of June. Here, as at Kortright, we found the people intelligent and earnest Covenanters, both pastor and people of the genuine stamp, who are jealous of any attempt to remove the old landmarks that our fathers have set up. We trust they will have grace to be faithful; and "whereunto they have already attained, to walk by the same rule, and to mind the same thing."

We were much gratified to learn, when with Mr. Kennedy, that he has been successful in performing missionary, in connection with his pastoral labors. A part of the country, some twenty miles distant, called Colchester, presented to him an inviting field. It is a mining region, and the people are chiefly foreigners. Through one of his elders he was induced to visit these people and preach to them. His visit was well received, and he was earnestly pressed to come again. This was done with still greater success, and by a number a desire was expressed to unite with the church and enjoy the privilege of partaking of the Lord's supper. To this Mr. Kennedy and his session agreed, and in the coldest weather of last winter the design was carried out. About twenty joined in the communion. To those people it was a time of refreshing, and the prospects are that with the divine blessing on the word preached, they will soon be ready for an organization.

The membership of Bovina congregation was reduced in 1861 by the organization of Walton congregation. In 1863 David McAllister was ordained and installed over this congregation. It became vacant in 1871 by his acceptance of an appointment to labor in the cause of National Reform. Being called again, he was installed its pastor this present year. They have built a new house of worship in the town of Walton, and are said to be in a prosperous condition.

Of the organization of the congregation of White Lake in Sullivan county, we are unable to give the date. Its present, who is also its first, pastor, Rev. J. B. Williams, was ordained and installed in 1850. Some

years ago we assisted him in dispensing the Lord's supper to his people. The church is in a pleasant location, on rising ground overlooking the lake, a beautiful sheet of water, on the margin of which stands the parsonage. We learn that the congregation is in a prosperous state.

It was here that, at an early day, an occurrence took place that will be of interest to some who remember the parties who were concerned in it. We had the facts from the lips of the late Rev. William Sloane.

The sacrament of the Lord's supper was to be dispensed, and Dr. J. R. Willson and Rev. S. M. Willson were the ministers appointed to the service. Previous to the time designated, Dr. Willson conceived it to be his duty to go to Washington City on account of some public movement in which he felt an interest. He procured a brother to take his place at the sacrament, if we are not mistaken, Rev. M. B. Williams. When he reached Baltimore, where he remained over night, reflecting on what he was doing, the conduct of Jonah came into his mind, and he compared himself to that man of hasty spirit fleeing from his duty. The result was that the next morning he turned back, and directed his course with all speed toward White Lake. Those were not the days of rapid travelling, and with all his efforts it was midday of the Saturday of the communion before he got to the place. He found the church empty, the people standing in groups and the ministers not to be seen. On inquiry, he learned that they were holding a session in a neighboring house. Thither he repaired, and the sight that met his eyes was a table loaded with papers, Rev. S. M. Willson in the chair, and a general confusion by parties endeavoring to maintain each one his cause. He addressed the moderator with the demand: "What are you doing here when you should be preaching?" and received the reply: "There is a number of disorderly libels here, and we are trying to dispose of them." "Let me take the chair," was his next demand, and it was granted. Drawing nigh the table, he took up a paper, and after discovering that it lacked the requirements of a regular libel, he tore it into pieces, and threw it into the fire. All the other papers went through the same process, and when he had disposed of them all, he said, with a tone of authority: "There is nothing before the session. We will have a recess and go to the church." Turning to the ministers, he inquired, "Which of you is to preach?" Both pleaded want of preparation. With a look at them that was itself a reproof, he said, "A minister should be always ready to preach. I will preach." The people followed him to the church, and those who knew the man and reflect how his extraordinary power would be called out by such circumstances, need not be told how he prayed and how he preached on that occasion. And it is worthy of special remark, that the effect of these apparently arbitrary measures was that all went on the next day to the Lord's table; mutual forgiveness was exchanged, and peace was restored to the congregation.

SELECTED.

COVENANTERS NOT SECTARIES.

WE claim to be more free from sectarianism than any other denomination of Christians. I am aware that this claim will surprise many, as we are usually held up as most bigoted and illiberal, or, in modern phrase, of narrow and contracted views. We are not so anxious to multiply and increase congregations as to promote the adoption of sound and definite doctrine. Our organization exists for that end. There is an indissoluble connection between *sound speech* and the *power of godliness*. We are *born again*, not of corruptible seed, but of incorruptible, by the *word of God*; not otherwise. *Faith* comes by hearing, and hearing by the *word of God*; not otherwise. Christ *sanctifies* his church by the *word*. The *word of God* is truth, and truth makes *free*. In one word God hath chosen men to *salvation* through sanctification of the Spirit and *belief of the truth*. Desiring the salvation of men, we can have no sympathy with those who "agree to differ," as we do not believe the word of God differs from itself. It is *charity* which rejoices in the *truth*. I can hardly call it *charitable* to make light of the difference between truth and error.

We are advocates, therefore, of close communion. Some will be ready to ask, "Is this the extent of your liberality? Does not this fix on you the charge of sectarianism hopelessly? Reader, a little patience. You may think differently before you and I part company, and think more favorably of close communion. I speak as unto wise men, whose privilege it is to judge; and who are capable of judging of what I say. The advocate of open fellowship takes you *as you are*, because he has no hope that you are ever to *learn anything more* or to *correct anything*; that you either want the *power* or want the *will*. In the face of the declaration that the Spirit teaches all things, yea, the deep things of God, he will go on to assert that, as we have differed, so we will differ till the last sun shall shine upon the earth. It would be hard to tell whether he treats the judgment of man or the power of the Spirit with less respect. All unconscious of a position, which long established habits of thought have made easy, he goes on reciting the old lesson.

How often have I heard, how often have I read, some such language as this: "Who can forbid a child of God to come to his Father's table? Who *dare* stand between the child and the Father's table?" All this seems, I have no doubt, to those who utter it, very conclusive, and, often to others, very devout and very charitable; yet it is in reality very shallow and deceptive. It is, however, so often and so confidently uttered, and is withal so plausible, that good men and good minds are carried away. We do not always *think*; the sensibilities obtain the mastery, and in very simplicity we are deceived. The doctrine of open communion is popular, and if our sole object were to add to our numbers, we would of course adopt it.

To our *own table* we have a right to invite whom we please, but not to a *friend's*. In that case we do not consult our own feelings, but what may be agreeable to the host. When we invite to the table of the Lord we are to be regulated by what may be acceptable to him. 'This is triumphantly met by—"We invite a *child of the Lord*."

1. Friend, how do you know this? The Lord alone searches the heart. Open communion, at the very outset, invades God's province. We may

* Extract from "The Social Position of Reformed Presbyterians or Cameronians," by the Rev. William Somerville, Nova Scotia.

believe a man to be a Christian, but we do not *know* it, so as to make that knowledge the ground of action in the church. Hypocrisy is often more flashy and imposing than humble piety. Jehu is ostentatious of "zeal for the Lord," and Judas of care for the poor.

There is no Presbyterian, who knows his own principles, who ever thinks of making *regeneration* the condition of membership in the church. He accepts him who witnesses a good confession, sustained by a corresponding practice, and treats him as a child of God, till by transgression he falls from his place.

2. If we *know* a man to be a child of God, it does not follow that he is to be admitted to fellowship in the church. Paul instructs the Thessalonians, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a *brother*." Here is one whom Paul will own as a brother, and will have the church to own, and yet his present conduct, his refusal to submit to inspired counsels, excludes him from fellowship. The open communionist, to be consistent with himself, would stand up before Paul and demand, "*How dare you forbid God's child access to his Father's table!*"

Close communion, in excluding from the fellowship in the church and in breaking of bread, does not deny a spiritual relationship to Christ; but open communion, in making regeneration the condition of fellowship, pronounces a very unwarrantable and uncharitable sentence on such as are excluded. God's strokes are safer than man's kisses.

3. If we have strong reason to doubt a man's piety, if we *know* him to be ungodly, and are not able to give definite evidence of breach of vows and insubordination to the law of Christ, we would not be justified in excluding him from the Lord's table. The Saviour knew from the beginning what Judas was, and yet, with the Saviour's full concurrence, he holds his place among the apostles, till by transgression he fell. Caiaphas was high-priest, according to a divine ordinance. He was a very bad man, and an enemy of Christ. Yet being in a divine office, from which there was no law to exclude him, God vouchsafes to him the gift of the *Spirit*. He utters a remarkable prophecy, and that utterance is expressly connected with the priesthood. "He spake not of himself, but being *high-priest* that year, he prophesied."

4. Exclusion from the Lord's table, then, does not imply a condemnation of a man's character, but of his *principles* or his *course*. "If any man obey not our word by this epistle." "Who concerning the *truth* have erred." "Having a *form* of godliness, but denying the *power* thereof."

5. Open communion discourages self-examination. The churches have pronounced on our spiritual state. We are accepted as *regenerate*. Open communion is, in this aspect of it, better adapted to promote spiritual pride and carnal security than the "fear and trembling" of humble piety. In the supercilious contempt with which its advocates speak of those who differ from them, and in the assumption of more advanced spirituality and freedom, we discover the fruits maturing.

6. It discourages the study of the divine word. If I may enjoy the highest privileges of the church, no matter what I believe within the range of Evangelicalism, or what I do within the limits of common morality, there is no very pressing necessity to apply myself to a close and searching examination of the word, that I may know the doctrines and the laws of Christ. I am well enough as I am. Exhortations, prayers as little secret as possible, and singing of hymns as exciting as may be, are the elements of enjoyment.

7. Open communion leaves false impressions with regard to the importance of the truth of the gospel. By inviting Methodists and Baptists to the Lord's table, we teach them that we make little account of what we profess, and that it has little hold of the heart. We are teaching in the most effectual manner our own people, that it is no matter whether we believe that Christ's death secures the salvation of those for whom he died, or that many for whom he died suffer the vengeance of eternal fire; whether that God chooses men because he foresaw their faith, or that their faith is the result of God's election; that it is no matter whether our children are baptized or not.

8. While open communion professes a desire to promote union, it tends to perpetuate disunion to the end. There is the appearance of harmony, and there remains the same contrariety of judgment, which there is no attempt to correct. It is not because we are enemies of union that we advocate close communion, but because we love it. It is not because we are enemies of our brethren who differ from us, but because we love them.

We are looking forward to union in all the churches of the saints; we are praying for it, we labor for it—that all may be one as the Father and Son are one, with whom there is no compromise, no agreement to differ, no open question. We are confident of the issue. We are commanded to “speak the same thing,” to “be perfectly joined together in the same mind and in the same judgment.” We have the promise that the watchmen of Zion shall see eye to eye and sing together. The Spirit, who is given to them that believe, who guides into all truth, is able to accomplish this, and to teach the members of Christ to speak the same thing.

We do not claim for ourselves to have anticipated the time when the Lord shall bind up the breach of his people, and “the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.” We desire, we pray, we hope, that, if we be otherwise minded than the Record teaches, God will show it unto us; and, in the meantime, we recognize the obligation, whereto we have already attained, to walk by the same rule, to mind the same thing; while we are prepared to honor the servants of the Lord everywhere, though in some or many things we consider them in error, or in a false position. What man who loves Christ can banish from his affections the Grossetes, the Amours, the Wessels, and the Pascals, of the Church of Rome? We hold in distinguished honor the Ushers, the Romaines, the Newtons, the M'Neiles and the Uniacks of the Church of England. The names of the Bostons and Thomsons, the M'Cries and Chalmerses, the Cunninghams and Cookes, of the Established and Dissenting Churches of Scotland and Ireland, are not less revered and loved by Reformed Presbyterians than by their own ecclesiastical brethren. Some may say, “All these honeyed words only show that Cameronianism itself cannot resist the influence of the expanding and liberalizing tendencies of modern illumination.” On the contrary, this is its very spirit from the beginning—the spirit of true piety and love of *the truth*, in every place and in every age. We will find the most rigid exclusiveness and severest denunciations of apostasy, of error, and of immorality, bound up with the most ardent Christian affection, yearnings after the spiritual interests of those from whom a separation is maintained, and self-condemnation because of the want of more earnest efforts for their sanctification and salvation. Nor is there any inconsistency in all this. All will acknowledge that there was more of the spirit of Christ in Paul's delivering the transgressor to Satan, than in the Corinthians' allowance of his presence in the church. Paul's severity contemplated his reformation.

and salvation, while the liberality and indulgence of the Corinthians tended to his eternal ruin. It is with no common pleasure that I copy another statement from that well informed and accurate scholar, Dr. W. H. Goold. "The private sentiments of the men (the Society people,) too, amply show the real generosity which glowed within them. On an inspection of their proceedings and sentiments, so far as they can be now gathered, it is an infamous perversion of all truth to represent them as sour, bigoted, and intolerant. Many hearts would respond with deep sincerity to the noble saying of Renwick, 'O when shall those be agreed on earth that shall be agreed in heaven. Methinks if my blood were a means to procure that end, I could willingly offer it.' And it is, finally, an interesting illustration of the comprehensive views and brotherly kindness for which the men of these societies were remarkable, when we find them specifying among their causes of fasting, a sin, which, in this professedly liberal age, we fear is almost totally overlooked. 'And in a special manner,' to quote their own emphatic words, 'the little extent of our zeal; little minding the dark places of the land; little concernedness with the case of England or Ireland, though they be in the same covenant with ourselves; little sympathy with the sufferings of other churches, as France, Hungary, and Piedmont, for which cause we are justly punished with the same extent of sympathy from all.' The men who could speak in this strain, when there was so much to draw and concentrate their undivided regards and attention upon their own case, cannot be called narrow-minded, unless you choose to violate all the proprieties of language. We might challenge the records of all churches since the Revolution to produce sentiments of such fraternal affection to the churches of the Reformation as are here strikingly indicated, when coldness, in this respect, is made a special cause of humiliation before God."

This is not all. We are prepared to go farther than to love in word and in tongue. There is not one who is called to advocate any article of revealed truth, who will not find a Reformed Presbyterian ready to stand by him and support him, though he may have been in keen controversy with him yesterday, and may be to-morrow. No denominational jealousy shall ever come over the spirit of a true Covenanter, to blind him to the pre-eminent claims of truth over all sectional interests. About forty years ago, there was a public, a protracted, and an ardent controversy, between the priests of Rome and the ministers of the Irish Episcopal Church. In conversation with an Episcopal clergyman, who complained of other Protestant bodies giving them the cold shoulder, I said, we are strongly attached to our own distinguishing profession, but I do not think any of our ministers are capable of looking, without interest, on your argument. He turned full before me and replied, "We never meet with a Covenanter but we meet with a friend." I would not own for a leal-hearted Cameronian one who, in like circumstances, could not extort a like testimony. I don't know which is more contemptible, the man who would turn away from even an enemy in difficulties, or the man who could forfeit his own good opinion for the sake of any man's friendship.

In conclusion, we have to say of Reformed Presbyterians that, in poverty and contempt, we have endeavored to hold up a testimony for the crown and dignity of Emmanuel, in times of old moderatism and ungodliness, and in modern times of infidelity and latitudinarianism. This is no small honor, as it is an imperative duty. When the time has come—and come it soon shall—that God shall visit Zion in his glory, he will raise up, in the midst of apostasy and worldliness, another Luther or Hender-

son, whose feet shall be like hind's feet, who shall overleap a wall, and break bows of steel in pieces. Christ must reign till all enemies are under his feet. He is shaking both the heavens and the earth, for the removal of things that are unstable, that things which cannot be shaken may be discovered. Darkness may cover the land and gross darkness the people, "but the Lord shall arise upon Zion, and his glory shall be seen upon her. And the Gentiles shall come to her light and kings to the brightness of her rising." If, in that day, Cameronianism be found a blunder and a fable.—Amen. "*Let God be true, and every man a liar.*"

MISSIONARY INTELLIGENCE.

PRESBYTERIANISM IN CANADA.

IN these days when the descendants of the Reformed Churches in various parts of the world are moving towards a recognition of each other, and especially since the members of the great Presbyterian family are seeking a closer alliance, and since in the hand of Christ Presbyterianism is, doubtless, the greatest motor in Christianizing and civilizing the world, and in building up the Messiah's kingdom, the movements of Presbyterian bodies in any part of the world is of interest to all lovers of truth and true progress. Although the recent union of Presbyterian churches in Canada is not unknown to your readers, yet some observations in regard to it may not be out of place. In some respects this union is one of the most important events that has transpired in the history of these provinces.

The churches now united—the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces, form a body of about six hundred and fifty ministers—almost equal in numbers to the U. P. Church of the United States. The church is divided into four Synods—the Synod of the Maritime Provinces, the Synod of Montreal and Ottawa, the Synod of Toronto and Kingston, and the Synod of Hamilton and London. There is also the Presbytery of Manitoba, with synodical powers.

The United Church has commenced to carry forward the great schemes of evangelization with vigor. The chief work is among the French in Lower Canada. The board has already under its care eight French ministers, three licentiates, three missionary teachers, sixteen students of theology, five French congregations, six mission schools, and thirty-one districts more or less occupied by colporteurs. As an instance of the success of this work among the French, in Montreal last winter three hundred persons left the Church of Rome, and became zealous converts to Protestantism through the instrumentality of Mr. Chiniquy, a very able missionary. This earnest labor will continue to wrest from the grasp of a besotted priesthood these poor people, who are held in chains of moral and spiritual slavery. The United Church will enter with renewed zeal upon the work of foreign missions. They have a mission at Erromanga Island. At Madras, India, they are meeting with success. Quite a large number of the population there speak English. They have also a mission at Trinidad.

The United Church has superior educational facilities. Knox College, Toronto, is in a flourishing condition. Thirty-two theological students were in attendance last session. Elegant and commodious college buildings are about completed that are an ornament to the city. \$110,000 have been subscribed for their erection. The board of the Montreal College report

that it is well satisfied with the general prosperity and efficiency of the institution. Queen's College, under the patronage of the church, has attained an excellent reputation. It has an endowment of \$90,000, pays a liberal salary to the professors, and is full of students.

In addition to these the church has under its supervision Manitoba College, in Manitoba Province, and the Theological Hall at Halifax. These schools furnish a good college and professional education.

TEMPERANCE.—While there is more external order in Canada than in the United States, yet tippling is universally prevalent. In every city, village or country place, the first thing that meets the eye of the traveller on entering an hotel or country inn is the bar-room. The General Assembly adopted the following resolution last year: "Every year makes it plainer that *intemperance* is the chief cause of poverty, the great source of crime, and a most prolific cause of disease and death in the community. They cannot but express their conviction that intemperance is a great external barrier to the progress of the church. Intemperance is maintained chiefly by the customs of society in the use of intoxicants as a common beverage, and by the public traffic in strong drink. They recommend total abstinence among church members, and the prohibition of the traffic by the government of the Dominion."

SABBATH OBSERVANCE.—As soon as the line is crossed from the United States a marked difference is seen in the observance of the Sabbath. The entire absence of beer gardens, musical concerts and band processions, of street-car travel and pleasure driving is delightful to the lover of good order and quietness on the Lord's day. There is universal respect shown to the Sabbath by the civil authorities. This is, doubtless, owing to the Christian character of the British constitution and to the Christian principles that are interwoven with the whole framework of English law, both civil and ecclesiastical. Wherever the English have rule in all parts of the globe, they compel an outward respect at least for the Christian Sabbath. The General Assembly have appointed a committee to memorialize the Dominion government on the subject of Sabbath observance, especially in reference to government railroads and public works.

While the United Church has become a great power throughout the provinces, and will be enabled to carry forward the great schemes of evangelization more vigorously than before, yet, there is no concealing the fact that elements of discord are found in her midst. The whole tendency of the United Church is to the use of paraphrases and human compositions in praise. Much excitement prevails on this subject, especially among the older members of the Old Kirk and of the Free Church, who have been accustomed to the use of inspired psalmody. In some places many have already left the church, and are seeking connection with psalm-singing churches in the United States. There is now no church organization in Canada that uses exclusively the psalms of the Bible. A number of the ministers of the United Church still use the psalms, and seem determined to resist the pressure from the hymnists. I think, however, that the resistance will not be successful. And, as a reason for my opinion, I will cite an instance that occurred recently. The pastor of a leading congregation in Toronto is very strongly opposed to the use of anything but the psalms, and manfully maintains his ground against all opposition, even in the courts of the church. While on a brief tour among the interior lakes of Canada for health and recreation, his pulpit was occupied by an eminent minister, who had been the pastor of this church. He quietly read a paraphrase, and the choir sang it. While listening to the fine vocalism of these

selected singers I thought it was not respectful either to the opinions or wishes of the absent pastor. I mention this only to show that if this can occur in one of the most influential congregations, and contrary to the expressed desire of one of the ablest preachers in Canada, the casting aside of the psalms, and the introduction of hymns, is only a work of time. Hence the growing dissatisfaction in all parts of the church.

This lapse from the old order established by the Westminster Assembly, and from the usages of the church in her best days, is creating a demand for the services of psalm-singing ministers, and already the United Presbyterian Church of the United States are sending men there to cultivate the field. Our church has commissioned the Rev. James Wallace to labor in Canada during the coming year, and he will at once enter upon the work.

Z. G. WILLSON.

AN APPEAL ON BEHALF OF THE DOMESTIC MISSION.

THE first Sabbath of November is the day appointed for taking up the collection for the Domestic Mission. The amount Synod recommended to be raised is \$4,000. To conduct with efficiency its operations, the Board will need at least that much. At our last meeting, October 18th, the balance on hand, as reported by our Treasurer, was only \$83.99. That the church may see what, as a Board, we are doing—the fields we are cultivating and the success attending our efforts—and as a result the necessity for liberal collections, we refer to our report as published in the minutes of Synod.

In the hope that a liberal response would be made to our appeal, we have ventured to extend our operations. An appropriation has been made to assist in defraying expenses in connection with the establishment of a mission on the Pacific coast by Rev. N. R. Johnston, who is now at San Francisco. A mission in Canada has been commenced, and Rev. James Wallace appointed missionary.

Moreover, an appeal for preaching has been received from a new station in Nebraska, small but promising. In all probability another, before the winter is over, will be made by a colony of Covenanters in Eastern Virginia. It is possible the prospects in South Carolina may be sufficiently favorable to warrant the Board to make an effort to re-establish our church in one of the localities where once it flourished.

To what extent the Board will be able to cultivate the fields already occupied, or respond to new appeals, must to a great extent necessarily depend on the liberality of the collections. Last year they fell short of the amount recommended and needed, about \$1,500. In our report to Synod, we were obliged to make the statement: "The failure to receive the whole amount has compelled us to withhold aid where we should otherwise have given it, for the interests of the church." Surely this should not be. May we not expect, this year, a liberal response to our appeal? Brethren, show your interest in home mission work by the amount of your contributions.

All remittances should be sent to Daniel Euwer, Ridge avenue, Allegheny City, Pa.

J. W. SPROULL, *Secretary C. B. M.*

ALLEGHENY, Oct. 20, 1875.

LETTER FROM KANSAS.

CLAY CENTRE, CLAY CO., KANSAS, Sept. 1st, 1875.

DEAR EDITORS—I deem it proper to let the church know, through your columns, what we are doing in Tabor congregation, Clay county, Kansas. The prospects of the congregation are good. The trials and discouragements of the past year of scarcity are past. Our people have come out of these more humble and dependent upon God than before. We are again permitted to sing of prosperity. The little hills on every side rejoice. The valleys also are covered with corn, they shout for joy, they also sing. We have been blessed with a good harvest, and we have a flattering prospect for an abundant crop of corn, potatoes and other vegetables. What grounds of thankfulness!

“O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men.”

We had our communion on the 4th Sabbath of August. We expected Rev. J. Dodds to assist us, but on account of his wife's illness, he was unable to be with us. Depending upon the assistance of the Holy Spirit, we went on with our communion and covenanting, which was of more than usual interest. We had an accession of eleven, six of whom came forward for the first time, as witnesses for the truth, to commemorate the death of Christ and show to the world that they are not ashamed of his name. We took the covenant on Sabbath, just after the debarring exercise. The debarring and inviting, the taking of the covenant, and the members going to the table, singing that beautiful and appropriate psalm,

“This is the generation
That after him inquire,” &c.

were so appropriate to the occasion, that a deep, solemn impression was made upon all present. The congregation is now in a very prosperous condition. The members are all at peace with each other, which is a true sign of the church's prosperity. Our prayer in this respect is

“That peace may still within thy walls remain
And ever may thy palaces prosperity retain.”

Our congregation now numbers forty-five members. The Sabbath school is doing well. We have six large classes. The only difficulty in the way of our Sabbath school is want of room. We should have at least three more classes, but as a general thing our place of worship is so crowded that we are unable to separate the classes we have. We need a church edifice, and we will make an effort to build one as soon as our means will permit. Persons desirous of making homes in Kansas will find good soil and water and healthy climate in this part of Kansas. Those wishing further information can obtain it by addressing me at Clay Centre, Clay county, Kansas.

Yours in covenant,

S. M. STEVENSON.

THE school at Selma opened on the 4th of October. There was an attendance of sixty-six scholars, larger than the first day of any previous occasion. On the 12th it had increased to one hundred and nine. Mr. Boxley has gone to the Seminary, and Mr. Williams has taken his place. The health of the mission has not been as good as desirable. Latterly the news is more encouraging.

MISS MATTIE R. WYLIE left New York by the steamer Wyoming, October 5, for Liverpool, on her way to Syria.

MR. BEATTIE has been severely ill from fever, but was thought to have passed the crisis.

CHOLERA was prevailing, but had not broken out in Latakiyeh. Many of the people had left in anticipation of its appearance.

EDITORIAL NOTES.

THE accompanying engraving is an exact *fac simile* of the token of which we gave an account in the last number. It was accidentally omitted in connection with the article containing that account. It will serve to remind our readers of the importance attached to this symbol as a part of sacramental services, by devout worshippers in former days.



THE Reformed Presbyterian *Watchman*, in the September number, after giving a summary of the proceedings of the Presbyterian Alliance at London, in July, adds the following words, which contain a seasonable caution :

The basis of the Alliance is those doctrines found in all the Confessions of the Reformed Churches, and a church, to be eligible for admission to the Alliance, must hold a creed in harmony with the consensus of the Reformed Confessions. This of course is catholic ground so far, and excludes all denominational peculiarities of every church, large or small. Whether small denominations will long be able to secure conformity to this basis in all the meetings and action of the Alliance against the sectarianism of large denominations, is another matter. If so, it will be a decided gain to purity of doctrine and worship. But no such gain will be secured without perpetual vigilance. For under the spurious plea of liberty there is at the present day a large amount of intolerance manifested by men who cannot comprehend why others should object to their sectarian views and practices, and therefore insist on thrusting them on their neighbors. But we hope the best. Divine truth is certain ultimately to triumph over all the crotchets and inventions of men. There is ample work for the Alliance, were it only to instruct politicians in the doctrine of Christ's headship over the nations, and help ecclesiastics to understand Christ's headship over the church.

ECCELESIASTICAL.

PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met in Pittsburgh church, October 12th, 1875, at 7 o'clock, P. M., and was constituted with prayer by the moderator, T. C. Sproull.

G. M. Elliott, J. L. Pinkerton and Wm. McKinney, each delivered a trial sermon, and A. D. Crowe and Robert M. McKinney each a discourse as a specimen of improvement; all of which were cordially sustained.

Rev. D. B. Willson, having been elected a Professor in the Theological

Seminary by the Synod, and directed to demit his charge on his acceptance of this appointment, presented his resignation as pastor of Allegheny congregation, which was accepted, and the pastoral relation between him and the congregation was dissolved. Prof. J. R. W. Sloane was directed to declare the pulpit vacant on the 31st of October.

The committee in whose hands had been placed the call from Stirling congregation on T. J. Allen, reported that it had been presented and accepted.

Presbyterial reports were heard from fourteen congregations.

Mr. W. J. Sproull was received under care of Presbytery as a student of the first year.

Presbytery laments the loss of another worthy brother, Rev. Dr. John Newell, who has been called from his field of toil, we trust, to the land of peace and rest. The following minute was adopted by Presbytery:

The committee on the death of Dr. Newell respectfully report: That it is with sincere sorrow that we record the decease of this beloved brother. He died September 20, 1875, in the fifty-second year of his age. As a man, a Christian and a minister he stood high in the esteem of those of his acquaintances who set a proper value on true worth. His scholarship entitled him to positions in the church from which his modesty shut him out. Though owing to his engagements he could not attend always the meetings of the church courts, yet when present he was a useful and respected member.

To his wife and children we express our tenderest sympathy, and pray that the great Head of the church, who has removed this earthly protector, would be a Father to the fatherless, and the judge of the widow in his holy habitation.

Presbytery adjourned with prayer, to meet on the 2d Tuesday of April 1876, at 7 o'clock, P. M., in the Allegheny church.

J. C. McFEETERS, *Clerk.*

ROCHESTER PRESBYTERY.

THIS Presbytery met in Syracuse, October 5, 1 P. M. There was a full attendance of its members. The business was for the most part routine. A commission was appointed to meet in Stirling, November 11, to attend to the ordination and installation of Mr. Allen. The supplements to the congregations of Syracuse and Ramsay were continued for one year. The treasurer reported a balance in hand for Home Missions of \$119.11. W. J. Coleman was taken under the care of Presbytery as a student of theology. Adjourned to meet in the city of Rochester, on the first Tuesday of May, 1876, at 10 A. M.

CLERK.

OHIO Presbytery met in New Concord, O., September 1, 1875. Rev. J. A. Thompson was released, at his own request, from the care of the Londonderry congregation.

THE following books were lately presented to the Theological Seminary's Library by Elder James Wiggins, of New York:

One vol. folio—Body of Divinity: Lectures on the Shorter Catechism, by Samuel Willard, of New England.

One vol. folio—Commentary on Genesis and Exodus, by Andrew Willet.

Two vols. folio—Commentary on Gospel of Mark, by J. Petter.

Five vols. folio—Works of Thomas Manton.

The Seminary has also received from the estate of the late S. McElhenry, of Iowa, a full set of the works of John Owen.

COMMUNIONS AND ASSISTANTS.

Sept. Third Sab.—1st Newburgh, R. Somerville. Fourth Sab.—Cedar Lake, J. R. Hill; 2d Newburgh, D. Gregg.

October, Second Sabbath—Morning Sun, I. Faris; Wilkinsburg, J. C. McFeeters. Third Sabbath—Washington, N. M. Johnston; Vernon, R. C. Wylie; Republican City, J. A. Thompson; Baltimore, R. J. Sharpe; Southfield, D. C. Martin; York, R. D. Sproull. Fourth Sabbath—Walnut City, C. D. Trumbull; Hickory Grove, T. P. Robb; North Cedar; Brooklyn, N. Y., D. C. Faris.

Nov. First Sabbath—New Concord, S. R. Wallace.

HOME CIRCLE.

WE take the following from the *S. S. Times*. From the recollections of our childhood we can well unite in the words with which the writer closes, "Tell the children Bible stories." We hope the children will lend their aid in keeping alive the interest in these not only as is here suggested by telling them to their companions, but also by repeated requests by the parents' side, "Tell me about Joseph, tell me about little Samuel, tell me about the men in the fiery furnace," and they will be well rewarded.

BIBLE STORIES.

BY MARY L. SHERMAN.

Heaven-favored men and women are they who in their infancy were blessed with a story-telling mother—a Christian mother, who at the "children's hour," without homily or digression, told to the little group about her knees those grand old Bible stories that made the sleepy, twinkling eyes round and burning with admiration for the heroes, or dewy and soft with love and pity for the martyrs; and that on their pillow weighted their eyelids to childhood's sweetest rest with heavenly visions.

Those who know many children, as only experienced teachers can know them, are full of regret that such happy memories belong to but few; for the number of children familiar with Bible stories is comparatively small even in Christian families. In that greater number of world's people, reading families, who know the Bible as the Irishman knew the alphabet—by sight only, most of the children are wholly ignorant of the fact that the Bible is an enchanting story-book—have never heard of "Daniel in the lion's den," of Samson, his riddles and his tragedy, of David and his friend Jonathan, and the giant Goliath; though Aladdin, and Sinbad and Ali Baba, of "Arabian Nights," are to them individual realities. Even Sabbath school children as a class are not familiar with the charming stories that make so large a portion of the Bible. To put this assertion to a severe test, let any Sabbath school teacher having a class of boys or girls in their teens examine them individually to find how many without the book could give even the outline of these histories, story fashion, to a little brother or sister. The teacher that so examines them, unless the class be an exceptional one, will be tempted to leave the regular lesson to charm even these larger children with sacred stories—if indeed he himself is competent. True, these stories are taken up from time to time in the system of uniform lessons, but it is mortifying to almost every experience to find how strictly the pupils, and too often the teachers, confine themselves, both in preparation and in class, to the fragment of the story on the lesson paper; and how generally the readings for the week, which in most cases give the whole story and its connections, are wholly neglected both at home and in class.

But the charm of the story is the "telling." If some one will only tell it, children will drink in for the hundredth time a story which they could not be persuaded to read, much less study.

The power of a story, simply and clearly told, without exegesis, digression, or ex-

planation, can scarcely be overestimated. A perfect story is so fitted to the capacity and attainments of the listener that it needs no explanation; so consonant to universally acknowledged truths that it awakens no antagonistic defensive prejudices and arguments; and so real that a moral attached would be—as it usually is—an insult to the good sense of the children. Only adults who are familiar with geography can endure the interpolation of a discussion on the exact locality of some city or army, or the direction in which some one travels, into a lesson, much less will a child wholly ignorant of geography “pay attention” to what is to him “Greek” and a disagreeable hiatus in his story. Whatever cannot be incorporated in the story as an essential part of it weakens the effect.

Story-telling is God’s way of teaching, and is never concluded by, “From this narration we deduce the following truths,” but when Nathan told the story of the poor man’s ewe lamb, he said to David with terrible brevity, “Thou art the man,” but that was not a moral—it was an application. Jacob’s good and evil are both faithfully portrayed in the Bible narrative—and the fruit of each written into the story instead of a moral.

In all large cities there is a kind of Sabbath-school—the mission school that collects its pupils from cellars and garrets, where the only way of securing attention to sacred truth is through the medium of story telling. Such a school is that in Baxter street, New York, recently described in this paper. The children are of foreign parentage, who, if they speak English at all, use only the simplest phrases that express the common wants, sorrows and joys of life, and for the most part are unable to read the Bible if it were given them. Even if they could, their Jewish or Roman Catholic parents would forbid a Gentile or a Protestant version. These parents are indifferent or at least non-combative, so long as their special prejudices are not visibly attacked. They are willing that their children should learn to sing, come in contact with respectable people, and from them imbibe so much morality as shall inspire them with a sense of the degradation of the Tombs (under whose very shadow they live), and incite them to rise in life. Bibles or tracts placed in the hands of these children would find speedy destruction at home, accompanied by threats and invectives calculated to make the child believe that the Sabbath school teacher is a deceiver who delights to lead people into eternal torment.

Here is the opportunity for Bible stories, short, bright, simple, animated, told—not read. The Bible should not even be held in the hand of the narrator for reference. The whole heart must be so full of the story that the mouth but gives the copious overflow. The freedom of the eyes, the hands, of the whole person, must be given to fasten the attention of the children to the true story that inspires even the story teller. Little hearts will glow at the good and despise the evil, and so the gospel will be preached in God’s own way; and a love for his heroes, and for the spirit that inspired their deeds, and finally for the sacred Word, be kindled that can never be extinguished. Let the little seed drop and wait for it to grow, dear teacher. Do not try to force it to flower and fruit at once. Down in the dark, apparently dead, the story-germ will send out little rootlets and fasten itself where it can draw life out of the dull clod, then it will rise to the light and bring forth “first the blade, then the ear, and then the full corn in the ear.” Tell the children Bible stories.

CAMERONIAN DREAM.

THE following beautiful tributary verses to the memory of those who fell at Airmoss, were written by James Hislop, a native of the district where the skirmish took place. He composed them when only a shepherd boy, and when he had enjoyed few opportunities of improving his mind. They have frequently been reprinted, but seldom correctly. The following version is copied from the *Scots Magazine* for February, 1821:

In a dream of the night I was wafted away,
To the moorland of mist where the martyrs lay;
Where Cameron’s sword and his Bible are seen,
Engraved on the stone where the heather grows green.

’Twas a dream of those ages of darkness and blood,
When the minister’s home was the mountain and wood;
When in Wellwood’s dark moorlands the standard of Zion,
All bloody and torn, ’mong the heather was lying.

It was morning, and summer’s young sun, from the east,
Lay in loving repose on the green mountain’s breast,
On Wardlaw, and Cairn-Table, the clear shining dew,
Glistened sheen ’mong the heath-bells and mountain flowers blue.

And far up in heaven in the white sunny cloud,
The sang of the lark was melodious and loud,
And in Glenmuir's wild solitudes, lengthened and deep,
Was the whistling of plovers and the bleating of sheep.

And Wellwood's sweet valley breathed music and gladness,
The fresh meadow blooms hung in beauty and redness,
Its daughters were happy to hail the returning,
And drink the delights of green July's bright morning.

But ah! there were hearts cherished far other feelings,
Illumed by the light of prophetic revealings,
Who drank from this scenery of beauty but sorrow,
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones who, with Cameron, were lying
Concealed 'mang the mist, where the heath-fowl was crying;
For the horsemen of Earlshall around them were hovering,
And their bridle-reins rung through the thin misty covering.

Their faces grew pale, and their swords were unsheathed,
But the vengeance that darkened their brows was unbreathed;
With eyes raised to heaven, in meek resignation,
They sung their last song to the God of salvation.

The hills with the deep mournful music were ringing,
The curlew and plover in concert were singing;
But the melody died 'midst derision and laughter,
As the hosts of ungodly rushed on to the slaughter.

Though in mist and in darkness and fire they were shrouded,
Yet the souls of the righteous stood calm and unclouded;
Their dark eyes flashed lightning, as, proud and unbending,
They stood like the rock which the thunder is rending.

The muskets were flashing, the blue swords were gleaming,
The helmets were cleft, and the red blood was streaming;
The heavens grew dark, and the thunder was rolling,
When in Wellwood's dark moorlands the mighty were falling.

When the righteous had fallen, and the combat had ended,
A chariot of fire through the dark cloud descended,
The drivers were angels on horses of whiteness,
And its burning wheels turned upon axles of brightness.

A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining,
And the souls that came forth out of great tribulation,
Have mounted the chariot and steeds of salvation.

On the arch of the rainbow the chariot is gliding,
Through the paths of the thunder the horsemen are riding.
Glide swiftly, bright spirits, the prize is before ye,
A crown never fading, a kingdom of glory!

SCRIPTURAL ENIGMA.

ONE who lived in Israel's land,
Whose death by Jezebel was planned.
The one of all the human race,
Who caused most trouble and disgrace.
The next one as a faithful friend,
Did to God's king assistance lend.
One, on the ark who laid his hand,
Was killed for breaking God's command.
A woman wicked and profane,
Who wished God's humble servant slain.
My next, a large and dismal cave,
Where David hid, his life to save.
The tribe who for their Father's sake
Refused strong drink and wine to take.

OBITUARIES.

DIED, at his residence in Wilkensburg, Pa., September 20th, 1875, Rev. JOHN NEWELL, D. D., aged fifty-one years.

To those who knew the deceased, and appreciated his worth, his death is a sad and painful event. A life of usefulness has been suddenly terminated; the head has been taken away from a large family, and a void has been made in the circle of his acquaintances that will not be soon filled.

It is a pleasing, though not an easy task, to give an adequate tribute to the memory of this deceased brother. Modesty, always the accompaniment of real worth, led to a concealment, rather than a display of his talents. Gifted with mental endowments above the ordinary standard, he improved the favorable opportunities that he enjoyed for their cultivation. He received his literary education in Belfast College, now Queen's College, Ireland, under Professors Cairns, Willson, Cook, Young and others, and took an honor in every class. He studied Theology in Paisley, Scotland, under Professor Andrew Symington, D. D. Having been licensed by the Eastern Reformed Presbytery, Ireland, he came to this country in 1850, and shortly after his arrival he accepted a call from the congregation of Syracuse, in Rochester Presbytery, and was ordained and installed its pastor May 7th, the same year. In this small congregation he labored with encouraging success until 1853, when, having been chosen by Pittsburgh Presbytery to take the charge of Westminster College, he was released from his pastoral relation and dismissed to that Presbytery. In this position he succeeded Rev. M. Roney, and was instrumental in training a number of young men for the ministry, who are now useful laborers in the Lord's husbandry. In 1857 he received the degree of Doctor of Divinity from the Protestant University of the city of Baltimore.

Mr. Newell, at the request of the writer, and with the concurrence of the board, took part in the instruction of the students in the Seminary during the session of 1858-9. He attended to the departments of junior Hebrew and Greek exegesis. How well he filled the place the students who enjoyed the benefit of his instructions will remember. His thorough acquaintance with classical Greek fitted him for dealing with the text of the New Testament. In his report to the board, we find the following statement:

"The portions of the Greek Testament selected for study were the Epistles to the Galatians and the Ephesians. In translating and examining these epistles, attention was paid to the grammatical structure of the original, and to the particular forms of expression used as well as to the arguments employed, and the connection of the whole. Besides, voluntary weekly exercises were assigned to the students and generally written out and recited in the class. The dialect of the New Testament, the critical analysis and exegesis of the text, the signification and use of important words and phrases which occur in reading, with other kindred topics, formed the subjects of these exercises, and the matter of discourses at our meetings."

In 1860 he resigned his position in the college and returned to his native land, where he was settled as pastor of the congregation of Newtownards. Several years after he removed to Manchester, England, and labored some time in the congregation in that place. In 1871 he returned to this country and engaged, in connection with his brother, J. R. Newell, lately deceased, as a teacher in Newell Institute, a school for young ladies, where he continued till his death. In the meantime, as he had opportunity, he preached in adjacent congregations with much acceptance.

In 1850 he was married to Harriet Finley, of Buffalo, who, with eight children, survives him. To them his death is a severe stroke. He who wounded can heal, and he who maketh sore, can bind up. "A father of the fatherless, and judge of the widow, is God in his holy habitation."

Mr. Newell was a finished scholar and a profound theologian. His pulpit exercises were prepared with great care. His oratory was not that of mere sound, noisy and pretentious. It was the eloquence of thought, suited to enlighten and convince, not to gratify a prurient taste for novelty and call forth popular applause. His aim was to "preach Christ, and him crucified."

We have no doubt that to him "to die was gain." From the nature of his disease, pericarditis, complicated with pneumonia, which affected his brain, he was not fully conscious of his state during the latter part of his illness. When in the exercise of his mental faculties he betrayed no undue uneasiness in view of death. He committed his soul in calm confidence to him in whom he believed. His wife and children he left in the keeping of his covenant God, believing that he would be their God, as he was his God. "It is well" was the emphatic utterance made to the writer, the last time he saw him, and made, too, in the midst of sore sufferings and in full view of all the sur-

roundings of the trying scene. Yes, it is well; for it is the doing of him who does all things well.

On the day before he died, the Sabbath, one of his children, standing by his bedside, was repeating a hymn. "That is good enough in its place," he remarked, "but there is something better." He then began to repeat the twenty-third Psalm, and continued on to the last verse. Finding his strength failing, he said to his wife: "Harriet, say the rest." She complied; and when it was done, he said: "That is the sure foundation of my hope." His mind seemed to catch the spirit of the words evincing confidence that "his dwelling place should be in the house of God forever."

His work is done, and he has received an honorable release from service. Let us who survive work while the day lasts, that when the time for our dismissal shall come, we may each one receive from the Master the approving welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." T. S.

RESOLUTION OF SHARON SESSION ON THE DEATH OF RULING ELDER D. T. WILLSON.

We are again called to mourning. The hand of God has again been laid on us, and we find another vacant seat in our assembly. Our fathers, where are they? D. T. Willson is not, for God took him. He was in his seat at church on Sabbath, Sept 19th, 1875; on the following morning he was suddenly called away, as a shock of corn fully ripe, being within a few days of seventy-four years of age, having served in the eldership twenty-five years, almost twenty in this congregation. Let us hear this providence that has called him to his rest, saying to us, "Work to-day in my vineyard."

GEO. CUNNINGHAM, *Clerk.*

DIED, June 29th, 1875, WM. McCULLEY, aged 35 years.

He suffered long and severely with rheumatic pains, but his long, wearisome days and nights are ended, and the peaceful haven, we trust, has been reached. COM.

DIED, June 21st, 1875, EMMA V. ROWAN, in the 21st year of her age.

Even in the bright days of youth she took her leave of this world, and we trust she went to dwell in a more pleasant country, a land flowing with pleasures and radiant with glory. COM.

DIED, in Kortright, N. Y., August 19th, 1875, JULIA ADELAIDE ORR, aged 15 years, youngest daughter of R. S. and B. A. L. Orr, following her sister Mary Leal Orr, who died July 3d, 1872.

Both united with the church early, and gave good evidence of realizing the promise, "Those that seek me early shall find me." COM.

DIED, in St. Louis, Mo., October 10th, 1875, WILLIAM KENNEDY, the child of Andrew T. and Rebecca Kennedy, aged 1 year, 4 months and 23 days.

Though the babe had been ill during the summer, yet the parents hoped that it would live since it had been spared to the genial autumn, but God had otherwise determined. They bow to his will, having committed their child to him, and they look to him for supporting grace under this stroke.

DIED, August 19th, in the 24th year of his age, ROBERT, son of William and Jane Edgar.

Robert was baptized by the pastor of the Second congregation, Philadelphia, with which his parents were connected for a number of years, and grew up under the ministry of Rev. S. Bowden within the bounds of whose congregation the family removed. He was a young man of excellent principles, of exemplary deportment, and sought to fulfil the obligations of his Christian profession. He was devoted to the comfort of his parents, and, as a dutiful son, sought to provide for them in their declining years. He sank rapidly under a complication of diseases, and in a spirit of complete resignation and peace passed away, looking for and expecting everlasting life in Christ. COM.

DIED, August 29th, 1875, of bilious intermittent fever, NELLIE ELIZABETH, daughter of A. C. and Lizzie Miller, of the R. P. congregation of Church Hill.

She was born March 4th 1874. She never was very well here, but we trust she is now where no sickness or death ever enters; for she was born of pious parents and was by them early dedicated to God in baptism, and God has taught us, "The promise is unto you, and to your children." And when he was on the earth, Christ received little children into his arms and blessed them, and said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Then let the bereaved parents, and little sister Mabel, "sorrow not, even as others which have no hope." J. M. F.

DIED, January 20th, 1875, of diabetes, Mr. SAMUEL HOLLIDAY.

He was born October 27th, 1819, on the ocean, as his father's family were on their way from Ireland to this country. He joined the church by public profession under the pastorate of the Rev. Wm. Sloane, in Elkhorn. He died a member of Church Hill congregation. He was punctual in his attendance upon the ordinances. He had been warned to prepare for death before it came. Under his afflictions he was resigned to the will of God, "who doeth all things well." He leaves a wife and three little daughters, with a large circle of other relatives, to mourn his death. "Blessed are the dead which die in the Lord, from henceforth." J. M. F.

DIED, on the 6th of June, 1875, Mr. JAMES BLAIR, 50 years of age. He was taken away by tuberculous disease, chiefly of the throat and lungs. He was highly respected as an elder in the Third R. P. church, Philadelphia, and in every relation in life he was faithful and upright in no ordinary degree. His end was remarkably peaceful and happy. His widow and two children have lost a tender and judicious husband and father. But their covenant God, to whom they have been so often commended by lips now silent in death, will not forsake them. The following preamble and resolutions were adopted on the 14th September by the session of the Third R. P. church:

Whereas, It has pleased the Head of the church to remove from our midst by the hand of death, on the 6th of June, 1875, our beloved brother, James Blair, a member of this session; therefore,

Resolved, That in the death of our brother we have lost a faithful and zealous member of session, who had at heart the interest of the congregation in which he was an elder, and the welfare of the church at large. His Christian integrity is worthy of lasting remembrance.

Resolved, That we sympathize deeply with his bereaved wife and children, who have lost a very tender and affectionate husband and father, and commend them to the care of their covenant God.

Resolved, That we desire to profit by this painful dispensation, and prepare diligently to render up an account of our own stewardship. R. J. S.

AFTER a brief illness, Mrs. ISABELLA ADAMS died at her residence in New York, March 28th, 1875. Her life gave evidence that the sudden summons did not find her unprepared. She had had the blessed privilege of godly training, and in early youth she made a profession of her faith in Christ. Through life she was a consistent professor. She walked in the commandments and ordinances of the Lord. For nearly fifty years she was a communicant in the church, and during this period she was absent only once from the Lord's table; then she was prevented by a hurt received while attending the preparatory services. She loved the public worship, and she is missed in the fellowship meeting. In her place she was an active Christian. She endeavored with her might to promote the prosperity of the Second Reformed Presbyterian church, of which for more than thirty years she was a member, and according to her means she aided all the schemes of the church. She was ever anxious to relieve the distressed and comfort the afflicted. With much self-denial she ministered at many sick beds, and in the chamber of affliction she was ever welcome. She was a wise and loving mother. While a comparative stranger in New York she was left a widow in very humble circumstances, with a large family of young children. She was strong in faith. She relied on the covenant God. She plead the promises for the widow. She used the means to obtain provision for her family. By precept and example she trained her children in the right way, and now they have risen up to call her blessed. Her example and her prayers are a blessed legacy both to her children and the church of which she was so long a member. Com.

DIED, at his residence, in Conemaugh township, Indiana county, Pa., July 6th, 1875, JAMES OLIVER, in the 65th year of his age.

The deceased was a ruling elder in the congregation of Clarksburg, and in the exercise of his office was esteemed among his brethren for his exemplary walk and conversation. He had been in feeble health for more than a year previous to his death, and unable to attend on the ordinances of the sanctuary; but he bore his affliction with Christian patience and becoming resignation to the will of his Heavenly Father. In the midst of much bodily weakness he was comforted with the rich promises of God's word, and sustained by the gracious influences of the Holy Spirit. His trust through life was in Jesus Christ the only Saviour, and his latter end was calm and peaceful.

It is comforting to the mourning survivors to reflect that when the husband and the father slept the sleep of death there was a well grounded hope that it was a sleep in

Jesus! "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." COM.

In reference to the deceased, the Clarksburg session, at a recent meeting, adopted the following minute:

It is with feelings of sorrow that we record the death of Mr James Oliver, for many years a respected member of this session. He was a good man, simple and unostentatious in his habits, and a judicious ruler in the house of God. While we bow in submission to the providence that has deprived us of his presence and counsels in our meetings, we feel called to remember and to take heed to the admonition of our Lord and Master, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

To the wife and family of the deceased we tender our sincere sympathy, and commend them in their bereavement to him who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

BOOK NOTICES.

SERMONS BY MARTIN LUTHER. Preface by Alessandro Gavazzi. Edited, with Life of Luther, by Rev. J. Kerr, Greenock. Lyon & Gemmell, George IV. Bridge, Edinburgh. Crown 8vo. 5s.

This volume of sermons by the great Reformer is admirably arranged. We can easily gather from it the secret of his power in contending with the Papacy—he studied the word of God most closely. Many of the sermons are expository, and to a great extent they are free from what we should expect to find—heated denunciation of the abominations of Rome. They show a purpose to instruct his hearers in the truth, and with this as their weapon they can defend themselves against prevailing error.

We have read many of these discourses with the greatest interest and profit, and the volume will be highly valued wherever it finds a place. Gavazzi prefaces it with burning words against the errors of to-day—the scattered spirit being pointed out as a great enemy at the present time. The Life of Luther by the editor is written in a way to secure attention, and is a valuable addition to the work.

ACTS AND PROCEEDINGS OF THE FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA. Montreal, 15th-17th June, 1875. Toronto: Printed at the "Presbyterian" Printing Office, 102 Bay street, 1875.

The above pamphlet gives an account of the first session of the Assembly of the United Church, formed by the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland. The following is the basis of union:

1. The Scriptures of the Old and New Testament, being the word of God, are the only infallible rule of faith and manners.
2. The Westminster Confession of Faith shall form the subordinate standard of this church; the Larger and Smaller Catechisms shall be adopted by the church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the civil magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.
3. The government and worship of this church shall be in accordance with the recognized principles and practice of Presbyterian churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

In the accompanying resolutions, are the following:

"With regard to mode of worship, the practice presently followed by congregations shall be allowed, and further action in connection therewith shall be left to the legislation of the United Church.

"In the United Church, the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of state grants to educational establishments of a denominational character."

This pamphlet contains in the Appendix also the Reports of Synods as to formation and bounds of Presbyteries, with the rolls of the Synods, making the whole most useful for reference.

Sab., Black, to hold communion, assisted by T. C. Sproull; Nov., 3d Sab., Kilpatrick; Dec., 1st Sab., S. R. McClurkin; Dec., 3d Sab., Black. Springfield—Oct., 4th Sab., J. Wallace; Nov., 1st Sab., J. M. Crozier; Dec., 1st Sab., J. Crozier; Dec., 4th Sab., J. W. Dill. Union—Oct., 4th Sab., J. Crozier; Nov., 2d Sab., J. Wallace; Nov., 4th Sab., J. M. Crozier; Dec., 4th Sab., S. R. McClurkin.

D. B. WILLSON was appointed to moderate a call for pastor in Allegheny congregation; J. Crozier, in Pine Creek and Union, and Springfield congregations; N. M. Johnston in Poland, and N. Jackson; and J. C. Smith to moderate in an election and ordination of deacons, and for sessional business, in Union congregation; and J. A. Black to moderate a session in Adamsville branch of Springfield congregation. All when requested by the various sessions. J. Crozier to attend to family visitation in Union congregation.

R. J. GEORGE,

Chairman of Com. of Supplies, Beaver Falls, Pa.

DIED, in New York City, Friday, Oct. 15, 1875, ANDREW, second son of Rev. Dr. Stevenson.

DIED, in New York City, of pleuro-pneumonia, on Friday morning, Oct. 15, 1875, AGNES, widow of Hamilton Biggam, in the 82d year of her age.

Mrs. SARAH ADAMS, wife of James Adams, of Vernon congregation, Wisconsin, died of puerperal fever, Feb. 2d, 1875, in the thirty-eighth year of her age. She was born in Scotland, and in childhood came to this country with her mother, settling in the immediate neighborhood where she died. On December 5th, 1855, she was married to Mr. Adams, and shortly afterwards connected herself with the Reformed Presbyterian Church, of which her husband was a member. She was of a quiet, retiring disposition, a punctual attendant on religious ordinances—in this setting a good example to her household—and was respected by all who knew her. Her sun set in a clear sky; no cloud obscured her faith's vision. To her husband, and to her pastor, she expressed her firm faith in her Redeemer, and her entire resignation to the will of God. She said that for months she had been preparing for death, anticipating that her end was near. She has left a husband and six children to mourn their loss. May they, by the grace of God, be enabled to follow in the footsteps of her who has gone before them to glory.

R. B. C.

SAVING FAITH: The Scripture Doctrine stated in opposition to Plymouthists, and other Essays, by James Dick, M. A., Wishaw. Glasgow: George Gallie & Son, 99 Buchanan street. Price 25 cents. 1875.

In this country we know something of the Plymouth brethren. They have not, however, made the same impression here as in Great Britain and Ireland. Some time ago we noticed the pamphlet by Dr. Houston, written for the purpose of presenting in their true light the errors of that sect. The writer of this has the same object in view. He shows that faith is divinely wrought in the soul, i. e. it is part of God's salvation. This being so, no belief that is in the power of the carnal mind can be true faith. Some of the forms held forth are a bare intellectual assent to a supposed truth, a belief that Christ will save us in our sins, belief of statements, facts or propositions, &c., &c. Discussions of this kind are always useful. At the present time they are especially needed. When the truth is thus opportunely and ably presented, there is little danger of the people being led away by any error.

RECEIPTS FOR FOREIGN MISSION FUND.

1875.			
Sept. 30	Miss Jane Hargrave, Lower Canada, per Rev. Wm. McFarland (silver)	\$15 00	
	Premium on above	2 12	
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	13 Deerfield, per Rev. J. W. Sproull	5 00	
	14 Mrs. Rev. W. Slater, Miller's Run, per Dr. Kuwer	10 00	
	WALTER T. MILLER, Treasurer, P. O. Box 553, New York.		

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1875.		
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	Farland	18 50
	25 New Alexandria, per Dr. T. Sproull	16 73
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	29 Miss Jane Hargrave, Lower Canada	7 70
	29 North Jackson pr J. B. Jordan	14 37
Oct.	1 North Union, per Jno. Magee	10 00
	7 Elliotts, Minn., per Jno. Rice	6 00
	13 York cong. per Rev. J. W. Sproull	45 92
	13 Mrs. Rev. W. Slater, Miller's Run	20 00
	13 John Greenman, Williamsburg per W. W. L.	1 50
	14 Baltimore cong. pr J. A. Malen	10 00
	14 Mrs. Dodds, Rehoboth, per Rev. E. G. Ellsey	2 00

\$191 20

DANIEL EUWER, Treasurer.

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21	Princeton cong. pr W. Peoples	8 00	
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22	Syracuse cong. per Jas. McClure.....	15 00	
22	Reh. both cong. pr W. Martin	19 00	
24	Rushsylvania cong. per Rev. P. H. Wyllie.....	11 00	
21	Centreville Branch of New Castle, per D. McClelland.....	4 50	
24	Washington cong. per J. M. Stiven on.....	17 00	
21	Walton cong. per Geo. P. Sanderson.....	10 27	
2	Salem cong. per Rev. A. J. McFarland.....	18 00	
23	Bovina cong. per Rev. Joshua Kenney.....	10 00	
27	Southfield cong. per A. McKiuney.....	10 40	
27	Rushsylvania, additional, per Rev. P. H. Wyllie.....	1 00	
27	Olathe cong. per Rev. W. W. McMillan.....	4 60	
27	Li-bon cong. per Rev. W. McFarland.....	17 50	
27	Walnut City cong. per M. Chestnut.....	13 60	
27	Morning Sun cong. per Jas. Montgomery.....	15 00	
29	Elkhorn cong. per Rev. D. G. Thompson.....	11 00	
Oct. 4	Winchester cong. per J. W. Carson.....	10 00	
4	Tuition, per Professor J. McCracken.....	595 00	
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7	Maquoketa cong. per J. W. Stevenson.....	10 90	
7	Lake Eliza cong. per Jas. McKnight.....	8 00	
7	Allegheny cong. per Jas. McKinney.....	20 30	
7	Craftsbury cong. per Rev. J. C. Taylor.....	19 00	
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18	Rev. P. H. Wyllie, for apparatus.....	5 00	
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RECEIPTS FOR CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

1875.			
Aug. 13	Rev. J. McCracken for interest collected by him.....	\$ 12 00	
18	Interest on mortgage.....	24 00	
18	Rebecca Law.....	1 00	
Sept. 1	Interest on bonds.....	66 32	
3	Rev. J. Galbraith for interest on note of J. Dodds.....	2 37	
4	Rev. H. Easson, Syria, per Walter T. Miller.....	5 00	

15	Interest on mortgage.....	71 00	
15	" " " ".....	150 00	
18	T. J. Allen per D. B. Willson.....	5 00	
20	Interest on mortgage.....	350 00	
Oct. 4	Wilkinsburg cong.....	25 00	
4	Miller's Run cong. per J. Wallace.....	25 75	
6	Allegheny cong. per J. McKinney.....	68 70	
6	Walton cong. per G. P. Sanderson.....	18 27	
6	West H-bron cong. per Rev. J. A. Speer.....	7 00	
6	Rochester cong. per T. A. Gormley.....	20 00	
6	Hickory Grove cong. per D. Forsyth.....	18 00	
6	Utica cong. per W. Stevenson.....	29 50	
6	R. McFarland's int on note per W. Stevens.....	3 00	
12	Washington, Iowa, per J. M. Stevenson.....	19 00	
12	Clarinda, Iowa, per A. McKeown.....	18 50	
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12	Bethesda, Iowa, per T. N. Faris.....	35 50	
12	New Castle, Pa., per D. McClelland.....	28 00	
14	Selma, Ala., per Rev. L. Johnston.....	2 00	
14	Tabor, per A. R. Coulter.....	3 10	
14	2d Boston, per E. B. Spragg.....	50 00	
14	Interest on mortgage.....	250 00	
14	Baltimore, pr D. J. Cummings.....	23 00	
		\$1,340 51	

RECEIPTS FOR ENDOWMENT.

1875.			
June 21	Rev. R. Reed, for note of J. W. Dougherty.....	\$10 00	
Sept. 3	Rev. J. Galbraith, for note of J. Dodd.....	25 00	

RECEIPTS FOR SUPERANNUATED MINISTERS' FUND.

1875.			
Aug. 13	Interest on bonds.....	\$40 00	
18	Interest on mortgage.....	34 00	
21	Rev. H. Easson, Syria, per Walter T. Miller.....	5 00	

RECEIPTS FOR LIBRARY FUND.

1875.			
Sept. 18	T. J. Allen, per Rev. D. B. Willson.....	5 00	
	WILLIAM WILLS, Treasurer, 110 Market street, Pittsburgh, Pa.		

RECEIPTS FOR DOMESTIC MISSION.

1875.			
Oct. 7	Tabor, per A. R. Coulter.....	\$2 85	
13	Ladies' Missionary Society, Manchester, Parnassus and East Branch, per Miss Mary Dunn, Treasurer.....	50 00	
13	Mrs. Rev. W. Miller's Run.....	10 00	

DAVID BURN, Treasurer,
Allegheny, Pa., Oct. 13, 1875.

RECEIPTS FOR LIT.

1875.			
Sept. 24	Testimonies, fr Speer.....		
Oct. 14	North Union cong. pr Galbraith.....		
14	Memorial Vol. Rev J C WALTER T. MILLER.....		
	P. O. Box.....		

COMBINED SERIES, - - - VOL. XIII, No. 12.

THE
Reformed Presbyterian
AND
Covenant.
DECEMBER, - - - 1875.

J. W. SPROULL, D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude 3.*


TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS, - - - ALLEGHENY, PA.

PITTSBURGH:
BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

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 *Any one sending a new subscriber, with advance payment of \$1.00, and 15 cents for postage, will get a copy of the new edition of the **Testimony**, and the new subscriber a copy of the **Reformed Presbyterian and Covenant** for a year.*

IT is our intention to insert, as usual, in the January issue the lists of ministers, congregations, &c. We respectfully request notice of any errors in the tables of last January. Address Rev. D. B. Willson, Allegheny, Pa.

IN reply to "J. S. T.," we would say yes to both inquiries.

COPIES of the new edition of the **Testimony** have been sent to all who are entitled to them.

WANTED—At Rose Point, Pa., a Reformed Presbyterian Merchant and a Physician. Address, Rev. J. C. Smith.

THE

Reformed Presbyterian and Covenanter.

Vol. XIII.

DECEMBER, 1875.

No. 12.

ORIGINAL.

REFORMED PRESBYTERIAN CHURCH IN AMERICA.

HISTORICAL SKETCHES, No. X.—PITTSBURGH PRESBYTERY.

BY REV. THOMAS SPROULL, D. D.

At the meeting of Synod in Conococheague, August 16, 1819, the following arrangement of Presbyteries, reported by a committee, was adopted: "That the boundaries of what is now designated the Middle and Western Presbyteries, shall hereafter be regulated by the following lines of division, and designated by the following names, viz., the part of said bounds lying to the east of the Allegheny mountains shall be known by the name of the Presbytery of Philadelphia; that part west of the Allegheny mountains and east of the eastern boundary of Indiana State be called the Presbytery of Pittsburgh; and all west of said line to the Pacific ocean shall be called the Western Presbytery."

Until the constitution of the Synod in 1809, the Reformed Presbytery, which was organized in 1798, was the supreme judicatory in the church. For the sake of convenience it was "subdivided into distinct committees, authorized to exercise church power within specified limits." These were called the Northern, Middle and Southern Committees. "The acts of those committees were, in the meantime, subject to the review of the Presbytery at its yearly meeting."

The Synod immediately after it was organized directed "that the three committees erected by Presbytery, assume with all convenient speed, the form and powers of distinct Presbyteries, under the inspection of this Synod, and be in future known by the names of the Northern, the Middle and the Southern Presbyteries."

At its meeting in 1816 Synod readjusted the presbyterial lines, and directed the organization of a new Presbytery to be called the Western Presbytery. By that adjustment the Middle Presbytery included "the States of Pennsylvania, Maryland and Virginia, and that part of the State of Ohio which lies northeast of the Muskingum river." In the meantime it had received an addition of two ministers: Rev. Matthew Williams, ordained in 1807, over Pine Creek congregation; and Rev. Robert Wallace, in 1815, over Utica congregation, Ohio. Owing to the meagreness of the abstracts of the minutes of Synod in those times, we are unable to as-

certain when the congregations under the care of Presbytery were organized, how many there were, and what were their boundaries. We find in the minutes of Synod of 1812 the names of the following elders received as members, all of whom resided west of the Allegheny mountains: Zaccheus Willson, John Anderson, John Gill, George Kirk, William Gormly and David Love. We may presume that these represented as many congregations. All these elders, except George Kirk, the writer remembers to have seen. They were men eminent for piety, knowledge and faithfulness.

It is worth while to reflect for a moment and endeavor to realize the toil endured and the labor performed in cultivating a field of such extensive territory. And what must have been the trials of the people in these scattered localities, with so few opportunities of enjoying public ordinances. To them an occasional visit from a minister, and a day's preaching, were blessings that they highly valued and diligently improved. Attached strongly to the principles of the church, they faithfully maintained them, nor would they countenance any movement that tended to departure from them. *O si sic nunc et semper!*

Of the missionary work performed by Mr. Black and Mr. Williams we have given some account in a former article. We will give here a sketch of the labors of Mr. Wallace, which has been furnished by his son, Rev. James Wallace.

"Mr. Wallace, having a small and feeble congregation at Utica, employed much of his time in missionary labor. He was well fitted for, and was greatly prospered in this work. Naturally cheerful and affable in conversation, and kind and social in his address, he was very successful in gaining friends wherever he went. His preaching was plain and practical, combined with unction and pathos, and secured the attention and respect of the people. He spoke to the hearts and consciences of his hearers rather than to their tastes and fancy. He usually gave a prominent place in his preaching to the principles of the Reformed Presbyterian Church. He faithfully reproved the peculiar sins in the government and in the other churches, and often some were offended, but they were ready to hear him again. Though they might not like his principles, yet they liked the man.

"Mr. Wallace had a feeble bodily constitution, and often had very poor health, and yet the labors which he performed were many and arduous. For some years he was a large part of his time on horseback. Several times in a year he would make a journey of between 400 and 500 miles, stopping some places and preaching a Sabbath or two, and at others preaching two or three times on week days as he could best arrange his time and labors. For although people were nearly all poor then, and had much more need to labor then than now, yet they were very willing to let their plough stand in the field to go to hear a sermon.

"The difficulties then in travelling in the State of Ohio were very great. Ohio was then the backwoods. Bad roads and few bridges, and the most scanty accommodations for feeding and lodging travellers, were great hindrances in the way of making a journey. Mr. W. had often to swim his horse across a creek or river to fulfil an appointment. He never allowed the state of the roads or the badness of the weather to stop him on his way. Nothing but sickness, or ice floating on a stream, or ice not strong enough to support his horse, prevented him from meeting an appointment. He never disappointed a congregation when it was possible for him to be present.

"Wherever Mr. W. found a Covenanter family, he made that place a missionary station, and brought in others into the church to unite in social

worship, and some of these places became congregations. And in different places where the name *Covenanter* was not known, he formed congregations which afterward called and elected pastors. Some places where promising congregations grew up under his ministry have since declined entirely, the members of the church having removed still further west or united with other congregations.

"In the congregation of Salt Creek, or New Concord, Ohio, there were only two families when Mr. Wallace began to preach in that vicinity. He usually preached there on his way to and return from the meeting of Pittsburgh Presbytery. Their numbers soon increased and they were organized into a congregation, and in 1823 having given him a call, he accepted it and became their pastor. Under his pastoral labors it continued to grow, until it became the largest country congregation in the West.

"It is worthy of note that in all the congregations and societies which Mr. Wallace planted and watered, only one man left the church at the time of the New Light secession in 1833.

"'He rests from his labors, and his works do follow him.'"

By the act of Synod referred to in the beginning of this paper, the name of the Middle Presbytery was changed to Pittsburgh Presbytery, with a new adjustment of its boundaries. In addition to the members already mentioned as belonging to it, its roll was increased by the ordination and settlement of Rev. Jonathan Gill in Xenia congregation, Ohio; Rev. John Cannon, in the congregation of Greensburg, Pa.; Rev. Robert Gibson, in the congregation of Little Beaver, Pa., and Rev. Charles B. McKee, in Chillicothe, Ohio. Rev. William Gibson was translated from Ryegate, Vermont, to Canonsburg, Pa. Each of these congregations included a large extent of the surrounding country, and furnished fruitful fields of missionary labor, in which by diligent cultivation societies were formed that grew into congregations and obtained pastors.

Synod at its meeting in 1830 directed the constitution of a new Presbytery out of the western part of Pittsburgh Presbytery. The Muskingum from its mouth to New Philadelphia, and the canal thence to Cleveland, was the dividing line. This was the western boundary of Pittsburgh Presbytery.

In the meantime, Rev. Gavin McMillan was ordained and settled in Beachwoods, Ohio; Rev. James Blackwood in Chillicothe, from which Mr. McKee had been removed; Rev. T. C. Guthrie in Pine Creek congregation, Pa., made vacant by the death of its former pastor, Rev. Matthew Williams; Rev. G. T. Ewing in Canonsburg congregation, Pa., from which Rev. William Gibson had been disjoined; Rev. Jonathan Gill was transferred from Xenia to Thompson's Run and Puckety, a part of Rev. John Cannon's charge; Rev. William Sloane from Topsham, Vermont, to Greene and Londonderry, and Rev. Robert Wallace from Utica to Salt Creek congregation, Ohio.

This sketch brings us down to the period in the history of the church when the elements were at work that resulted in the New Light defection in 1833. There had been two additional settlements in the Presbytery. Rev. A. W. Black, in Neshannock and Shenango congregation, and Rev. George Scott in Little Beaver, from which Rev. Robert Gibson had been transferred to the Second congregation of New York. Rev. James Blackwood, who had been released from his charge in Ohio, and Rev. John Crozier and Rev. Thomas Sproull ordained as missionaries, were the unsettled ministers within the bounds of the Presbytery.

It is worthy of notice that the congregations whose pastors remained

faithful to their principles were very little affected by the division of 1833. These were Salt Creek congregation, under the pastorate of Mr. Wallace; Greene and Londonderry, under that of Mr. Sloane, and Greensburg and New Alexandria, under that of Mr. Cannon. Besides these, the vacant congregation of Canonsburg, including what is now Miller's Run and Monongahela congregations, being supplied by the unsettled ministers, remained in the same condition. In the case of every other congregation, either the whole or a large part refused to follow their pastors, and were received by Presbytery as vacancies. A plan was adopted that in ordinary circumstances would not be warranted, but which the exigencies of the times seemed to justify. Out of the congregations thus left vacant, greatly reduced in their numbers, new congregations were organized by changing the boundary lines in such a way as to include adjacent congregations, or parts of congregations, in separate organizations. This reduced their number, but it greatly facilitated their settlement. By this arrangement new vacancies were formed, which soon secured pastors and enjoyed the regular administration of ordinances. The Presbytery consisted in 1835 of seven congregations and their pastors. Now according to the last statistical table, it consists of twenty-four congregations and twenty-eight ministers.* This increase in the period of forty years is due to the divine blessing on the faithful maintenance of the testimony of Christ, and gives encouragement to continue to contend in profession and practice for the claims of Christ and of his church to be recognized by the nation.

NOTE.—It is the design of the writer to prepare for the next volume of the Magazine a series of papers containing a history of the judicial proceedings of the church in this country. There are many things noticed in the early minutes lately published, that without a knowledge of attending circumstances are not well understood. Having been conversant with some of the principal actors in these proceedings, memory furnishes him with many facts interesting in themselves, and which serve to shed light on official deeds. The years that immediately preceded the defection referred to above, were eventful years to the church. Those were the times when the distinctive principles of the church were thoroughly discussed, and the main points of the Testimony were exhibited and maintained. It is not intended to awaken the feelings of bitterness that have subsided as one after another of the actors in these scenes has passed away, but merely to present the facts necessary to be known, in order that the present generation and those that succeed may know with what difficulties and trials the Testimony of the church has been handed down to them as a sacred trust.

SACRAMENTAL TOKENS.

THE subject of tokens as a part of our sacramental services, to which the attention of readers was directed in the October number of the magazine, seems to require fuller consideration. Two inquiries present themselves for solution: When and how did this practice originate? and what is its use? To the first of these inquiries we do not propose to give a satisfactory answer. The case already referred to shows that the practice is of no recent origin. It was observed long ago by the church beyond the Atlantic. The Established Church of Scotland, and, so far as we know, all other Presbyterian churches, still observe it. There seems to be no

* This is exclusive of two pastors and four congregations that were at a later period taken into the Ohio Presbytery.

reason to doubt that tokens were used in the Church of Scotland from its establishment in 1688, and we may presume that it was then the continuance of a former practice.

It is the opinion of a brother who is familiar with the history of the church in those times, that the use of tokens was the result of a necessity to preserve the ordinance of the Lord's supper from profanation by the scandalous after the repeal of the Act of Classes, in 1650. By repealing that act the Parliament of Scotland refused to sustain the church in the faithful exercise of discipline, and opened the way for those who were suspended for offences, to partake of the Lord's supper under its authority. Increased vigilance on the part of the protesters against the repeal of that act became necessary, and measures were adopted to maintain the independence of the church, and to guard the purity of the ordinances. We can conceive how naturally they would have resource to the plan of giving tokens to those who were approved by the session, as their passport to the enjoyment of the privilege of the Lord's supper.

In an account by Mr. Blackader of a communion held in East Nisbet in 1676, where there were more than three thousand communicants, it is stated that "none were admitted without tokens, *as usual*, which were distributed on Saturday, only to such as were known to some of the ministers or persons of trust." The words "*as usual*," indicate that the practice did not originate then, but had been previously observed.

In our day, when the antiquity of a custom is with many a good reason for discontinuing it, there is some cause to apprehend that this time-honored usage will not escape from the ruthless hands of the advocates of progress. In many of the Presbyterian and some of the United Presbyterian congregations, tokens are no longer used. Some have got so far as to pronounce them a relic of superstition. It will be wise to pause and reflect before, at the bidding of this modernizing spirit, any attempt is made to change or abandon a practice adopted by the church as a safeguard to the purity of the ordinances, and which has come down to us sanctioned by the observance of our godly forefathers. In cases even of uncertainty there is a rule to be followed. "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, feed thy kids beside the shepherd's tents."

But aside from considerations of antiquity and established usage, there are satisfactory reasons why the practice of giving tokens to communicants on the day preceding the observance of the Lord's supper should be continued. We present these, in answer to the second inquiry, Of what use is the giving of tokens of admission to the Lord's table?

I. It is of use to the communicants. In order to the comfortable observance of the Lord's supper, it is important for the mind to be free from anxiety in regard to approval by the session who are to judge of the outward right to observe this ordinance. "The fear of man bringeth a snare." It is not easy to rid ourselves of some degree of uneasiness so long as our right to enjoy this privilege is dependent on the judgment of our fellow men. When tokens are not used this painful suspense will remain until the seat is taken at the table, and will to some extent interfere with that fixedness of thought on the proper subjects, that is necessary in order to worthy communicating. Whatever would tend to distract the mind at this time should be carefully avoided. The great question of acceptance with God should absorb the thoughts. All fears about the approval of men are out of place. The whole attention should be directed to the enjoyment of fellowship with God in this holy ordinance.

To meet and provide for this need the distribution of tokens on the preceding day is well adapted. The expression of the session's judgment, that those to whom the tokens are given have a right to go to the Lord's table, is not to be accounted of little importance. It is encouraging to the timid and doubting child of God to be adjudged worthy to communicate by a court constituted in the name of Christ, and whose decisions he has promised to conform. "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." With increased confidence now he can look to the Master himself and present the petition, "Show me a token for good." With his mind deeply exercised in preparing for the holy service, he can go forward with a well-grounded hope that he will have "fellowship with the Father, and with his Son Jesus Christ."

II. It is of advantage to the rulers. They have a two-fold duty to perform, official and personal. That part of their official work that consists in judging of the fitness of others for the service is of special importance and responsibility. So long as their minds are intent on their official duty they are in danger of relaxing their attention to that which is personal. "They made me the keeper of the vineyards, but mine own vineyard have I not kept." It would be perplexing to them to be occupied in determining points that relate to the exercise of discipline till the moment when they are about to take their seats at the table. It is as necessary for them as for others to have their minds disengaged from external things when they are to show the Lord's death by eating and drinking in remembrance of him.

When the tokens are distributed, the judicial work of the session is done. Serving at the tables puts no strain on the mind. While aiding in dispensing the elements to others, the elders can have their thoughts employed about their import and meaning, and thus be promoting their own spiritual welfare and comfort.

III. It prevents disorder. "Let all things be done decently and in order," is a general rule that sanctions the practice under consideration. When there are not tokens given, the session must decide in regard to the right of persons to partake of the feast just when they are about to take their seats. It is easy to see what confusion would arise if it were found necessary at this stage to keep any one back from the ordinance. And, besides, as it belongs to the whole session to decide questions of discipline, it would be disorderly for a part to act in the case. The difficulty that would present itself is, that some of the elders, being necessarily otherwise engaged, either rising from the table or taking their seats, could not be present to give their judgment. The result would be, if there be supervision of the members at all, it must be done by a part of the session acting individually and not as a court of Christ.

This irregularity with the confusion that it produces is prevented by giving tokens on the previous day. This is done in a constituted session when all the elders can be present attending to their official work.

IV. It pledges to the maintenance of the truth. There is a moral significance in the giving and receiving of tokens. The tokens are given by the session, through its moderator, acting as a court of Christ. This is always done in connection with the presentation of the principles that constitute our Testimony. These are summed up in the "Terms of Ecclesiastical Communion," which are read and explained. The tokens are given only to those who declare their belief of the doctrines set forth in the Terms, and pledge themselves to maintain them in profession and practice.

There is therefore a solemn engagement on the part of the session in giving the token, to recognize as maintainers of the truth exhibited, all who receive them; and on their part a solemn engagement to profess and exemplify the truth as a trust committed to them. In this public manner the congregation testify their fidelity to Jesus Christ, and declare their covenant relation to him, confirmed and sealed in partaking of the symbols of his body and blood.

In this view of the subject under consideration, the importance of the presentation of terms of communion and distribution of tokens as a part of sacramental services is clearly exhibited. Omit the exercises usually attended to on the Saturdays preceding communion Sabbaths and the sacramental services would lose much of their significance. It is what might be expected, that churches who do not exhibit in form, terms of communion on which those who go to the Lord's table are united, will dispense with the use of tokens. These two go together. The one is comparatively useless without the other. And, as an almost necessary consequence, the week day services will be discontinued, or crowded into the narrowest limits.

It is objected to the use of tokens that they are unnecessary, inasmuch as the exercise of debarring and inviting on the communion Sabbath answers the same end. This objection arises from a mistake in regard to these two services. In debarring and inviting there is not a repetition of what is done in the giving of tokens. The latter is a judicial act done by a church court, the former is a ministerial duty in which the consciences of the communicants are dealt with in regard to fitness to go to the Lord's table. After the session has decided that they have a right to commune, it remains that they have the approval of conscience, and to aid in obtaining this the law of God is exhibited in its prohibitions and requirements, that trying themselves thereby, they may arrive at the comfortable conclusion that they have a right to the feast, and thus be stirred up to better preparation by the exercise of faith and repentance.

That this is the correct view of these two parts of our sacramental services, will appear from the passages of Scripture read as warrants respectively for them. Rev. 11:1 is usually presented as authority for terms of communion and tokens. The command, "Rise and measure the temple of God, and the altar, and those that worship therein," imposes an official duty on the rulers in the church, who in this vision are represented by the Apostle John. The measuring rod is the word of God, to be applied to the church, the temple of God, in her government and worship. The measurement of the altar requires that the doctrines of the Christian faith, of which the atonement of Christ by the sacrifice of himself is the central truth, be known and professed; and the lives of the members of the church must be tested by this infallible standard. And it is all-important that this be done when the people of God are making a near approach to him in the sealing ordinance of the supper. This is in the very spirit of other Scripture declarations: Ez. 22, 26, "Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean." Matt. 7:6, "Give ye not that which is holy to dogs, neither cast ye your pearls before swine."

The warrant for debarring and inviting is found in Ez. 43:10-12. The minister is to show the house to the house of Israel, and the people are to measure the pattern. They are to try themselves by the law of God exhibited in its commands and prohibitions, and the design is that they may

keep the whole form and ordinances of the house. Examining themselves by the law of God, with humility and sorrow for their sin and in the exercise of faith, they can enter in through the holy enclosure on the top of the mountain, the whole limit whereof round about is most holy. And this is in accordance with the divine benediction pronounced near the close of the sacred canon: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. T. S.

THE FURNACE OF AFFLICTION.

"I have chosen thee in the furnace of affliction."—Isaiah 48: 10.

"PROSPERITY," saith one, "is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols, and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon."

This may be taken as a general statement in which the prevailing character of each dispensation is presented by way of contrast; but it is equally true that in every age God brings his people out of "great tribulation." By external prosperity, or by temporal blessings in a land flowing with milk and honey, he led his people as it were by the hand in their infancy, and sought to elevate their minds and conduct them to the pursuit and enjoyment of higher and more lasting favors. And by the withdrawal of these and exposing them to trials in the land of their captivity, he taught them even more effectually perhaps than by outward favors, their dependence upon himself alone. It is in reference to this method of his dealing with them that the prophet Isaiah declares that God would remember his people, and execute vengeance on Babylon, and bring forth his people from their captivity with a mighty hand—even as he had done with their fathers in Egypt, so would he do for them in Babylon for his own name's sake.

We may, therefore, take the statement contained in these words as applicable to all God's people, in which he says in substance: "I have found no merit in thee, but have chosen thee in the extreme of degradation and affliction." "I have shown my great love to thee in a time of deep affliction, and have delivered thee, that thou mayest glorify my name." "The fining pot is for silver, and the furnace for gold, but the Lord trieth the hearts." Prov. 17: 3. Men both prove and refine the precious metals by the fining pot and furnace. The Lord, by his providential dispensations, makes even experimental trial of the hearts of rational creatures: he searches out and brings to light what was before concealed. In this way, too, he shows the desperate wickedness the human heart contains, and detects the hypocrisy that was unsuspected. By similar means he discovers the remaining evils concealed in the hearts of true believers; evidences the power and reality of grace in his servants; makes them sensible that they need constant watchfulness and dependence, while at the same time he will discover to all the world the justice and holiness, mercy, truth and wisdom of his final dealings with all his creatures. Ps. 11; Deut. 8: 2, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

It is only precious or excellent metals that can stand the great heat of a furnace. Wood, hay, stubble, lighter and more combustible materials, are consumed therein. So in afflictions and sorrows which are common to man since the fall, ungodly men are consumed and destroyed by them—not benefited but rather made worse, till death shall seize upon them, and the grave devour them—whilst God's precious people are benefited; those become continually worse, but these constantly are made better thereby; of the former the heart grows harder, more obdurate; but the heart of the latter more pure and holy.

I. *The hand of God in his peoples' afflictions.*

1. Affliction is wisely ordered by God for the good of his people. It is by his appointment that the furnace is heated. "Affliction cometh not forth of the dust: neither doth trouble spring out of the ground." Job 5:6. Every event is arranged in divine providence; nothing happens by chance, so that affliction is to be traced not to necessity, contingency, or even secondary causes merely, but to the divine disposal. Though it may be said to be the *lot* of sinful man, yet the whole disposing of it is of the Lord, so that we may say with Job: "Wearisome nights are appointed to me." Job 7:3. The procuring cause of all suffering is sin, and we may safely conclude that the Most High inflicts not punishment or suffering in an arbitrary manner, but in justice and wisdom. He sees and judges in regard to the necessity for it. For he does not afflict willingly nor grieve the children of men. "Though for a season, if needs be, ye are in heaviness." And we may be sure he judges rightly and principally intends the purifying of our hearts. To that he is looking in causing the furnace to be heated, though we may be looking *around* us, rather than *within* us, and principally occupied about *second causes* and instruments at work, yet we should take a higher view of the matter, and see the hand of God in it. "He shall sit as a refiner and purifier of silver." Mal. 4:3.

2. Afflictions come from the hand of a gracious and loving Father. While sustaining the character of an incensed judge to the wicked, and punishing them in his anger, to his believing people he sustains the character of a reconciled God and loving friend. "Behind a frowning providence he hides a smiling face." His chastisements are fatherly and a badge of love. "Whom the Lord loveth he chasteneth." I have chosen you, loved you, and show my love by these sharp trials. Oh! how this sweetens a bitter cup; how it cools the burning heart to reflect upon this, and draw near to the hand that is smiting, and kiss the rod. There is nothing that we are more mistaken in than attributing entirely to God's displeasure his adverse dispensations; whereas we have the best authority for dwelling upon his love as manifested in them. Even when God is provoked by his people's transgressions to hide his face and to send double afflictions, though he withdraw his comforting presence, yet he leaveth them not altogether, for he is still with them to comfort and save them. "Unless thy law had been my delight, I should then have perished in my affliction." Ps. 119:92.

3. The divine presence with his people is vouchsafed to comfort, strengthen and carry them through. "I will never leave thee nor forsake thee. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:2-5. "Fear not; for I am with thee." In the instance of the three children in the burning fiery furnace, one, a fourth, is seen with them, like the Son of man, by whose power not a hair of their head was singed, nor had their garments the smell of fire.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." How truly it may be said: "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them." Because of this, the dungeon resounds with songs of praise at midnight, and the sufferer on the bed of pain and anguish is relieved. "The Lord will strengthen him upon a bed of languishing, thou wilt make all his bed in his sickness." Ps. 41 : 3. Then it is especially that the promises appear exceeding great and precious, and they become the support and comfort of the soul. Then the soul relies on God's word alone; when every other support fails, "thy rod and thy staff, they comfort me." By this means, when the good metal seems to be in much danger of being consumed, it is found to be not only safe, but comes forth improved.

4. And the Lord not only appoints, but limits afflictions, assigning bounds which they cannot pass. They are terminated and removed when his purpose is accomplished. Hence we should be more anxious for the proper improvement of trials than their removal, apart from their sanctified use. The Lord will at length cause them to have an end. It is but for a *little moment* comparatively; "for a small moment have I forsaken thee; but with great mercies will I gather thee." "He will not contend forever, nor will he be always wroth; for the spirit would fail before him, and the soul which he hath made." Is. 57 : 16. "Weeping may endure for a night, but joy cometh in the morning." Ps. 36 : 5. And he so tempers the furnace, limits and restrains the trials as to suit our frame, and terminates them when they have accomplished his holy and wise designs. Our sufferings are neither longer nor shorter, lighter nor heavier than he sees fit to inflict. Every pang is necessary. "He knoweth our frame, he remembereth we are dust." "He stayeth his rough wind in the day of the east wind."

II. *The benefits of sanctified afflictions.*

There is no merit in the sufferings of God's people; Christ's sufferings alone are meritorious. But God employs afflictions as a *means* to a most important end. Like other means, there is no innate efficacy in themselves, but as they are blessed by God and made to work his purpose, a means of good not to be despised, and not to be misimproved when sanctified.

1. God uses afflictions as a means to purge away sin. Even in the best of saints there is much of this, and while this is present they have need of the *furnace* to remove it. Nothing will do it so effectually. It is God's complaint against Israel (Isa. 1 : 22), "Thy silver is become dross; I will turn my hand upon thee and purely purge away thy dross, and take away all thy tin (25). "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Zech. 13 : 9. The purifying grace of the Holy Spirit is compared to *water and fire*. As clear running water will purge away pollution, and fire will eat away or separate dross from gold or silver, so grace purifies the unholy, kindles the glow of sanctified afflictions, and touches with seraphic warmth lips that were lifeless and dumb. Is. 6 : 6, 7. See also, Jer. 9 : 7; Mal. 3 : 3.

This purging away of sin is connected with repentance, contrition for sin and very great humility or lowliness of mind on their part. Sin truly repented of is virtually conquered; sin cherished and cloaked and extenuated, is neither repented of nor forgiven. In the furnace right-hearted ones search and try themselves, and pray God to do so; and get such a sight of their own weakness and vileness as they could not see in another method. Their affliction is a most valuable means in God's hand for purging out the

remains of sin. "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." Isa. 27 : 9.

2. Submission to God's will and patience. "Not my will, but *thine* be done." This is a hard lesson for human nature to learn, but God's people have been taught it. Like good old Eli, "It is the Lord, let him do what seemeth him good;" or like Hezekiah, "Good is the word of the Lord which thou hast spoken" (Is. 39 : 8); or the Shunamite woman at the loss of her child, "It is well." This is usually accompanied with earnest emotions of love and confidence; never more hearty and genuine than when in deepest humiliation. We are thus led to trust him; "Yea, though he slay me, yet will I trust in him." Moreover, they are enabled to exhibit great patience under suffering. "Tribulation worketh patience." "Ye have need of patience after that ye have done the will of God; ye might receive the promise." Heb. 10 : 35. It is therefore with something of triumph that it is said, "Here is the patience and the faith of the saints." Rev. 13 : 10. "Take my brethren the prophets who have spoken the name of the Lord for an example of suffering, affliction and of patience. Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." Jas. 5 : 10, 11. See also, Heb. 12 : 11; Ps. 119 : 67.

3. Take only another benefit, that fortitude is imparted. The great virtue of prosperity is moderation, and of adversity, patience, humility and courage. Now the believer can take courage when affliction is sanctified, and Jesus draws near, as to the disciples in the storm, and hear him saying, "*It is I, be not afraid.*" When the Beloved's voice is heard over the noise of winds and waves, when his presence and sympathy are enjoyed in the furnace, we can welcome true adversity with Christ, rather than prosperity without him. Their light afflictions are preparatory and tentative. "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trusted, they wearied thee, then how wilt thou do in the swellings of Jordan?" Jer. 12 : 5. But when we have been enabled in trouble and perplexity to lift up our souls to the Rock that is higher than we (Ps. 61 : 2), then let the worst come. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Job 5 : 19; Luke 22 : 32.

To this we are also encouraged by looking upward and onward. These troubles will have an end, and joy and glory dwell in Immanuel's land. Courage! God deals gently, mercifully with us; usually takes down this tabernacle pin by pin, giving warning upon warning while our day is speeding onward to its close. He who has carried us from the womb till now, and helped us in trials, and borne with our infirmities, will complete his work and take the glory. Those that are clothed in white and have palms of victory in their hands and sing the praise of God and of the Lamb, were chosen in the furnace of affliction; they have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb. And all others who shall attain that position shall partake of the same character, and sing the same song of redeeming mercy where there is no more sorrow or sighing, neither any more pain, and former troubles are all done away forever.

By way of improvement.—1. Doubtless the choice of the nation of the Jews, their *national election*, is here referred to; and Babylon and Egypt, both, are like an *iron furnace*. Deut. 4 : 20 When matters had

come to extremity, then and there he showed his love towards them existing all the while, and promised to Abraham ages before. But it is better to regard it a *particular* electing love which is thus spoken of, "*thee*." This exists from all eternity; "I have loved thee with an everlasting love" (Jer. 31 : 3), but is manifested in time, or declared by public acts, such as the calling of Israel out of Egypt, out of Babylon, &c. "O Israel, thou hast destroyed thyself, but in me is *thine* help."

2. The divine purpose embraces both the means and the end. "We are bound to give thanks alway to God for you, brethren beloved in the Lord, because God hath from the beginning chosen you to *salvation* through sanctification of the Spirit and belief of the truth." 2 Thess. 2 : 13. The end, salvation, the means, sanctification and belief of the truth. Affliction we have, to be a means of sanctification; and this, therefore, is a new covenant mercy and privilege as much as any other provision of the covenant ordered in all things and sure. Everything needful to the end will be found in the inventory of provisions—"All things are yours," life, death, things present as well as things to come, all are yours, and ye are Christ's, and Christ is God's. See also, Ps. 89 : 30, and onward.

3. And the text shows that he cleaves to his purpose to the last, and exercises his love; even *then* is the highest manifestation thereof. In the gift of his Son, the condescension and love of God are exceedingly magnified, in that while we were yet enemies Christ died for us; and so in his care and consideration for his people, his unchangeable love is amazingly illustrated in deigning to look upon them in the furnace, in supporting them in it, and in bringing them forth purified and improved. He is a friend that sticketh closer than a brother—a brother for adversity. The truth, the reality, the power of his love, are seen when his help is most needed and we are in danger of being undone. Even then he says: "See that *thou* call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50 : 15. Even then he will not leave them, or suffer his glory to be tarnished, or his name dishonored. It is for his own name's sake; and he causes even grievous afflictions afterwards to yield the peaceful fruit of righteousness in them that are exercised thereby. May it be true of us, "I have chosen thee in the furnace of affliction." "Wherefore glorify God in the *fires*."

"SEMPER EADEM."

SEMPER EADEM. This is the claim
Babylon urges, nor blushes for shame;
Claim, which admitted, she's worthy of ban
Both in the sight of God and of man.

"Same now as ever," boldly she cries,
With history's page inviting all eyes
To the startling tale of horrible crime
Which she has wrought in every clime.

Greedy for power, now, as of yore,
Claiming dominion on every shore;
Teaching that all men should bow at her nod;
Showing herself as if she were God.

Is she the same now—damaging boast—
As in the days she did heretics roast,
Cruelly bound to the merciless stake?
Record so black does history make.

Is she the same? Bartholomew's Eve,
When murderous sword its scabbard did leave,
Is but a sample of what she would do,
If she had power the scene to renew.

Paris then dyed with Huguenot blood,
The corpse-laden Seine and its crimson flood
Stamp Rome forever with infamous name,
"Semper eadem," always the same.

Valleys of Piedmont filled with the groans
Wrung from God's children when dashed on the stones,
Or put to the sword to glut her vile rage,
When her assassins warfare did wage.

Proof of the demon spirit that rules
In the bosom of Rome; now listen, ye fools,
Who seek to wipe off reproach from her name,
"Semper eadem," always the same.

System of darkness, hating the light,
The Word of the Lord she holds in despite;
Chaining the Bible, as far as she can,
Hiding its light from perishing man.

Blight of fair lands! wherever she reigns
Vice is triumphant, and error obtains
Dominance over man's reason and will,
Riveting chains which tighter grow still.

"Semper eadem," fiendish in hate,
Relentless in wrath, in cruelty great;
Bespattered with blood, and covered with gore,
So she remains as ever before.

Seeking her ends by every wile,
Crafty, insidious, treacherous, vile;
Foe of all liberty, scourge of the race,
Branded of God with endless disgrace.

Gray-headed sire, innocent youth
Suffered by her on behalf of the truth;
Children unborn, and virtuous dame,
Fed with their blood her wrath's cruel flame.

In her is found the blood of the slain
Of every kingdom, nation and name,
Appealing to vengeance treasured on high.
The day of her downfall swiftly draws nigh.

Every crime against God and man
She has committed; deny it who can:
Cloak she has none now to cover her shame,
She glories in this—always the same.

Babylon doomed to Heaven's dread curse,
Better you are not—can hardly be worse;
So we admit now your damaging claim,
"Semper eadem," always the same.

A WATCHMAN.

MISSIONARY INTELLIGENCE.**HOME.****LETTER FROM CALIFORNIA.**

WHILE Paul waited at Athens for his brethren, "his spirit was stirred in him when he saw the city wholly given to idolatry." When a foreign missionary in a Chinese city is surrounded by the vast multitudes who have no knowledge of the true God or of the way of salvation, his heart is saddened by seeing so much need of labor when he knows that the laborers are few. Such must be the feeling of every observing and thinking Christian who comes to this Pacific coast, on which there are now more than one hundred thousand Chinamen—heathen or idol-worshippers. In San Francisco there are fifteen or twenty thousand. Including Oakland and other suburban towns, there are several thousands more. Of these all, very few have been converted to Christianity. Their moral and spiritual condition is lamentable. Except when I was among the contrabands at Port Royal, never have I seen such an illustration of the declaration of our Lord: "The harvest truly is great, but the laborers are few." In some respects, however, the condition of the Chinese is far more pitiable than that of the contrabands, or of the Freedmen. These had always known something, indeed much of the way of salvation; and notwithstanding their many and great privations, they knew more of Christ as the Saviour than did their oppressors, or the rich and the educated around them. But these Chinamen, alas! are absolute heathen, for whose souls few seem to have any concern.

Their physical condition is not enviable; but their moral and spiritual is most deplorable. Most of the fifteen thousand Celestials in San Francisco are crowded together within a few blocks. Their quarters are not in the suburbs of the city, as one at a distance would suppose; but they are in the heart of the city, and in houses once occupied by the wealthy. They are crowded together—packed densely into all parts of the houses, even basements and attics. While many of them are mechanics, or small shop-keepers having an extensive trade among themselves, the most of them are in the employ of Americans, and generally in (what people call) menial positions, though some of them are in higher. Even the great Bank of California has a desk for a gold-spectacled Celestial. But wherever they are, they are needy. I do not mean pecuniarily; for though they are nearly all poor, they are a very industrious and economical people; and they are peculiarly active, sharp and shrewd. Besides, they are manifestly very amiable and meek, and exceedingly courteous and gentlemanly in their demeanor. Whether this fact can be traced to the influence of the religion of Confucius, or to a combination of causes, may be worthy of inquiry. In their spiritual condition, however, they are objects of the deepest commiseration. Every time that I have been through the Chinese quarters, this conviction has been deepened. In one tour of inspection I was conducted to a Joss house, and in the idolatrous temple beheld the god—one of the gods which they worship. Some of the manifold pagan fooleries were calculated to excite the sense of the ridiculous, though some of the surrounding objects were not devoid of beauty. But when, in the presence of the hideous looking idol and the central object of the temple, the young man, who with gentlemanly kindness conducted us thither, argued that their god was as good and as worthy of worship as our God, my heart grew sad. A friend in company with me, in his awakened zeal endeavored then and there to preach Christ to him, alleging that Jesus died for sinners—"died for you, died for me." If I ever had any power to preach, I seemed to lose it all; and I felt that the work needed is very different. How could the jailor at Philippi have been converted without having been convicted? First awakened to a sense of guilt and then of danger, he was ready to accept of salvation through grace; and the rule, of which this is an illustration, has few, if

any exceptions. How could I expect this Chinaman to be one? He could talk but little English, and could understand but little that we said to him, and all our efforts to awaken in his mind a belief of the weakness or absurdities of his religion, or of the superiority of the Christian, were, as far as I could see, wholly in vain.

The thousands of these heathen are either given wholly to idolatry, or partially or wholly indifferent about all religion. Except that their houses are American in their structure, any one passing through their quarters would seem to be in a city of China. Surrounded by multitudes of heathen, lost sinners and ignorant of the way of salvation, why need we go to China to find a field for missionary work? Here, right in the heart of this great western metropolis—here is China. Why go from the midst of Joss houses in a Christian city to seek the destruction of pagan temples on the other side of the Pacific? Besides, let it be remembered that as the most of these Chinamen come to this coast only for gain, after the accumulation of which many of them return, whatever influence for good can be exerted upon the people or individuals here will be carried back to China by those who may return. And if, through our instrumentality here, some or many should be brought to Christ and then return as converts and devoted Christians to their native land, who can estimate the good that may be done?

On coming here we see two pictures, or two sides of the picture, a dark and a bright, of course. As the masses of the people in this city, not to say in the whole State, are eagerly seeking for gain and hoping to acquire it quickly, few seem to care for the poor Chinaman. He is only a "heathen dog." He is here only to serve or to be hated. And as his object in coming here is money, so Americans seem to think that whatever will tend to increase their own gain may be done to the Chinaman. And in times past the hated Chinese have been subject to all manner of abuse and wrong. Some classes of the baser sort, or possessed of souls all shrivelled up by national hate, have vied with each other in acts of abuse. In this, however, there has been a growing change for the better. Whether it is from the influence of law and of the police force, or from the fact that the Chinese are habitually so inoffensive, so long-suffering and so courteous in their manners, that they are gradually winning upon the sympathies and affections of the people, I cannot express the opinion. Probably both causes combine.

But the brightest spot in the bright side of the picture is the work that is now being done, or the efforts that are made, to instruct and save these heathen, and though the work as yet is only incipient or as the drop of the bucket, still it is great. That the ultimate results, not only upon the thousands here, but upon the millions in China, may be good, even most joyous, can hardly be doubted.

As early as the year 1852 the Presbyterian Board of Missions began work among the Chinese in San Francisco. In 1853 a mission church was organized. In 1873 a mission house, begun several years before, was completed.

Within a few years there has been a growing interest in the cause, and several other missions have been established, prominent among which are those of the American Missionary Association and of the Methodists. By the United Presbyterians, I am sorry to say, nothing has been done. Under the fostering care and earnest labors of a most excellent pastor, Rev. M. M. Gibson, they have grown to about three hundred in number. Some years ago he endeavored to incite the people to an effort, but did not succeed. I hope, however, that our coming here and our efforts in behalf of the Chinese, may be the occasion of their entering upon the work.

In Oakland, across the bay from San Francisco, and a city of about fifteen thousand, some of the churches or congregations are vigorously employed in Sabbath school work in this department. I can illustrate by the example of the First Presbyterian Church, Rev. Dr. Eells, pastor. Into their Mission Sabbath school they have gathered probably one hundred, mostly young men. Probably most of these were at first attracted to the school by a desire to learn the English language. This desire ordinarily is very strong.

Some of them, therefore, are taught to read. One teacher is needed for every two or three scholars. Some of them memorize portions of Scripture and recite them before the school. Many of them have learned to sing Sabbath school songs and hymns either in Chinese or in English. A few of them, whether from hatred of the Christian religion, or from some other cause, take no part in any exercise except in direct efforts to learn to read. Eight or ten have become converts, and are intelligent and earnest Christians and members of Dr. Eells' church. Some of them occasionally address the Chinamen in the school, or interpret what is said by ministers or others who may have been invited to address the school. I have been present at this Sabbath school several times, and though I cannot approve of all that is done, I believe a great and good work is being wrought. No man that loves Christ and perishing souls, and who has any enthusiasm in his nature, can be there without having it thoroughly awakened.

In the Presbyterian mission in San Francisco a Chinese mission church or congregation has been organized. The missionaries, Rev. Dr. Loomis and Rev. Mr. Condit, are the acting pastors. They were formerly missionaries in China. They preach in the Chinese language to the church members and to others who can be induced to attend. Mr. Condit, with whom I have formed a very pleasant acquaintance, is an untiring worker. Occasionally he attends out-door meetings and preaches to large audiences. One of his assistants, a fluent and earnest Christian Chinaman, also preaches. He is heard with marked attention by many, though some seem to mock. In this Presbyterian mission there is, no doubt, a great and good work being done. Not only is the gospel preached, but the sacraments are administered to the Christian converts. They have their own prayer meetings and their Young Men's Christian Association, and must be exerting a great influence upon those among whom they move during the week.

I must not fail to make mention of the benevolent work that is being done for women under the auspices of the Woman's Board, by Mrs. Condit and her aids. Of the few Chinawomen who are here, too many have been uncared for or exposed to a life of shame. Assisted by a convert, Mrs. Jam Ching, the wife of the Chinese preacher of whom I have spoken, goes from house to house, and converses with and endeavors to instruct and save the women who, by the customs of their nation, are not permitted to attend public meetings or even Sabbath schools among the men. Her work has been successful to some extent, and recently a "Woman's Home" has been established, into which are gathered those who need the fostering care of chaste and compassionate Christian women. And some of the inmates have become converts and loving and earnest disciples. Of the character and success of this work you may be informed more fully by Mrs. Johnston, who, I hope, through the leading and help of Mrs. Condit, may be able to do a similar good work in Oakland, where we reside, and where nothing of the kind has yet been attempted.

All that we have been able to do as yet is not worth the mention. Ever since our first arrival here we have all been employed whenever opportunity was afforded in giving primary or Bible lessons to the Chinese. My daughters, though only children yet, are becoming enthusiastic in the work of teaching their ardent heathen pupils. And no wonder, since they are helping some who only a short time ago were serving dumb idols, but who now love and serve our dear Lord and Saviour.

But my paper has become too long. Yet, before closing, permit me to say that the result of all that I have seen and heard since we came to this coast, is the persuasion that not very much can be done for the conversion of these heathen except by hard and constant labor among them daily, as well as on the Sabbath. Night schools to teach them to read and converse in English, and all possible efforts on the Sabbath, when they can be gathered together more easily, may be expected to be followed by good results. The work is arduous, and must be not spasmodic, but constant. And proba-

bly little can be effected without a house or furnished room in which to teach and to conduct a Sabbath school; nor without the aid of a Chinese convert who can speak both languages. Both could be procured if we had the requisite means, and I shall not cease to pray that, in his divine providence, our benevolent Master will furnish them. Who will unite with us in the prayer? N. R. JOHNSTON.

SAN FRANCISCO, Oct. 13, 1875.

THE Central Board of Missions has appointed Rev. J. A. Thompson missionary at Wahoo, Nebraska. The congregation there, though not large, is spirited. The prospects for increase are good. This fall the sacrament of the supper was dispensed by Rev. M. Wilkin, and an elder and deacon were ordained and installed on the fast day to the offices to which they had been chosen. Wahoo is now the county seat, and is improving fast—two railroads the citizens expect soon to pass through it. The country around is good farming land. With a comfortable house in which to worship, and regular ministrations, our brethren there may reasonably expect to begin a new era of prosperity in their history as a congregation.

Rev. R. Hutchison was appointed by the Central Board as missionary to Elliots, and has accepted the appointment. The congregation there is one of the most prosperous under the care of the Central Board. The fact that the members always determined to have preaching, and invariably manifested liberality in paying for it, in part accounts for its complete success. To the foresight and liberality of elder D. Gregg, the church is largely indebted for the first earnest effort to cultivate the Northwest.

Rev. S. O. Wylie, D. D., was appointed by the Central Board, at its meeting in September, to assist at the fall communion in Selma. At their request he will visit, in South Carolina, the localities where formerly were Covenanter churches, and see if the prospects are sufficient to justify an attempt to re-establish the church in the South. Chester, one of the localities to be visited, is not very far from the railroad to Selma. The sacrament will be dispensed on the first Sabbath of December. Dr. Wylie expects to be away three Sabbaths, the 4th of November and 1st and 2d of December. Elder Walter T. Miller will accompany him.

Welby Williams, in a letter dated Nov. 10, reports that:

The school in Selma is increasing in numbers daily. There are now enrolled one hundred and thirty-five scholars, three-fifths of whom are in their A B C's. The difficulty now appears to be to find room for the applicants. Friends of the mission who desire to further its progress, can do so by sending articles of clothing, books, &c., all of which are greatly needed. The Ladies' Missionary Society of the 1st Philadelphia congregation has already forwarded a box of clothing for the children in the school. Many things, the teachers there think, would much contribute to the success of the school, which the Board do not feel, at present, able to procure, but which perhaps private liberality might, for instance, a large bell. Punctuality is not a grace among the colored population of the South. Few are happy enough to own a watch. The stroke of the bell would, our teachers think, greatly conduce to punctuality.

Frequent inquiries have been made respecting the proposed colony to Virginia. Nansemond county, not far from Norfolk, is the site. We shall be able to give more particulars again.

Rev. James Wallace is now in Canada, engaged in mission work under the direction of the Central Board.

FOREIGN.

LATAKIYEH, October 6th, 1875.

SINCE writing you my last, I have been sick, but am now better, and again attending to my duties as usual. Dr. Martin and I are going together to Suadiyeh. The doctor is anxious to start a school in Antioch, and with especial reference to that object is now making the intended journey. If I feel strong enough I will accompany him to Antioch, though my principal object in visiting the Orontes is to see how things are prospering in Suadiyeh. Mr. Eason is at present there, and has superintended the erection of the building from the commencement, but as Mrs. Yates holds me responsible for statements and reports from time to time, I find it necessary to visit the station in order to furnish her with a correct and faithful report.

The repairs on the mission school building in Latakiyeh are being completed as rapidly as possible. They would have been finished and the place occupied by this time, had not the cholera prevented. The doctor and Mr. Eason have had the work in charge, and have been incessant in their efforts to bring it to a speedy completion. The building, with the additions, will be a fine and commodious edifice, and afford every needful advantage to the accommodation of a school of one hundred pupils.

The cholera has come—done its work and apparently departed; at least, it has gone from Latakiyeh and the places infected in this vicinity, and probably, with some few exceptions, it has disappeared from Syria. About three hundred and fifty deaths are said to have occurred in Latakiyeh this summer, while it lasted—fifty Christians and three hundred Mohammedans. But whether this information is reliable or not, it is very difficult to say. The fatalistic principles of the Mohammedans which debar them from the use of means for their preservation, render them especially liable to the ravages of this disease, on which account, they buried their dead at night to conceal the chagrin felt by them at the excessive mortality of the Mussulmans over the Christians. The Mohammedans, in theory, are opposed to quarantine and every other sanitary regulation that has for its object the preservation of the public health; but, in practice, many of them are guided by quite a different rule. Impelled by that instinct for self-preservation which is naturally implanted in all men, and which breaks over the trammels of bigotry, multitudes of Mohammedans at the approach of cholera, in its travels through the country, left their business and their homes in the cities and towns on the plains and sea-board, and fled to the mountains as if they had been *bona fide* in the doctrine of using all lawful endeavors to preserve their own lives and the lives of their wives and children.

The Mission families are all in usual health.

JOS. BEATTIE.

APPEAL.

THE FIRST SABBATH IN DECEMBER is the time recommended by Synod to our congregations for special contributions to the Syrian Mission Fund. The close of the year finds the treasury nearly exhausted. The margin is less than at any previous time for a number of years. This is due partly to the cost of outfitting, sending to the field, and paying the salary of an additional missionary, and partly to the constantly increasing expense of running the mission. The church has proved her interest in this work, and will, no doubt, continue to do so. Her sacrifices have been rewarded with fruit in the salvation of souls. Any sum less than that called for last year (\$15,000) will not be sufficient to meet the necessary outlays of the mission for the current year. Will the people give it? The response to this circular will be the answer.

PHILADELPHIA, Nov. 10, 1875.

S. O. WYLIE, *Chairman of Board.*
T. P. STEVENSON, *Sec'y.*

EDITORIAL NOTES.

THE new edition of the Testimony is now ready for distribution. The Covenant sworn and subscribed, Pittsburgh, May 21st, 1871, is added. We propose to give a copy of this edition of the Testimony to any one who sends us a new subscriber, with advance payment of \$1.00, and 15 cents postage on the Testimony. We have sent copies to those parties who are entitled to them.

THE discourse published in this number entitled "The Furnace of Affliction," is one of several found among the manuscripts of the late Dr. John Newell. It was preached in Manchester, England, in 1867. The subject discussed, as well as the treatment of it, will commend it to the hearts of pious readers. As it was written not for the press but the pulpit, there are in the manuscript omissions marked to be filled up in the delivery. In some instances where it was required to complete the sense, and the connection pointed out the thought that was in the mind of the writer, what we deemed to be the proper supplement is added. It seemed desirable to bring to the light a discourse so well suited to comfort God's people in their afflictions. With others equally valuable we expect occasionally to enrich our pages.

WE do not judge it necessary to take extracts from the *Christian Statesman*, since it is in the hands of so many of our subscribers, but we wish to add what influence we may have to that side of the question of Sabbath travel which is taken by "Vidi," and by Mr. Silver. We of course do not mean "to condemn the guiltless" by including cases of necessity in any criticism, but we must say that the defence of the greater part of Sabbath travel in and about our cities reminds us very strongly of the story of the exacting farmer, who managed always to have some necessity on Sabbath days for calling his men into the field. One Sabbath morning, on going to arouse his hands with one of his customary excuses—at this time, that a storm was coming up, and that the hay, a goodly amount of which was in the field, would be ruined—he found that the men demurred. He, however, broke out, as usual, with the question, "Is it not right for a man to pull his ox out of the pit on the Sabbath day?" "Yes," was the reply, "but not if he should shove him into the pit on Saturday night." Men move away from their church, and instead of looking to nurturing the church near them, they travel to and fro to the parent church. They invest money in camp-meeting grounds, at a distance from the cities, and Sabbath trains must be run to pay back to them their investment.

We judge the discussion of Sabbath travel will either lead professing Christians to abandon their present habits of patronizing public conveyances on the Sabbath, or end in silencing their opposition to the influences now gaining ground against the sanctity of the day.

The following extract is from Mr. Silver's letter:

"If the principle is right, why plead necessity as an excuse; no apology is needed for doing that which is right. If the principle is wrong, the necessity is not real, but *imaginary*. In human affairs the rule is that 'no one has the right to do what another has the right to prevent,' and shall we esteem the commandment of God as being of less weight than the opinion of man? It is little more than fifteen years since there were any street cars in the city of Brooklyn, but the necessity for their being run became apparent thus. Many of the churches had been built on the Heights, but the people as they got rich during the war had moved out in the direction of the Park; hence the *necessity* of running the cars that the people might get to church. At first it was only to be for the half past ten church and return, none were to run, or did run in the morning or in the afternoon. But the question of equal rights had to be met. Some wished to go to school at nine o'clock, and had as much claim for a ride as those at half past ten—then some went to school at two P. M.; others went to church at three; others at six, and still others at seven and a half, evening—and thus having once opened the door it became a necessity to have it wide enough to accommodate all. You say that no one will claim that because now one can leave Philadelphia on Sabbath morning and be in New York in time for church service, therefore it should be right so to do. Not so fast. If it is right to run at all, distance is only relative, time is the proper measure. Ministers from New York and Brooklyn exchange pulpits. The time consumed will not be far from one hour and a half, from where the churches are in New York to where they are in Brooklyn.

"The cars in New York, then the ferry, and again the cars in Brooklyn. The constant change of travelling companions gives such a state of unrest that it is impossible for one to read or think with any comfort or satisfaction. It will be otherwise from Philadelphia to New York. You take the cars, get a comfortable seat, you can have your book and be as much alone in your seat as you would be at home.

"We take the ground that it is *wrong* to run the cars, steam or horse, and wrong for any professed friend of Christ to use them for any distance, long or short. The individual who places his home so far from the church that he is under the necessity of using the cars to reach church, can in no sense find fault with U. S. Grant for using the railroad on the Sabbath when his conscience is clear in this matter."

ECCLESIASTICAL.

NEW YORK PRESBYTERY.

NEW YORK Presbytery met in the Second church, Newburgh, October 26th, at 7.30 P. M., and was opened by a brief but pointed sermon by the moderator, D. C. Faris. He took for his text Heb. 13: 17, "They watch for your souls." The attendance was full, and the meeting was one of great importance and interest. The reports of the different commissions appointed at the last meeting showed the following: 1. A congregation was organized at Ballibay, Pa., August 27th, 1875. 2. D. McAllister was installed in the congregation of Walton, June 23d, 1875. 3. J. A. Speer was ordained and installed in West Hebron congregation, July 28th, 1875.

At the request of D. H. Coulter, the pastoral relation between him and the Newark congregation was dissolved. A commission consisting of J. C. K. Milligan, D. Gregg and J. H. Boggs, with elders William Neely, D. Torrens and John Kennedy, was appointed to meet in Newark, at the call of the chairman, J. C. K. Milligan.

The work of Presbytery's Home Mission was discussed at length, and the congregations that failed to take up a collection for said work during the past year were re-directed to do so at once. The Presbytery expects from these delinquent congregations a very large collection.

D. McAllister presented the following resolutions, which were unanimously adopted :

Whereas, The system of Romanism, which has always and everywhere been the determined foe of civil and religious liberty, has of late become bolder than ever in its aggressions in our own country; and,

Whereas, These aggressions, through the connivance of subservient politicians, have recently secured the passage of an act in the Legislature of this State, by which "the Sisterhood of Grey Nuns" is authorized to give diplomas to graduates of Roman Catholic seminaries, on the filing of which in the Department of Public Instruction, the Superintendent of Instruction may issue certificates of qualification in the public schools; and,

Whereas, This constituting of a Roman Catholic sisterhood as judges of the qualifications of teachers for our schools is an insidious and dangerous assault by an enemy whose purpose is either to control or destroy the educational system of our land; therefore,

Resolved, 1. That this Presbytery reiterate emphatically the uniform testimony of the Reformed Presbyterian Church against the system of Romanism as the anti-Christ of Scripture, and essentially hostile to the enlightenment of Christian civilization and the principles of civil and religious liberty.

2. That we now utter a special voice of warning to our countrymen against the present dangers of the nation from the system which is so rapidly increasing in power and becoming so arrogant and defiant in its assumptions.

3. That we rejoice in the awakening of many of the churches and of the community generally to these dangers, and pledge ourselves to earnest co-operation in the defence of the Bible in our schools, and of all the Christian features of our government.

The following is the Treasurer's report, which was audited and approved :

To the Moderator and members of the New York Presbytery, the Treasurer of the Home Mission Fund respectfully reports :

RECEIPTS.		DISBURSEMENTS.	
1875.		1875.	
May 14th. Balance in Treasury.....	\$434 34	May 10th. J. J. McClurkin.....	\$ 97 00
" 19th. 2d Boston cong.....	15 00	" 19th. J. C. K. Paris.....	125 00
" 19th. Craftsbury cong.....	10 00	" 20th. Joseph Hamilton.....	75 00
" 19th. Tyngsboro cong.....	37 70	July 24th. Newark cong.....	250 00
Oct. 7th. 2d New York cong.....	198 56	Oct. 25th. To balance.....	187 60
" 23d. West Hebron cong.....	4 00		
" 25th. 1st New York cong.....	35 00		
			\$735 60
	\$734 60		

Balance in treasury, \$187 60

All of which is respectfully submitted, J. WIGGINS, Treasurer.

The most important action taken by Presbytery during its session, was in relation to the request of Rev. A. Stevenson, D. D. for the dissolution of the pastoral relation between him and the 2d congregation, New York. Some of the members of the Presbytery will remember to their dying day the emotions of the hour when they were called to solemn deliberation upon this paper. As we saw the oldest pastor in our body demit his charge, we were ready to cry, in the words of Elisha, "My father, my father, the chariot of Israel and the horsemen thereof." We give in full the papers upon which Presbytery took action.

MEMORIAL AND PETITION.

To the Moderator and members of the New York Presbytery, to meet in Newburgh, October 26, 1875.

BRETHREN: Thirty-six years ago I was by Presbytery ordained to the gospel ministry, and installed pastor of the 2d congregation, New York. The relation then formed has been happy. The church has grown steadily in numbers, intelligence, influence and usefulness; and its present condition gives ground to anticipate much greater prosperity in future. It has a united and strong session; an active and harmonious people, a commodious and elegant house of worship, a good supply of trained laborers in the congregation ready for service, and ample pecuniary resources to carry forward the work of the Redeemer. Yet, notwithstanding all this, after many sorrowful days and sleepless nights, I have concluded that for the present my pastoral work must end. I, therefore, according to the good order of the house of God, now demit my pastoral charge to Presbytery, and I earnestly pray that you will dissolve the pastoral relation which has so long and so happily existed between me and the 2d New York congregation. Not that I desire to be superannuated, for I hope ere long to resume the active duties of the ministry. Nor have I ought to accuse my people of. They have sympathized with me in my affliction, and met promptly and fully all my pecuniary obligations since the day of my installation. But I urge my prayer for the following reasons :

1. My vocal organs are so diseased that the best medical authority assures me that absolute rest from professional anxiety and toil is my only hope of comfort and usefulness in future.

2. The disease is chronic. It is the result of a severe illness induced by over work and anxiety when the church was without a house of worship, and in very trying circumstances. I resumed work too soon after my illness, and I have suffered severely in consequence.

3. My general health being good has been a snare to me. Contrary to all advice, I have continued to labor. For six months I have supplied the pulpit and performed the ordinary pastoral work. But I have done it to my hurt. I must stop. A farther aggravation of the disease might render me useless and a burden to myself and others for life. The family visitation of the church this winter I neither can nor will perform.

4. The church needs a strong pastor. It has not suffered much so far, but the families are widely scattered, and without much pastoral labor the continued prosperity of the congregation cannot be insured.

I, therefore, urge my prayer for a dissolution of the pastoral relation. You will readily believe that if I could with safety to myself or profit to the church continue my work, I would neither abandon the ministry nor cease to be the pastor of a people whom I love and who have loved me.

May much of the wisdom from above be given to direct you in all your deliberations and decisions.—Yours in the covenant,
ANDREW STEVENSON.

EXTRACT OF MINUTES OF CONGREGATIONAL MEETING OF SECOND CONGREGATION,
NEW YORK, HELD OCTOBER 18, 1875.

Item 4. The committee appointed at last meeting to lay before the pastor our decision in the matter of his intended memorial and petition to Presbytery, for a dissolution of the pastoral relation, presented their report together with his reply to the congregation.

Item 6. Our pastor's reply was read, whereupon a preamble and resolutions were offered, which were amended and adopted, and are as follows:

Whereas, In the providence of God, our pastor, Rev. Andrew Stevenson, D. D., has for several years past been in feeble health, disabling him at times for the performance of pastoral work; and,

Whereas, He did at our late congregational meeting (one week ago) inform this congregation that in his present state of bodily infirmity, he is quite incapable longer to perform the arduous duties of pastoral labor among us, and, at the same time, asked us to unite with him in his memorial to Presbytery, to dissolve the pastoral relation between him and us; and,

Whereas, This congregation did at its last meeting appoint a committee to wait on our pastor, with the request that he do not submit his aforesaid memorial; and,

Whereas, Through said committee, our pastor has laid before us a paper in which he still adheres to his purpose of asking Presbytery for a dissolution of the pastoral relation existing between him and this congregation; therefore,

Resolved, 1. That deeply sympathizing with our pastor in his afflictions, and feeling that we cannot reasonably insist on the continuance of a relation which imposes on him duties which his present bodily health does not warrant him to perform; we with deep regret, feel ourselves constrained, so far, to acquiesce in his desire, as to request Presbytery to retire him as *Pastor Emeritus*.

2. That feeling our deep gratitude to the Head of the church for his continued care over us as a congregation, and especially for the gracious tokens of his favor in so long continuing with us our pastor, from whom we have so often received the bread of life doctrinally and sacramentally, and being desirous of expressing our high appreciation of his pastoral work and labor amongst us, we hereby resolve, that in the event of Presbytery retiring Dr. Stevenson as *Pastor Emeritus*, we will pay him the annual salary of (\$1,000) one thousand dollars per annum.

Item 7. *Resolved*, That two commissioners be appointed to represent the congregation before the Presbytery to attend to this case. David Torrens and S. K. McGuire are said commissioners.

Item 8. *Resolved*, That in the event of Presbytery granting the united request of our pastor and the congregation, we respectfully ask Presbytery for the moderation of a call for a pastor, on the 30th of November next, or as soon after date as Presbytery may deem expedient.

J. WIGGINS, *Chairman*.

A. ALEXANDER, *Secretary*.

At a subsequent meeting held Nov. 1, the congregation resolved that the former salary of Dr. Stevenson be continued until May 1, 1876, and that his salary as *Pastor Emeritus*, viz., \$1,000 per annum, shall commence at that time.

The following is the action of Presbytery :

Whereas, The Rev. A. Stevenson, D. D., has tendered to this Presbytery his request for the dissolution of the pastoral relation between him and the Second congregation, New York, on the ground of long continued ill health ; and,

Whereas, The congregation unites in this request, desiring Dr. Stevenson to retain the honorary title of emeritus pastor, and promising him the sum of (\$1,000) one thousand dollars a year ; therefore,

Resolved, On these conditions, that we accede to their united request, and with recognition of the eminent services of Dr. Stevenson for thirty-six years and with deep sympathy with him in his illness, we hereby dissolve the pastoral relation between him and said congregation.

The congregation received a grant for the moderation of a call, and David Gregg was appointed to moderate it.

A commission of Presbytery, consisting of the present members of Newburgh, New York and Brooklyn, was appointed to meet in the Second Church, New York, December 14, 1875, to receive said call and to present it to the candidate, and in case of its acceptance, if the way be clear, to proceed with his ordination and installation. David Gregg was appointed chairman of the commission.

J. C. K. Milligan was appointed to assign texts to the students of theology under care of Presbytery, for trial pieces of improvement and for licensure.

The Presbytery adjourned to meet in Third church, New York, on the Tuesday preceding the meeting of Synod, at 7½ P. M.

IOWA PRESBYTERY.

THIS Presbytery met in the Reformed Presbyterian church of Rehoboth, October 5th, 1875. There was a good attendance of the ministerial members, though the representation of the elders was not what it should have been.

The ordination and installation of R. C. Wylie, at Maquoketa, by commission, was reported, and Mr. Wylie's name added to the roll.

The sermon on the occasion was preached by the moderator, Rev. W. P. Johnston, on the evening of the first day of our sessions. A copy of his discourse was asked for publication.

Outside of routine business there were only two cases of discipline, on both of which Presbytery acted harmoniously.

Congregations which have not yet done so, are requested to take collections at their earliest convenience, for the Domestic Mission Fund of Iowa Presbytery, and report immediately to J. H. McElhinney, Linton, Iowa, Presbytery's Treasurer.

The congregation of Rehoboth was visited presbyterially, and order taken for the visitation of the other congregations under care of Presbytery, before next meeting. For this purpose the following arrangements were made :

To visit Morning Sun—I. Faris, E. G. Elsey, T. P. Robb and J. Walkinshaw. Washington—E. G. Elsey, T. P. Robb and H. F. Samson. Hickory Grove—T. P. Robb. Walnut City—C. D. Trumbull. Sharon—M. A. Gault, E. G. Elsey, C. D. Trumbull and S. Baylis. Lind Grove—T. P. Robb, C. D. Trumbull and G. Cunningham. Vernon—Wylie. Kosuth—M. A. Gault, T. P. Robb and S. Hawthorn. Maquoketa—R. B. Cannon, D. D.

Presbytery adjourned to meet on the first Tuesday of May, 1876, at 2 o'clock, P. M., in the Reformed Presbyterian church, Washington. T. P. ROBB, Clerk.

KANSAS PRESBYTERY.

KANSAS Presbytery met in Clarinda church, October 12th, 1875, at 2 P. M. The opening sermon was preached by Rev. W. W. McMillin, from Tim. 4 : 16. Rev. W. W. McMillin was chosen moderator, and J. Dodds, clerk. The business was almost entirely routine. The Clarinda congregation was visited presbyterially, and found to be a healthy and prosperous condition.

The following preamble and resolution, offered by Rev. J. S. T. Milligan, were adopted :

Whereas, The title is the scriptural method of ministerial support ; and *whereas*, Synod has directed and urged that system ; and *whereas*, it has become the sense of the church at large ; and *whereas*, this system involves the equalization of ministers' salaries, therefore—

Resolved, That a committee be appointed to prepare a scheme involving these prin-

ciples, to report at next meeting, and that ministers, elders, deacons and members be earnestly urged to the consideration and adoption of this method.

J. S. T. Milligan, J. Dodds and H. Woodburn are the committee contemplated in the above resolution. J. S. T. Milligan was appointed to preach the opening sermon at next meeting of Presbytery. Messrs. W. W. McMillin, J. Dodds and T. Moore were appointed an *interim* committee of supplies.

Presbytery adjourned, with prayer, to meet in Olathe, on Tuesday of the week preceding the next meeting of Synod.
J. DODDS, *Clerk of Pres.*

REPORT OF COMMITTEE ON SUSTENTATION SCHEME OF ILLINOIS PRESBYTERY.

WHEREAS, The salaries of some of our pastors are entirely inadequate to their support; and whereas, it is the duty of the strong to help the weak; therefore,

Resolved, 1. That all the congregations and missionary stations, should there be any, be directed to take up a semi-annual collection, and that personal donations be solicited for a fund which shall be known as the "Pastors' Sustentation Fund of Illinois Presbytery."

Resolved, 2. That the minimum of pastor's salary be eight hundred dollars (\$800), except for St. Louis, where it shall be twelve hundred dollars (\$1,200).

Resolved, 3. That the following conditions must be complied with by any congregation before it can draw from this fund: 1. That its pastor's salary is below the minimum established by Presbytery. 2. That it has taken up the collection for this fund. 3. That its members either contribute according to the tenth system, or pay at least ten dollars (\$10) per member per annum for preaching in their bounds.

Resolved, 4. That the amount which any congregation may draw shall be to its deficit as the amount in the treasury is to the sum of the deficits of the congregations drawing; or in case there should be more in the treasury than would make out the minimum to every congregation desiring it, the minimum only shall be made out, and the remainder shall be used for missionary purposes by Presbytery within its bounds.

Resolved, 5. That when any congregation's salary is fully supplemented, the pastor shall not engage in any business which will interfere with his pastoral duties.

Respectfully,

J. M. FARIS, ROBT. RAMSEY,
D. G. THOMPSON, WM. WIER, *Com.*

COMMUNIONS.

[Notices of communions, in order to appear at the earliest date, should always be sent so as to reach us not later than the 15th of the month.]

September, 4th Sabbath, Tabor. September, 5th Sabbath, Republican City. October, 5th, 3d Philadelphia, J. F. Crozier. December, 1st Sabbath, Syracuse, J. C. K. Milligan. January, 1st Sabbath, East Craftsbury, J. A. Speer. 5th Sabbath, 1st Boston, R. D. Sproull.

HOME CIRCLE.

SCRIPTURAL ENIGMAS.

A Levitical town of Benjamin.

One of the capitals of Bashan.

A lady honorably distinguished as one of the few who embraced Christianity.

A word improperly used for passover.

An ancient idol.

The father of a most distinguished prophet.

An instrument employed by God to drive out Israel's enemies:

The seven initials form the name of a city in the plain of Judah.

R. S. M.

1. A place where water was miraculously supplied to the children of Israel.

2. The name of a king of Gerar.

3. A burying place which Abraham purchased of the children of Heth.

4. A place where John baptized.

5. A fellow-prisoner of Paul at Philippi.

6. Part of the priest's official dress.

7. One of the stones in the high priest's breast-plate.

The initials form the name of one of Pharaoh's treasure cities.

PHILO.

1. A prophet who prophesied against Jerusalem.
2. The father of Jehu.
3. The child-prophet.
4. The son of Salah.
5. One of the sons of Eber.
6. One of the minor prophets.

The initials form the name of one who was sold for twenty pieces of silver.

M. D.

I am composed of seventeen letters.

My 6, 1, 5, 4, 12, 14. is the daughter of Caleb.

My 6, 17, 8, 12, 17, the brother of Izhar.

My 8, 1, 13, 11, 17, 12, 14, where Israel encamped.

My 17, 6, 10, 5, the son of Aram.

My 12, 8, 6, 17, the father of Hul.

My 8, 6, 15, 17, 12, 14, the son of Cush.

My whole is a proper name in the Bible.

MAGGIE.

RIDDLES.

My first in "befall" you see,
And second where Lot prayed to be;
Third in a prophet whom God sorely punished,
My fourth in "meek" you'll have uttered;
The next in "pride" you easily perceive;
My sixth 'ere this you have seen;
The last we'll allow you to guess,
And the whole is an Old Testament prophet.

R. W. O.

One name, but composed of four words am I,
Quite easy to guess, if you'll only try.
The first of my first forms a part of relaid,
The last of it means, constructed or made.
In looking over a long list of words
To define the whole first, to me has occurred
None better than these, corrected, amended;
Which decision, I trust, will by you be deferted.
To the next of the four we quickly pass,
And of it speak as a whole, for, alas!
In parts 'twill by no means nicely divide,
But the whole is known both far and wide
As the name of a people, good, noble and true,
And doubtless 'tis claimed by most of you.
My next has but one part, and that is small,
But yet it is constantly used by us all.
Like the second, my last name's one of a people,
They're so plain in their taste, you'll scarce find a steeple
On one of their churches. Yet they of the second are purest
and best,
And dearer to us than all of the rest.
My whole designates a friend long tried,
For which, in each of your hearts the best wishes abide.
It visits you often, and you like it well.
Can some one, in rhyme, this friend's name tell?

QUI.

EASY QUESTIONS FROM PROVERBS.

1. What six things does God hate?
2. Why are we told not to rejoice when our enemy falleth, nor to be glad when he stumbleth?
3. Who separateth friends?
4. What is to be chosen rather than riches?
5. Who is better than the mighty? who, than he that taketh a city?
6. What wounds are faithful? what kisses deceitful?
7. What turneth away wrath? what stirreth up anger?

QUI.

RECEIPTS FOR CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

1875.		
Oct. 16	New Castle cong, pr Dr. Spoull,	\$1 00
16	Bethel cong, per I. H. Hays,	20 45
19	Heaver Fal's cong, per Rev. R. J. George.....	8 00
20	Barnet cong, per J. McLain....	25 00
20	Little Beaver cong, per J. Acheson.....	21 00
20	Mrs. Corbet, per J. Acheson ...	5 00
21	Union cong, per J. C. Dodds....	12 00
21	Winchester cong, per J. W. Carson.....	13 75
23	Robert Cairns, N Y., per W. T. Miller.....	25 00
25	Cedar Lake cong, per Rev. J. French.....	16 20
25	Ramsey, Ont., per Rev. B. Shields.....	17 42
25	Rushsylvania cong, per J. Mitchell.....	9 00
27	North Jackson cong, per J. B. Jordan.....	18 86
27	Brookland branch, pr A. Dodds	13 00
27	New Concord cong, per Wilson Stewart.....	7 38
27	T. Nilson, interest on End. note	1 50
27	A. Stevenson, " " " "	75
28	Vernon cong, pr W. L. Wright	16 00
28	Ryegate and Barnet cong, per Duncan Ritchie.....	13 46
30	Samuel Allen.....	3 50
Nov. 1	2d cong, Phila., pr W. Walker,	34 63
1	" Nemo," " " " "	2 00
4	Staunton cong, per W. Carson,	4 00
4	Rehoboth cong, per W. Martin	21 75
4	Stirling cong, per J. Hunter,	100 00
4	J. B. Willson.....	5 00
4	1st Miami cong, per S. P. Johnston.....	20 25
8	Oil City cong, pr W. J. Magee,	10 00
8	3d N. Y. cong, per A. McNeil,	365 00
8	Olathe cong, per Rev. W. W. McMillan.....	4 25
8	Lind Grove cong, per M. A. Gault.....	13 00
10	North Union cong, pr J. Magee	6 00
10	New Concord cong, per Wilson Stewart.....	1 10
10	Bovina cong, per Rev. J. Kennedy.....	15 00
10	Rev. D. B. Willson, refunded from 1st quarter's salary,	100 00
13	Elkhorn cong, pr J. H. Hunter	17 00
13	Elhiota cong, per H. Deane.....	10 00
15	2d Miami cong, per D. Boyd,	30 38
15	Syracuse cong, per J. McClure,	14 00
20	Jonathan's Creek cong, pr Jas. McFarlane.....	3 50
		\$1,025 13

RECEIPTS FOR MEMORIAL BUILDING.

1875		
Sept. 7	M. Marks, Salem, Ind., per Rev. J. W. Sproull.....	\$ 4 00
Nov. 13	Interest on loan.....	13 77
	W. WILLS, Treasurer, 110 Market Street, Pittsburgh.	

RECEIPTS FOR SUPERANNUATED MINISTERS' FUND.

1875.		
Nov. 1	"Nemo,".....	\$2 00

RECEIPTS FOR LIBRARY FUND.

1875.		
Nov. 9	Jas. Wiggins, to reimburse outlay for binding books, per Rev. D. B. Willson.....	\$15 00
	W. WILLS, Treasurer, 110 Market Street, Pittsburgh.	

RECEIPTS FOR FOREIGN MISSION FUND.

1875.		
Nov. 1	Ladies' Mts. Soc. 'st R. P. ch., Phil'a, pr Miss J. McKnight,	\$50 00
4	Bethesda cong, per T. N. Faris,	10 00
6	J. R. Willson, Chandlerville, O.	5 00
8	S. S. Clarinda cong, per Wm. Gilmore.....	16 15
	WALTER T. MILLER, Treasurer, P. O. Box 553, New York.	

RECEIPTS FOR SOUTHERN MISSION.

1875.		
Oct. 20	Washington S. S. Iowa, per R. P. McConaghey.....	\$25 60
26	Bear Run and Mahoning, per Rev J. F. Crozier.....	5 50
26	Rehoboth, Pa., per do.....	2 75
29	Mrs. R. J. Kennedy, St. Louis per D. W. Boxley.....	5 00
Nov. 3	Rehob th S. S., Iowa, per T. G. Dunn.....	14 29
4	Clarinda S. S. per W. Gilman,	9 25
4	Clarinda, per Alex. McKeown,	10 35
4	J. B. Willson, Chandlerville, Muskingum Co, O.....	5 00
10	D. Love, Dayton, Pa., per Rev. J. W. Sproull.....	1 00
10	E. Logan, Autrim Co., per do.	1 00
12	2d Newburg, per Rev. J. R. Thompson.....	50 74
		\$110 48
	DANIEL EUWER, Treasurer, 352 Ridge Avenue, Allegheny, Pa.	

RECEIPTS FOR DOMESTIC MISSION.

1875.		
Nov. 4	Bethesda, Ind., per T. M. Faris.....	\$28 00
5	"Nemo," Winneconne, Winnebago Co., Wis per W.....	2 00
8	Allegheny cong, pr J. McKee,	45 11
9	Rushsylvania, per J. Mitchell,	10 69
10	Brookland branch, pr A. Dodds	11 60
11	Cent Allegheny, pr R. Gibson,	17 00
12	Rochester, N. Y. pr T. Bellhouse,	20 27
13	2d cong. Boston, pr E. W. Spragg,	33 00
13	W. Hebron, N. Y. pr Rev. J. Speer,	8 00
15	Middletop branch, pr T. Banks,	3 00
15	Utica, O., per W. Stevenson,	19 40
15	Oil Creek pr Rev. J. Galbraith,	7 00
15	Rehoboth, Iowa, pr Wm. Martin	22 63
		\$227 76
	DANIEL EUWER, Treasurer, 352 Ridge Avenue, Allegheny, Pa.	

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